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# THE PHILOSOPHER'S INDEX

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THE PHILOSOPHER'S INDEX

The Philosopher's Index, a publication of the Philosophy Documentation Center, is a subject and author index, which includes abstracts, of all major American and British philosophical periodicals, selected journals in other languages, and related interdisciplinary publications. The Index is published quarterly as a service to the philosophic community. Suggestions for improving this service are solicited and should be sent to the editors.

Policies: Each number of the Index indexes the articles of journals that are received in the months prior to its publication. For example, Number One, which is published in May, includes journals received during January, February and March. The dates on the journals indexed vary due to dissimilar publishing schedules and to delays encountered in overseas mailing.

The following factors are weighed in selecting journals to be indexed: 1) the purpose of the journal, 2) its circulation and 3) recommendations from members of the philosophic community. Articles in interdisciplinary journals are indexed only if they are related to philosophy.

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publication date of the journal.

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ABRAXAS . . . . .	Abraxas
AGORA . . . . .	Agora
AMER J PHILO . . . . .	American Journal of Philology
AMER PHIL QUART . . . . .	American Philosophical Quarterly
ANAL HUSSERL . . . . .	Analecta Husserliana
ANALYSIS . . . . .	Analysis
ANN FAC LETT FILOSOF . . . . .	Annali della Facolta di Lettere e Filosofia
ANNALS MATH LOG . . . . .	Annals of Mathematical Logic
ANTIOCH REV . . . . .	The Antioch Review
ANU FILOSOF . . . . .	Anuario Filosofico
APEIRON . . . . .	Apeiron
AQUINAS . . . . .	Aquinas
ARCH BEGRIFF . . . . .	Archiv fuer Begriffsgeschichte
ARCH GESCH PHIL . . . . .	Archiv fuer Geschichte der Philosophie
ARCH MATH LOG . . . . .	Archiv fuer Mathematische Logik und Grundlagen Forschung
ARCH PHIL . . . . .	Archives de Philosophie
ARCH RECHTS SOZ . . . . .	Archiv fuer Rechts und Sozialphilosophie
ARIS SOC . . . . .	The Aristotelian Society: Supplementary Volume
AUSTL J PHIL . . . . .	The Australasian Journal of Philosophy
BIGAKU . . . . .	Bigaku
BOSTON COL STUD PHIL . . . . .	Boston College Studies in Philosophy
BRAHMAVADIN . . . . .	Brahmavadin
BRIT J AES . . . . .	British Journal of Aesthetics
BRIT J PHIL SCI . . . . .	British Journal for the Philosophy of Science
BULL INST CL STUD . . . . .	Bulletin of the Institute of Classical Studies
CAN J PHIL . . . . .	Canadian Journal of Philosophy
CHIN STUD PHIL . . . . .	Chinese Studies in Philosophy
CONCEPTUS . . . . .	Conceptus
CONVIVIUM . . . . .	Convivium
CUAD FILOSOF . . . . .	Cuadernos de Filosofia
CULT HERMEN . . . . .	Cultural Hermeneutics
DAN YRBK PHIL . . . . .	Danish Yearbook of Philosophy
DARSHANA INT . . . . .	Darshana International
DEUT VIER LIT . . . . .	Deutsch Vierteljahresschrift fuer Literaturwissenschaft und Geistes Geschichte
DEUT Z PHIL . . . . .	Deutsche Zeitschrift fuer Philosophie
DIALECTICA . . . . .	Dialectica
DIALOGUE (CANADA) . . . . .	Dialogue: Canadian Philosophical Review
DIALOGUE (PST) . . . . .	Dialogue (Phi Sigma Tau)
DIALOOG . . . . .	Dialoog
DIODEGENES . . . . .	Diogenes
EDUC PHIL THEOR . . . . .	Educational Philosophy and Theory
EDUC THEOR . . . . .	Educational Theory
ESTUD FILOSOF . . . . .	Estudios Filosoficos
ETHICS . . . . .	Ethics
ETUDES . . . . .	Etudes
ETUD PHIL . . . . .	Les Etudes Philosophiques
ETYKA . . . . .	Etyka
EXIT PSYCHIAT . . . . .	Existential Psychiatry
FILOSOFIA . . . . .	Filosofia
FILOSOF CAS CSAV . . . . .	Filosoficky Casopis CSAV
FOUND LANG . . . . .	Foundations of Language
FRAN STUD . . . . .	Franciscan Studies
FREI Z PHIL THEOL . . . . .	Freiburger Zeitschrift fuer Philosophie und Theologie
FUTURUM . . . . .	Futurum
G CRIT FILOSOF ITAL . . . . .	Giornale Critico della Filosofia Italiana
G METAF . . . . .	Giornale di Metafisica
GREGORIANUM . . . . .	Gregorianum
GRUND KYBER GEIST . . . . .	Grundlagestudien aus Kybernetik und Geisteswissenschaft
HEGEL-JRHB . . . . .	Hegel-Jahrbuecher
HERMATHENA . . . . .	Hermathena
HEYTHROP J . . . . .	Heythrop Journal
HIST THEOR . . . . .	History and Theory
HUMAN CONTEXT . . . . .	The Human Context
HUMANIST . . . . .	The Humanist
HUMANITAS . . . . .	Humanitas
IDEAL STUD . . . . .	Idealistic Studies
INDIAN PHIL CULT . . . . .	Indian Philosophy and Culture

INQUIRY . . . . .	Inquiry
INT DIALOG Z . . . . .	Internationale Dialog Zeitschrift
INT J PHIL RELIG . . . . .	International Journal for Philosophy of Religion
INT LOG REV . . . . .	International Logic Review
INT PHIL QUART . . . . .	International Philosophical Quarterly
INTERPRETATION . . . . .	Interpretation
IYYUN . . . . .	Iyyun
J THEOR SOC BEHAV . . . . .	Journal for the Theory of Social Behavior
J AES ART CRIT . . . . .	The Journal of Aesthetics and Art Criticism
J BRIT SOC PHENOMENOL . . . . .	The Journal of the British Society for Phenomenology
J CRIT ANAL . . . . .	Journal of Critical Analysis
J EXISTENT . . . . .	Journal of Existentialism
J HELLEN STUD . . . . .	The Journal of Hellenic Studies
J HIST IDEAS . . . . .	Journal of the History of Ideas
J HIST PHIL . . . . .	Journal of the History of Philosophy
J INDIAN ACAD PHIL . . . . .	Journal of the Indian Academy of Philosophy
J INDIAN PHIL . . . . .	Journal of Indian Philosophy
J PHIL . . . . .	The Journal of Philosophy
J SOC PHIL . . . . .	Journal of Social Philosophy
J SYM LOG . . . . .	The Journal of Symbolic Logic
J THOUGHT . . . . .	Journal of Thought
J VALUE INQ . . . . .	The Journal of Value Inquiry
KANTSTUDIEN . . . . .	Kantstudien
KINESIS . . . . .	Kinesis
KOELNER Z SOZ . . . . .	Koelner Zeitschrift fuer Soziologie und Sozial-Psychologie
KURSBUCH . . . . .	Kursbuch
LAVAL THEOL PHIL . . . . .	Laval Theologique et Philosophique
LOCKE NEWS . . . . .	The Locke Newsletter
LOG ANAL . . . . .	Logique et Analyse
MAGYAR FILOZOF SZEMLE . . . . .	Magyar Filozofiai Szemle
MAIN CURRENTS . . . . .	Main Currents
MAN WORLD . . . . .	Man and World
MED STUD . . . . .	Mediaeval Studies
MERKUR . . . . .	Merkur
METAPHIL . . . . .	Metaphilosophy
MILL NEWS . . . . .	The Mill News Letter
MIND . . . . .	Mind
MOD SCH . . . . .	The Modern Schoolman
MONIST . . . . .	The Monist
NEW SCHOLAS . . . . .	The New Scholasticism
NOTRE DAME J FORM LOG . . . . .	Notre Dame Journal of Formal Logic
NOUS . . . . .	Nous
OWL MINERVA . . . . .	The Owl of Minerva
PAKISTAN PHIL J . . . . .	The Pakistan Philosophical Journal
PENSAMIENTO . . . . .	Pensamiento
PEN LING OPER . . . . .	Pensiero e Linguaggio in Operazioni
PERSONALIST . . . . .	The Personalist
PHIL EXCH . . . . .	Philosophic Exchange
PHIL FORUM (BOSTON) . . . . .	Philosophical Forum
PHIL FORUM (DEKALB) . . . . .	The Philosophy Forum
PHIL JAHR . . . . .	Philosophisches Jahrbuch
PHIL MATH . . . . .	Philosophia Mathematica
PHIL NATUR . . . . .	Philosophia Naturalis
PHIL PERSPEKT . . . . .	Philosophische Perspektiven
PHIL PUB AFFAIRS . . . . .	Philosophy and Public Affairs
PHIL QUART . . . . .	Philosophical Quarterly
PHIL QUART (INDIA) . . . . .	Philosophical Quarterly (India)
PHIL REFORM . . . . .	Philosophia Reformata
PHIL REV . . . . .	The Philosophical Review
PHIL RUNDSCH . . . . .	Philosophische Rundschau
PHIL STUD . . . . .	Philosophical Studies
PHIL STUD (IRELAND) . . . . .	Philosophical Studies (Ireland)
PHIL LOG . . . . .	Philosophie et Logique
PHILOSOPHY . . . . .	Philosophy
PHIL EAST WEST . . . . .	Philosophy East and West
PHIL PHENOMENOL RES . . . . .	Philosophy and Phenomenological Research
PHIL RHET . . . . .	Philosophy and Rhetoric
PHIL SCI . . . . .	Philosophy of Science
PHIL SOC SCI . . . . .	Philosophy of the Social Sciences
PHIL TODAY . . . . .	Philosophy Today
PHOENIX . . . . .	Phoenix



PHRONESIS . . . . .	Phronesis
PRACE LOG . . . . .	Prace z Logiki
PRAXIS . . . . .	Praxis
PROC AMER PHIL ASS . . . . .	Proceedings and Addresses of the American Philosophical Association
PROC ARIS SOC . . . . .	Proceedings of the Aristotelian Society
PROC CATH PHIL ASS . . . . .	Proceedings of the American Catholic Philosophical Association
PROC PHIL EDUC . . . . .	Philosophy of Education: Proceedings
PROCESS STUD . . . . .	Process Studies
RATIO . . . . .	Ratio
RECHTSTHEOR . . . . .	Rechtstheorie
RELIG HUM . . . . .	Religious Humanism
REV METAPH . . . . .	Review of Metaphysics
REV ESTH . . . . .	Revue d'Esthetique
REV ETUD AUGUSTIN . . . . .	Revue des Etudes Augustiniennes
REV THEOL PHIL . . . . .	Revue de Theologie et de Philosophie
REV FILOSOF (ARGENTINA) . . . . .	Revista de Filosofia (Argentina)
REV FILOSOF (COSTA RICA) . . . . .	Revista de Filosofia de la Universidad de Costa Rica
REV FILOSOF (MEXICO) . . . . .	Revista de Filosofia (Mexico)
REV FILOSOF (SPAIN) . . . . .	Revista de Filosofia (Spain)
REV FILOZOF . . . . .	Revista de Filozofie
REV PORT FILOSOF . . . . .	Revista Portuguesa de Filosofia
REV INT PHIL . . . . .	Revue Internationale de Philosophie
REV METAPH MORALE . . . . .	Revue de Metaphysique et de Morale
REV PHIL FR . . . . .	Revue Philosophique de la France et de l'Etranger
REV PHIL LOUVAIN . . . . .	Revue Philosophique de Louvain
REV SCI PHIL THEOL . . . . .	Revue des Sciences Philosophiques et Theologiques
REV TEILHARD DE CHARDIN . . . . .	Revue Teilhard de Chardin
REV THOMISTE . . . . .	Revue Thomiste
REV UNIV OTTAWA . . . . .	Revue de l'Universite d'Ottawa
RIV FILOSOF . . . . .	Rivista de Filosofia
RIV FILOSOF NEO-SCHOLAS . . . . .	Rivista di Filosofia Neo-Scholastica
RIV INT FILOSOF DIRITTO . . . . .	Rivista Internazionale di Filosofia del Diritto
RIV STUD CROCE . . . . .	Rivista di Studi Crociani
RUSSELL . . . . .	Russell
SALZBURGER JRBH PHIL . . . . .	Salzburger Jahrbuch fuer Philosophie
SAPIENTIA . . . . .	Sapientia
SAPIENZA . . . . .	Sapienza
SCHOPENHAUER JAHR . . . . .	Schopenhauer-Jahrbuch
SCIENTIA . . . . .	Scientia
SOCIAL THEOR PRACT . . . . .	Social Theory and Practice
SOPHIA . . . . .	Sophia
SOJ WELT . . . . .	Soziale Welt
S J PHIL . . . . .	The Southern Journal of Philosophy
SW J PHIL . . . . .	Southwestern Journal of Philosophy
SOVIET STUD PHIL . . . . .	Soviet Studies in Philosophy
SOWJET GES BEITR . . . . .	Sowjetwissenschaft Gesellschaftswissenschaftliche Beitraege
SPRACHE TECH ZEIT . . . . .	Sprache im Technischen Zeitalter
STROMATA . . . . .	Stromata
STUD INT FILOSOF . . . . .	Studi Internazionali di Filosofia
STUD FILOZOF . . . . .	Studia Filozoficzne
STUD HIST PHIL SCI . . . . .	Studies in History and Philosophy of Science
STUD GEN . . . . .	Studium Generale
STUD LEIBNIZ . . . . .	Studia Leibnitiana
STUD LOG . . . . .	Studia Logica
STUD PHIL EDUC . . . . .	Studies in Philosophy and Education
STUD PHIL HIST PHIL . . . . .	Studies in Philosophy and the History of Philosophy
STUD SOVIET THO . . . . .	Studies in Soviet Thought
SYNTHESE . . . . .	Synthese
SYSTEMATICS . . . . .	Systematics
TEOR METOD . . . . .	Teorie a Metoda
THEOL PHIL . . . . .	Theologie und Philosophie
THEORIA . . . . .	Theoria
THEOR DECIS . . . . .	Theory and Decision
THOMIST . . . . .	The Thomist
Z AES ALLG KUNST . . . . .	Thought
TIJDSCHR FILOSOF . . . . .	Tijdschrift voor Filosofie
TRADITIO . . . . .	Traditio
TRANS PEIRCE SOC . . . . .	Transactions of the Charles S. Peirce Society
TRIBUENE . . . . .	Tribuene

TULANE STUD PHIL . . . . .	Tulane Studies in Philosophy
UNIVERSITAS . . . . .	Universitas
VIVARIUM . . . . .	Vivarium
WISS WELT . . . . .	Wissenschaft und Weltbild
Z AES ALLG KUNST . . . . .	Zeitschrift fuer Aesthetik und Allgemeine Kunstwissenschaft
Z ALLG WISS . . . . .	Zeitschrift fuer Allgemein Wissenschafts Theorie
Z MATH LOG . . . . .	Zeitschrift fuer Mathematische Logik und Grundlagen der Mathematik
Z PHIL FORSCH . . . . .	Zeitschrift fuer Philosophische Forschung
Z RELIG GEIST . . . . .	Zeitschrift fuer Religions- und Geistesgeschichte

Abbreviations of the above periodical titles are based upon the American Standard for Periodical Title Abbreviations.

## KEY TO ABBREVIATIONS

AG . . . . .	August	MY . . . . .	May
ann . . . . .	annual	N . . . . .	November
AP . . . . .	April		
D . . . . .	December	O . . . . .	October
F . . . . .	February	q . . . . .	quarterly
irr . . . . .	irregular	S . . . . .	September
JA . . . . .	January	semi-ann . . . . .	semi-annual
JE . . . . .	June	SPR . . . . .	Spring
JL . . . . .	July	SUM . . . . .	Summer
mono . . . . .	monograph	WINT . . . . .	Winter
m . . . . .	monthly	yr . . . . .	year
MR . . . . .	March		

## LIST OF PERIODICALS INDEXED

- ABRAXAS. \$8 (Institutions: \$10). (q) Prof J Garcia-Gomez, Abraxas, Humanities Division, Southampton College, Southampton, NY 11968
- AGORA. \$2.50. (semi-ann) M A Bertman, Editor, Department of Philosophy, SUNY, Potsdam, NY 13676
- AMERICAN JOURNAL OF PHILOLOGY. \$8.50 (Institutions: \$15). (q) The Johns Hopkins Press, Journals Department, Baltimore, MD 21218
- AMERICAN PHILOSOPHICAL QUARTERLY. \$8 (Institutions: \$14). (q) Basil Blackwell, 49 Broad Street, Oxford, England
- ANALYSIS. L1.20 or \$3.36. (6 times a yr) Basil Blackwell, 49 Broad Street, Oxford, England
- ANNALI DELLA FACOLTA DI LETTERE E FILOSOFIA. (ann) Annali Della Facolta Di Lettere E Filosofia, Pubblicazioni Dell'Universita di Bari, Bari, Italy
- ANALECTA HUSSERLIANA. \$15.50. (ann) Humanities Press, Inc, 303 Park Avenue South, New York, NY 10010
- ANNUALS OF MATHEMATICAL LOGIC. \$25. (24 times a yr) North-Holland Publishing Company, 305-311 Keizersgracht, PO Box 3489, Amsterdam, The Netherlands
- THE ANTIOCH REVIEW. \$6.50 (Foreign: \$7); single numbers \$1.75. (q) The Antioch Review, The Antioch Press, Yellow Springs, OH 45387
- ANUARIO FILOSOFICO. 200 Ptas or \$5. Ediccones Universidad de Navarra, SA, Pamplano (Navarra), Spain
- APEIRON: A JOURNAL FOR ANCIENT PHILOSOPHY AND SCIENCE. \$1.15. (semi-ann) The Accountant, Department of Classical Studies, Monash University, Clayton, Victoria 3168, Australia
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- BIGAKU (THE JAPANESE JOURNAL OF AESTHETICS). \$4. (q) The Japanese Society for Aesthetics, c/o Faculty of Letters, Tokyo University, Bunkyo-Ku, Tokyo, Japan
- BOSTON COLLEGE STUDIES IN PHILOSOPHY. \$7.50. (ann) Martinus Nijhoff, The Hague, The Netherlands
- BRAMHAVADIN. \$4. (q) BRAMHAVADIN PRAKATANA SAMITHI, Jaya Nivas, OV Hospital Road, Basavangudi, Bangalore - 4, India
- THE BRITISH JOURNAL OF AESTHETICS. L3. (q) Thames & Hudson Ltd, 30 Bloomsbury Street, London, WC1, England
- BRITISH JOURNAL FOR THE PHILOSOPHY OF SCIENCE. L3 or \$9.50; single numbers 1.50L or \$4.75. (q) Cambridge University Press, 32 East 57th Street, New York, NY 10022



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- CUADERNOS DE FILOSOFIA. \$15. (semi-ann) Instituto de Filosofia, Reconquista 694, Buenos Aires, Argentina
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The Subject Index lists in alphabetical order the significant words and names that describe the content of the articles indexed. Since titles are frequently misleading, the editors read each article to determine which subject headings accurately describe it. For example, an article entitled "Space" is listed under "space" if it actually deals with this topic. In addition, the editors also index it under "time", "Kant" and "Whitehead" if the article is about space and time in the philosophies of Kant and Whitehead. Each entry under a subject heading includes the complete title of the article and the author's name.

Subject entries fall into the following classes:

- 1) proper names such as Quine, Kant, and Hegel;
- 2) nationalities such as American and Soviet;
- 3) historical periods which are: ancient, medieval, renaissance, modern, nineteenth-century, twentieth-century;
- 4) major fields of philosophy which are: aesthetics, axiology, education, epistemology, ethics, history, language, logic, metaphysics, philosophical anthropology, philosophy, political philosophy, science, social philosophy, religion;
- 5) subdivisions of the major fields of philosophy such as: utilitarianism, induction, realism, and nominalism; and
- 6) other specific topics such as grue, pain, paradox, and Turing-machine;
- 7) bibliographies are listed under "bibliography".

The Subject Index is used like the index found in the back of a textbook. One scans the alphabetical listing of significant words until the desired subject is found. If the title confirms one's interest, then one locates the author's name, which occurs after the title, in the section entitled "Bibliographic Data and Abstracts".

All entries in the Subject Index are in English. The language in which the article is written is indicated by the title.

Diacritical marks are omitted in the Subject Index.



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## GUIDANCE ON THE USE OF BIBLIOGRAPHIC DATA AND ABSTRACTS

Each entry in this section begins with the author's name and also contains the complete title of the article, other bibliographic information, and an abstract of the article. The list is arranged in strict alphabetical order with the author's last name first. Articles by multiple authors are listed under each author's name. Names preceded by the articles De, La, Le, etc. or the prepositions Da, De, Van, Von, etc. are treated as if the article or preposition were a part of the name.

## Sources of abstracts:

- 1) The vast majority of abstracts are provided by the authors of the articles; where an abstract does not appear, it was not received from the author prior to the publication of this issue.
- 2) The Philosophical Institute of the University of Dusseldorf has written or collected the abstracts of articles identified by '(P.I.D.G.)'.
- 3) The editors of the Index prepare abstracts only under extenuating circumstances, e.g., the death of the author. These abstracts are followed by '(eds.)'.

Diacritical marks are omitted in this section.

AARSLEFF, HANS. LOCKE'S REPUTATION IN NINETEENTH-CENTURY ENGLAND. MONIST 55,392-422 JL 71.

THE PROBLEM IS OURS TODAY, WHY IS LOCKE SO WIDELY MISREPRESENTED? THE ERROR LIES IN UNCRITICAL ACCEPTANCE OF THE DOMINANT 19TH CENTURY ESTIMATE OF LOCKE, ITSELF PART OF THE CONSERVATIVE REACTION AGAINST THE 18TH CENTURY AND THE IDEOLOGY OF THE FRENCH REVOLUTION. ENGLISH REACTION AGAINST UTILITARIAN THOUGHT MADE LOCKE THE WHIPPING POST. THIS 19TH CENTURY VIEW OF LOCKE IS FOUND IN FRASER'S EDITION OF THE ESSAY, WHICH THOUGH STILL MUCH USED IS BAD. AMONG FIGURES CONSIDERED ARE COLERIDGE, D STEWART, COUSIN, SEDGWICK, WHEWELL, J S MILL.

ABBOTT, W R. WHAT KNOWLEDGE IS NOT. ANALYSIS 31,142-144 MR 71.

ABDEL-RAHMAN, HASSAN. L'ARGUMENT A MAIORI ET L'ARGUMENT PAR ANALOGIE DANS LA LOGIQUE JURIDIQUE MUSULMANE. REV INT FILOSOF DIRITTO 48,127-148 JA-MR 71.

L'AUTEUR S'EST EFFORCE DE SITUER LA LOGIQUE DES JURISTES MUSULMANS PAR RAPPORT AUX SCIENCES JURIDIQUES DE L'ISLAM. AYANT DEFINI CETTE LOGIQUE, IL A ESSAYE D'EN DEGAGER LES DIFFERENTS CHAPITRES CONSTITUTIFS DONT CELUI PORTANT SUR LES ARGUMENTS A PARI A MAIORI ETC. TOUT EN ANALYANT CES ARGUMENTS A PARTIR DES EXEMPLES CONCRETS, L'AUTEUR A CONFRONTE LE POINT DE VUE DES JURISTES MUSULMANS AVEC CELUI DES JURISTES OCCIDENTAUX ET A MIS EN LUMIERE L'ORIGINE LOGIQUE (ARISTOTELICIENNE) DE CES ARGUMENTS.

ABE, MASAO. ZEN AND WESTERN THOUGHT. INT PHIL QUART 10,501-541 D 70.

DISCUSSING THREE FUNDAMENTAL CATEGORIES OF HUMAN THOUGHT AND EXISTENCE--SEIN, SOLLEN, NICHTS--REPRESENTED BY ARISTOTLE, KANT, AND NAGARJUNA (THOMAS, LUTHER, AND NAGARJUNA), ZEN AND WESTERN THOUGHT INCLUDING NIETZSCHE AND HEIDEGGER ARE COMPARED. IN THE WEST SEIN OR SOLLEN HAS BEEN REGARDED AS THE ABSOLUTE PRINCIPLE TAKING NICHTS AS SECONDARY. IN ZEN NICHTS HAS BEEN EMPHASIZED AS BASIC PRINCIPLE RATHER NEGLECTING SOLLEN'S SIGNIFICANCE. REEXAMINATION THROUGH DIALOGUE IS NECESSARY FOR BOTH.

ABELSON, RAZIEL. A REFUTATION OF MIND-BODY IDENTITY. PHIL STUD 21,85-90 D 70.

AN ELEMENTARY MATHEMATICAL PROOF IS OFFERED THAT MENTAL STATES CANNOT BE EITHER INTENSIONALLY OR EXTENSIONALLY IDENTICAL WITH BRAIN STATES. THE PROOF CONSISTS IN TAKING A SUBSET OF MENTAL STATES, NAMELY, POSSIBLE THOUGHTS OF INTEGERS AND SHOWING THAT THIS SET HAS THE CARDINAL NUMBER ALEPH NULL; THEN TAKING THE LARGEST PHYSICALLY POSSIBLE SET OF BRAIN STATES K AND THE NUMBER OF SUBSETS OF K WHICH IS  $2$  TO THE POWER K, AND WHICH, NO MATTER HOW LARGE, IS NECESSARILY FINITE. IT FOLLOWS THAT THESE TWO SETS CANNOT CORRESPOND ONE TO ONE FROM WHICH IT THEN FOLLOWS THAT THEY CANNOT HAVE IDENTICAL ELEMENTS. I CONCLUDE WITH ANSWERS TO LIKELY OBJECTIONS AND WITH A DENIAL THAT MY ARGUMENT SUPPORTS TRADITIONAL DUALISM.

ABIAN, ALEXANDER. GENERALIZED COMPLETENESS THEOREM AND SOLVABILITY OF SYSTEMS OF BOOLEAN POLYNOMIAL EQUATIONS. Z MATH LOG 16,263-264 1970 (P.I.D.G.).

ACKERMANN, ROBERT. MATRIX SATISFIABILITY AND AXIOMATIZATION. NOTRE DAME J FORM LOG 12,309-321 JL 71.

ACKERMANN, ROBERT. THE FALLACY OF CONJUNCTIVE ANALYSIS. MONIST  
53,478-487 JL 69.

THE MAJOR CLAIM OF THIS PAPER IS THAT ALTHOUGH PHILOSOPHICAL ANALYSIS MAY CORRECTLY REDUCE A MOLAR OBJECT TO SOME NUMBER OF DISCRETE ELEMENTS AND PROPERTIES OF THESE ELEMENTS, SUCH THAT THE ELEMENTS CAN BE SAID TO BE THE ONLY CONSTITUENTS OF THE MOLAR OBJECT, INFORMATION MAY STILL BE LOST IN AN INSIDIOUS MANNER WHICH PREVENTS TREATING THE MOLAR OBJECT AS A LOGICAL CONSTRUCTION OF ITS ELEMENTS. TWO THEORETICAL EXAMPLES ILLUSTRATING THE DIFFICULTY ARE PROVIDED. IT IS THEN SUGGESTED THAT THE EXAMPLES SHOW THAT SENSE-DATA EPISTEMOLOGIES HAVE COMMITTED THE FALLACY BECAUSE CORRECT TEMPORAL INTEGRATION OF SENSE-DATA IS NOT POSSIBLE BY MEANS OF LOGICAL CONSTRUCTION UNLESS AN INDEPENDENT THEORY OF TIME WHICH HAS NOT BEEN PROVIDED BY SUCH EPISTEMOLOGIES IS CONSTRUCTED.\*

ACTON, H B. ON SOME CRITICISMS OF HISTORICAL MATERIALISM. ARIS SOC SUPPL  
VOL 44,143-156 1970.

ACWORTH, RICHARD. LOCKE'S FIRST REPLY TO JOHN NORRIS. LOCKE NEWS 2,7-11  
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ADAMS, ROBERT MERRIHEW. HAS IT BEEN PROVED THAT ALL REAL EXISTENCE IS  
CONTINGENT? AMER PHIL QUART 8,284-291 JL 71.

I AM ARGUING AGAINST THE VIEW THAT IT HAS BEEN CONCLUSIVELY ESTABLISHED THAT NO REAL THING CAN HAVE LOGICALLY NECESSARY EXISTENCE. I CRITICIZE THE ARGUMENTS (1) THAT WE CAN CONCEIVE THE NONEXISTENCE OF ANYTHING WHOSE EXISTENCE WE CAN CONCEIVE; (2) THAT THERE IS NO WAY IN WHICH AN AFFIRMATIVE EXISTENTIAL PROPOSITION CAN BE LOGICALLY NECESSARY; AND (3) THAT WHAT REALITY IS WOULD NOT BE INDEPENDENT OF HUMAN THOUGHT IF ANY REAL THING HAD LOGICALLY NECESSARY EXISTENCE.

ADAMS, ROBERT MERRIHEW. THE LOGICAL STRUCTURE OF ANSELM'S ARGUMENTS.  
PHIL REV 80,28-54 JA 71.

THE STRUCTURE AND RELATIONS OF THREE ARGUMENTS FOR THE EXISTENCE OF GOD IN THE PROSLOGION AND THE REPLY TO GAUNILLO ARE EXPLORED WITH QUANTIFIERS AND MODAL LOGIC. THEIR PRESUPPOSITIONS IN THE PHILOSOPHY OF LOGIC ARE DISCUSSED. GAUNILLO OBJECTED TO THE ASSUMPTION THAT PREDICATION DOES NOT PRESUPPOSE REAL EXISTENCE, ON WHICH THE FORMALLY VALID ONTOLOGICAL ARGUMENT OF PROSLOGION 2 DEPENDS. A MODAL ARGUMENT IN THE REPLY IS AT LEAST A BETTER ARGUMENT. THE ARGUMENT OF PROSLOGION 3 MAY HAVE 3 USES.

ADELMAN, HOWARD. THE CANADIAN NEW LEFT AS AN AMERICAN DAEMONION. SOC  
THEOR PRACT 1,73-85 SPR 71.

THE ARTICLE EXAMINES THE WRITINGS AND BEHAVIOUR OF THE CANADIAN NEW LEFT IN THE 1960'S. FROM THAT EXAMINATION, THE CLAIM IS MADE THAT THE NEW LEFT IS NOT A RADICAL FORCE BUT A BOURGEOIS SUPEREGO. ITS STAGES OF DEVELOPMENT ARE SIMPLE STATES OF INCREASED FRENZY AS IT FLEES BOURGEOIS VALUES AND, PARADOXICALLY, APES THOSE SAME VALUES IN THE VARIOUS ROLES IT HAS PLAYED ON THE CANADIAN SCENE. THE ARTICLE CONCLUDES BY SUGGESTING THAT THE BOURGEOIS BASIS OF SOCIETY AND OUR OWN BOURGEOIS CHARACTER MUST BE CONFRONTED DIRECTLY AND NOT FLED; IT MUST BE UNDERMINED BY GOING TO THE ROOTS OF THE LIBERAL CONCEPTION OF ECONOMIC MAN FOR WHOM FREEDOM IS ONLY OBTAINED WHEN THERE IS ENOUGH AND SUFFICIENT FOR ALL.

AGASSI, JOSEPH AND JARVIE, I C AND SETTLE, TOM. THE GROUNDS OF REASON. PHILOSOPHY 46,43-49 JA 71.

AGASSI, JOSEPH. AGASSI'S ALLEGED ARBITRARINESS. STUD HIST PHIL SCI 2,157-165 AG 71.

BECKMAN'S CRITIQUE OF THE HISTORICAL EXAMPLES IN MY 'SENSATIONALISM' ('MIND', 1966) IS BASED ON A RELATIVIST VIEW OF TRUTH, NOT ON THE RECORDS. MY EXAMPLES ILLUSTRATE MY CONTENTION THAT (THOUGH IT DID WONDERS) BOYLE'S RULE (NEVER PREFER A HYPOTHESIS CONFLICTING EXPERIMENT) NOW NEEDS REVISION. BECKMAN PRESENTS A RELATIVIST VARIANT OF WHAT I HAVE CALLED IN MY 'TOWARDS AN HISTORIOGRAPHY OF SCIENCE' (FACSIMILE REPRINT WESLYAN UNIVERSITY PRESS, 1967) STANDARD-UP-TO-DATE-SCIENCE-TEXTBOOK WORSHIP.

AGASSI, JOSEPH. DUHEM'S INSTRUMENTALISM AND AUTONOMISM. RATIO 12,148-150 D 70.

AGASSI, JOSEPH. TESTABILITY AND TAUTOLOGY IN ECONOMICS. PHIL SOC SCI 1,49-64 JA 71.

RECENT ECONOMIC STUDIES ODDLY CONTAIN DEBATES ON THE TAUTOLOGOUS NATURE OF CERTAIN FORMULAS. SUCH FORMULAS ARE OFTEN DEMONSTRABLE WITH MORE RIGOR THAN CUSTOMARY IN THESE STUDIES, AND THE PROOFS ARE BASED ON SPECIFIABLE ACCOUNTING CONVENTIONS. THE CONVENTIONS MAY BE MISAPPLIED, EITHER BY ERRONEOUS STATISTICAL ESTIMATES, OR AS EVIDENCE IN THEORETICAL CONTROVERSIES; YET IT IS THE RIGOROUS PROOF THAT SHOULD SETTLE ALL DEBATES CONCERNING THE STATUS OF AN ALLEGED TAUTOLOGY.

AGASSI, JOSEPH. THE STANDARD MISINTERPRETATION OF SKEPTICISM. PHIL STUD 22,49-50 JE 71.

DOGMATISM DEMANDS PROOFS AND EXPECTS RATIONAL MEN TO SUPPLY THEM. THE DEMANDS FOR PROOF PLUS THE RECOGNITION OF ITS UNATTAINABILITY AMOUNT TO CYNICISM. SKEPTICISM REJECTS THE DEMAND AND OFFERS ALTERNATIVE DEMANDS AS STANDARDS OF RATIONALITY. CYNICISM IS HALF-WAY HOUSE BETWEEN DOGMATISM AND SKEPTICISM, DOGMATISTS CONFUSE THEIR TWO OPPONENTS.

AHLERS, ROLF. IS TECHNOLOGY REPRESSIVE? TIJDSCHR FILOSOF 32,651-700 D 70.

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AIKEN, HENRY D. REASON, THE HIGHER LEARNING, AND THE GOOD SOCIETY. METAPHILOSOPHY 1,95-127 AP 70.

AIKEN, HENRY DAVID. CAN AMERICAN UNIVERSITIES BE DEPOLITICIZED? PHIL EXCH 3-20 S 70.

AIKEN, HENRY DAVID. LIBERALISM AND RADICAL POLITICS. HUMANIST 31,18-23 MY-JE 71.

AIMONETTO, ITALO. FREGE E LA SINTESI NUMERICA. FILOSOFIA 22,277-304 JL 71.

IL NUMERO NATURALE DICE QUANTI ENTI GODONO DI UNA PROPRIETA. PER QUESTO IL FREGE LI FONDA SUL CONCETTO. MA IL CONCETTO NON BASTA. OCCORRE L'INTUIZIONE CHE LO LIMITI. LA SUSSUNZIONE DEL CONCETTO ALL'INTUIZIONE COSTITUISCE LA FUNZIONE RELAZIONALE, LA CUI ESTENSIONE COME GRANDEZZA IN SE FORMA IL NUMERO ONTOLOGICO O LOGICO, E LA SUA MISURA IL NUMERO GNOSEOLOGICO OD ARITMETICO. IL PRIMO E UNA CLASSE DI INSIEMI, IL SECONDO UN INSIEME DI SEGNI COSTRUITO IN CORRISPONDENZA ALL'INSIEME DA MISURARE. SI CONCILIANO COSI



## LOGICISMO E FORMALISMO.

ALBRECHT, ERHARD. HEGEL UND DAS PROBLEM VON SPRACHE UND BEWUSSTSEIN. DEUT Z PHIL 18,843-860 1970 (P.I.D.G.).

ALBURY, WILLIAM R. HUNTING THE SOPHIST. APEIRON 5,1-11 MR 71.

ALBURY, WILLIAM R. ON PROFESSOR CONNELL'S ECOLOGICAL ARGUMENT. LAVAL THEOL PHIL 27,135-141 JE 71.

THIS PAPER IS A CRITIQUE OF R. J. CONNELL'S "DEFENSE OF HUMANAE VITAE," WHICH APPEARED IN THE PREVIOUS VOLUME OF THE SAME JOURNAL. MUCH OF THE FORCE OF CONNELL'S ARGUMENT, THAT ALL ARTIFICIAL CONTRACEPTION IS IMMORAL, DERIVED FROM HIS INTERPRETATION OF ECOLOGY. I SUGGEST THAT HIS POSITION IS UNDERMINED BY THE ECOLOGICAL POINT OF VIEW AND THAT SUCH A VIEWPOINT, LEGITIMATELY APPLIED TO THE FAMILY AS AN 'ECOLOGICAL UNIT,' SHOWS THE MORALITY OF CONTRACEPTION IN CERTAIN CASES.

ALCORTA, JOSE IGNACIO. INTELLIGIBILITE TRANSCENDENTALE ET PRIMORDILITE ORIGINAIRE DE L'ETRE. G METAF 26,125-132 MR-JE 71.

ALDERMAN, HAROLD. HEIDEGGER ON BEING HUMAN. PHIL TODAY 15,16-29 SPR 71.

THE PAPER CLARIFIES HEIDEGGER'S ANALYSIS OF WHAT IT MEANS TO BE HUMAN BY: COMPARING IT WITH OTHER INQUIRIES INTO THE NATURE OF MAN, BY STATING THE MOST GENERAL FEATURES OF HIS ANALYSIS, AND BY INDICATING HOW MAN'S TEMPORAL NATURE PROVIDES ACCESS TO BEING. A CONCLUDING SECTION SHOWS THE RELATIONSHIP BETWEEN THE ANALYSIS OF MAN AND THE POST-KEHRE SEINSGRAGE.

ALDERMAN, HAROLD. HEIDEGGER: TECHNOLOGY AS PHENOMENON. PERSONALIST 51,535-545 FALL 70.

THE ESSAY FOLLOWS HEIDEGGER'S ARGUMENT THAT SCIENTIFIC TECHNOLOGY REPRESENTS THE FULFILLMENT OF WESTERN METAPHYSICS. IN THAT ARGUMENT TECHNOLOGY BECOMES THE PERFECT EXPRESSION OF MAN'S AGGRESSIVE AND CALCULATIVE RATIONALISM. THE CRUCIAL PROBLEM FOR CONTEMPORARY THINKERS IS TO UNDERSTAND THAT, IN SPITE OF THEMSELVES, HISTORY HAS MADE THEM ALL TECHNICIANS. ONLY WITH SUCH AN UNDERSTANDING MAY A RESPONSIBLE CRITIQUE OF TECHNOLOGY BE UNDERTAKEN.

ALDRICH, VIRGIL A. ILLOCUTIONARY SPACE. PHIL PHENOMENOL RES 22,15-28 S 71.

ALDRICH, VIRGIL C. ART AND THE HUMAN FORM. J AES ART CRIT 29,295-302 SPR 71.

ALDRICH, VIRGIL C. FORM IN THE VISUAL ARTS. BRIT J AES 11,215-226 SUM 71.

ALEXANDER, DIETRICH AND LANGE, ERHARD. GRUNDFRAGEN DER MATERIALISTISCHEN GESCHICHTSAUFASSUNG IN FRIEDRICH ENGELS' ALTERSBRIEFEN. DEUT Z PHIL 18,1193-1212 1970 (P.I.D.G.).

ALEXANDER, HUBERT G. TRANSFORMATIONAL GRAMMAR AND ARISTOTELIAN LOGIC. SW J PHIL 2,57-64 SPR-SUM 71.

ARISTOTELIAN LOGIC INCLUDES AN IMPLICIT TRANSFORMATIONAL GRAMMAR IN REQUIRING ALL SENTENCES TO BE CONVERTED INTO THE "ATTRIBUTIVE" TYPE. THERE ARE REASONS WHY THIS TRANSFORMATION IS APPROPRIATE IN INDO-EUROPEAN LANGUAGES. OTHER LANGUAGES PREFER OTHER BASIC TYPES. THE CONTENTION HERE IS THAT LOGICS TEND TO OPERATE FROM THOSE RELATIONSHIPS, AMONG MANY POSSIBLE ONES, THAT ARE INCORPORATED INTO A LANGUAGE SYSTEM. THE EXISTENCE OF SOME "DEEP STRUCTURE" GRAMMAR IN THE CHOMSKY SENSE IS DIFFICULT TO JUSTIFY IN A RIGOROUS WAY.

ALEXANDER, P. PSYCHOANALYSIS AND THE EXPLANATION OF BEHAVIOUR. MIND 80,391-402 JL 71.

A REPLY TO CRITICISMS BY T. MISCHEL AND J. BALMUTH OF THE AUTHOR'S EARLIER ARTICLE "RATIONAL BEHAVIOUR AND PSYCHOANALYTIC EXPLANATION" ("MIND 71", 326-341). IT IS A CONTINUED DEFENCE OF THE VIEW THAT PSYCHOANALYTIC EXPLANATIONS OF BEHAVIOUR IN TERMS OF UNCONSCIOUS "REASONS" DOES NOT SHOW APPARENTLY IRRATIONAL BEHAVIOUR TO BE REALLY RATIONAL. THERE IS A DISANALOGY BETWEEN PSYCHOANALYTIC EXPLANATIONS OF NEUROTIC BEHAVIOUR AND EVERYDAY EXPLANATIONS OF BEHAVIOUR; SOME TYPICAL EXAMPLES OF BOTH TYPES ARE EXAMINED FURTHER AND MISCHEL'S AND BALMUTH'S MAIN CRITICISMS ARE CONSIDERED POINT BY POINT.

ALEXANDER, PETER. ARE CAUSAL LAWS PURELY GENERAL? ARIS SOC SUPPL VOL 44,15-36 1970.

ALEXANDER, W M. PHILOSOPHERS HAVE AVOIDED SEX. DIOGENES 72,56-74 WINT 70.

THIS PAPER ARGUES THAT PHILOSOPHY HAS PICTURED MAN AS ESSENTIALLY SEXLESS. IT GRANTS THAT PHILOSOPHY, TO BE SURE, HAS ACKNOWLEDGED SEX AS A FACT AMONG OTHER FACTS ABOUT MAN, BUT POINTS OUT THAT WITH FEW EXCEPTIONS PHILOSOPHERS HAVE ACTED AS THOUGH SEXUALITY HAS NO IMPORTANCE FOR THOUGHT. THE THESIS IS SUBSTANTIATED PRIMARILY BY AN EXAMINATION OF THE SEXUAL VIEWS OF PLATO, THOMAS AQUINAS, SCHOPENHAUER AND FREUD. THE PAPER CONCLUDES THAT IT IS POSSIBLE TO IDENTIFY EFFORTS TO REVERSE THIS PHILOSOPHICAL STANCE.

ALLAN, GEORGE J. HISTORIANS, SOOTHSAYERS, AND THE PHILOSOPHY OF HISTORY. PHIL FORUM 2,50-67 FALL 70.

HISTORIANS DESCRIBE AND EXPLAIN THE PAST. IT IS ARGUED THAT THIS ACTIVITY CAN BE EXTENDED TO ENCOMPASS FUTURE-REFERRING STATEMENTS WITHOUT BECOMING SOOTHSAYING. DESCRIPTIVE AND EXPLANATORY TECHNIQUES ARE EXAMINED, AND THE TEST OF THEIR ADEQUACY SEEN TO INVOLVE SPECULATIVE PREDICTION AND PROJECTION. PHILOSOPHERS OF HISTORY ALSO USE SUCH TECHNIQUES, IMAGINATIVELY COMPLETING INCOMPLETE DESCRIPTIVE PATTERNS BY REFERENCE TO THE FUTURE, IN ORDER TO SUGGEST AND EVALUATE EXPLANATIONS OF PAST EVENTS.

ALLCOCK, JOHN B. SOZIOLOGISCHE MODELLE DES MENSCHEN. INT DIALOG Z 3,138-148 1970 (P.I.D.G.).

ALLEN, HAROLD J. BERKELEY'S NOTIONS AND HUME'S PROBLEMS. PHIL FORUM (BOSTON) 2,371-383 SPR 71.

IMPLICIT IN BERKELEY AND HUME ARE TWO SORTS OF COGNITIVE MEANING CALLED "IDEATIONAL" AND "NOTIONAL". IDEATIONAL MEANING, THOUGH USEFUL FOR DEALING WITH PATTERNS OF DISCONNECTED ATOMIC PHENOMENA IS INADEQUATE FOR RENDERING THE INHERENT UNITIES OF IMMEDIATELY FELT ACTS OF EXPERIENCE, RELATIONS, AND A CLUSTER OF CONCEPTS WITH WHICH HUME WAS CONCERNED, VIZ.- EXISTENCE, CAUSE AND EFFECT, BODY AND SELF. THE USES OF NOTIONAL MEANING IN EXPRESSING THE SIGNIFICANCE OF THESE IMPORTANT REALITIES ARE SUGGESTED.

ALLEN, R T. THE AESTHETIC EXPERIENCE AGAIN. BRIT J AES 10,344-349 O 70.

ALLFENTUCK, MARCIA. MARTIN BUBER'S AESTHETIC THEORIES: SOME REFLECTIONS. J AES ART CRIT 30,35-38 FALL 71.

ALLISON, HENRY E. KANT'S TRANSCENDENTAL HUMANISM. MONIST 55,182-207 AP 71.

THIS PAPER TREATS KANT'S COPERNICAN REVOLUTION AS AN ATTEMPT TO RECONCILE THE TRANSCENDENTAL, LOGICAL ORIENTATION OF RATIONALISM WITH THE HUMANISTIC, PSYCHOLOGICAL APPROACH OF EMPIRICISM. IT

ARGUES THAT KANT'S GREAT ACHIEVEMENT CONSISTS OF SHOWING THAT PHILOSOPHY MUST BE FULLY HUMAN, I.E., CONCERN ITSELF WITH THE CONDITIONS OF HUMAN EXPERIENCE IF IT IS TO BE GENUINELY TRANSCENDENTAL, AND THAT IT CAN ONLY BE FULLY HUMAN, I.E., PROVIDE AN ADEQUATE ACCOUNT OF MAN AS A KNOWER AND MORAL BEING, IF IT IS ALSO TRANSCENDENTAL RATHER THAN NATURALISTIC. IN LIGHT OF THIS IT EXAMINES KANT'S CONCEPTIONS OF TRANSCENDENTAL SUBJECTIVITY AND TRANSCENDENTAL IDEALITY AND ENDEAVORS TO SHOW THAT KANT'S POSITION IS OFTEN MISTAKENLY CRITICIZED BECAUSE OF THE FAILURE TO REALIZE THAT THE DISTINCTION BETWEEN THE TRANSCENDENTAL AND THE EMPIRICAL IS PERSPECTIVAL RATHER THAN SUBSTANTIVE.

ALLUNTIS, FELIX AND WOLTER, ALLAN B. DUNS SCOTUS ON THE OMNIPOTENCE OF GOD. *STUD PHIL HIST PHIL* 5,178-222 1970.

ALMALEH, GERARD. PHILOSOPHIE ET HISTOIRE DE LA PHILOSOPHIE DANS LA "LOGIQUE DE LA PHILOSOPHIE". *ARCH PHIL* 33,439-470 JL-S 70.

LA "LOGIQUE DE LA PHILOSOPHIE" SE PRESENTE COMME LA FIN DE L'HISTOIRE DE LA PHILOSOPHIE: AVEC ELLE ET EN ELLE LA PHILOSOPHIE S'EST INTEGRALEMENT COMPRISE ELLE MEME EN COMPRENANT CE QUI LA CONSTITUE COMME PHILOSOPHIE. LE DISCOURS DU LOGIQUE DE LA PHILOSOPHIE NE CONSISTE DONC PAS EN UNE REDIRECTION INTEGRANTE DES DIFFERENTS SYSTEMES PHILOSOPHIQUES ELABORES DANS L'HISTOIRE, MAIS EN UN DEVOILEMENT DES CATEGORIES PURES (TRANS-HISTORIQUES) DU DISCOURS, QUI FONDENT, DANS LEUR TOTALITE ARTICULEE, LA COMPREHENSIBILITE DE DROIT ET DE FAIT DE TOUS LES DISCOURS CONCRETS. LE PROCES CATEGORIAL POSSEDE ALORS UN RYTHME DE DEVELOPPEMENT SPECIFIQUE, IRREDUCTIBLE A CELUI D'UNE SUCCESSION PUREMENT HISTORIQUE, EN TANT QU'IL SE DONNE COMME LA STRUCTURE INTELLIGIBLE DE L'HISTOIRE ELLE MEME, OU TAUT QU'IL CONSTITUE UNE LOGIQUE DU SENS.

ALMEDER, ROBERT F. THE IDEALISM OF CHARLES S PEIRCE. *J HIST PHIL* 9,477-484 O 71.

ALONSO, GABRIEL AGUILAR. LA ETICA ESTOICA, MORAL DEL ESFUERZO IMPAVIDO Y CONFORMIDAD DE LA NATURALEZA. *REV FILOSOF (MEXICO)* 4,140-155 MY-AG 71.

ALRIVIE, J J. LES PROLOGUES DE 'THEETETE' ET DU 'PARMENIDE'. *REV METAPH MORALE* 76,6-23 JA-MR 71.

ALSTON, WILLIAM P. DISPOSITIONS AND OCCURRENCES. *CAN J PHIL* 1,125-154 D 71.

RYLE AND MANY OF HIS CRITICS SHARE THE ASSUMPTION THAT IF OUR CONCEPT OF A CERTAIN KIND OF PSYCHOLOGICAL 'X' IS DISPOSITIONAL, IT IS IMPOSSIBLE FOR 'X'S' THAT FALL UNDER THAT CONCEPT TO BE OCCURRENCES (OR "ACTUAL" STATES, PROCESSES, OR ACTIVITIES.) THIS PAPER IS AN ATTACK ON THAT ASSUMPTION. IT IS FURTHER SUGGESTED THAT THE ASSUMPTION IN QUESTION IS ONLY ONE MANIFESTATION OF A TENDENCY TO ASSIMILATE CHARACTERIZATIONS OF CONCEPTS AND CHARACTERIZATIONS OF THE THINGS CONCEIVED.

ALSTON, WILLIAM P. THE PLACE OF THE EXPLANATION OF PARTICULAR FACTS IN SCIENCE. *PHIL SCI* 38,13-34 MR 71.

ON THE CRITICAL SIDE IT IS ARGUED THAT THE EXPLANATION OF PARTICULAR FACTS DOES NOT PLAY A CENTRAL ROLE IN PURE SCIENCE. THE POSITIVE PART OF THE PAPER CONSISTS OF AN EXPLORATION OF THE COMPLEXITIES INVOLVED IN THE RELATION BETWEEN THE ESTABLISHING OF GENERAL LAWS AND THE EXPLANATION OF PARTICULAR FACTS. MORE SPECIFICALLY, A NUMBER OF DISABILITIES ARE SPECIFIED, ANY ONE OF WHICH COULD PREVENT US FROM BEING ABLE TO EXPLAIN PARTICULAR FACTS THAT FALL UNDER A GIVEN LAW EVEN AFTER HAVING ESTABLISHED THE LAW.

ALSTON, WILLIAM. VARIETIES OF PRIVILEGED ACCESS. AMER PHIL QUART 8,223-241 JL 71.

THIS PAPER DISTINGUISHES AND INTERRELATES A NUMBER OF RESPECTS IN WHICH PERSONS HAVE BEEN THOUGHT TO BE IN A SPECIALLY FAVORABLE EPISTEMIC POSITION VIS-A-VIS THEIR OWN MENTAL STATES. THE MOST IMPORTANT DISTINCTION IS A SIX-FOLD ONE BETWEEN INFALLIBILITY, OMNISCIENCE, INDUBITABILITY, INCORRIGIBILITY, TRUTH-SUFFICIENCY, AND SELF-WARRANT. EACH OF THESE VARIETIES CAN THEN BE SUB-DIVIDED AS THE KIND OF MODALITY, IF ANY, INVOLVED. IT IS ALSO ARGUED THAT DISCUSSIONS OF SELF-KNOWLEDGE HAVE BEEN HAMPERED BY A FAILURE TO RECOGNIZE THESE DISTINCTIONS.

ALTHAM, J E. AMBIGUITY AND PREDICATION. MIND 80,253-257 AP 71.

RECOMMENDS ABANDONING SOMMERS' RULE ABOUT AMBIGUITY, IN HIS "PREDICTABILITY". THE RULE ENFORCES MANY IMPLAUSIBLE JUDGMENTS. THREE ARGUMENTS FOR IT ARE DEFECTIVE. ONE INVOLVES CONFUSIONS OVER NEGATION OF A UNIVERSAL CONDITIONAL, ONE RESTS ON A SEEMINGLY ARBITRARY DEFINITION, THE THIRD RESTS ON AN UNREALISTIC ASSUMPTION ABOUT UNIVERSES OF DISCOURSE.

ALVARADO, MARTIN E. LAS MATERIAS FILOSOFICAS EN EL BACHILLERATO. REV FILOSOF (MEXICO) 4,210-219 MY-AG 71.

OBJETIVOS: 1) ENFATIZAR QUE LA FILOSOFIA ES, EN EL FONDO, EL DESCUBRIMIENTO RACIONAL DE LAS NORMAS PARA LA DIRECCION DEL HOMBRE. 2) DESTACAR LA PRESENCIA DE LAS MATERIAS FILOSOFICAS EN EL BACHILLERATO, PUES, SI LAS CIENCIAS INFORMAN, SOLO LA FILOSOFIA FORMA. MEDIOS: 1) MOSTRAR QUE LAS CIENCIAS ESTUDIAN LAS COSAS (AUN AL HOMBRE, COMO COSA); SOLO LA FILOSOFIA ESTUDIA AL HOMBRE CONSIDERADO COMO PERSONA. 2) COMPROBAR QUE EL VIAJE DEL ENTENDIMIENTO: A TRAVES DE LA METAFISICA, LA PSICOLOGIA, LA GNOSEOLOGIA, LA AXIOLOGIA, SOLO ECHA LAS BASES PARA, DE AHI, EN RIGOR LOGICO, DEDUCIR LAS NORMAS UNIVERSALES PARA EL GOBIERNO DE LA PERSONA. CONCLUSIONES: 1) TODA FORMACION, ANTES QUE TECNICA, CIENTIFICA, ETC., DEBE SER "HUMANISTICA". ESTA ES MISION DE LA ESCUELA PREPARATORIA. 2) EL ALUMNO, HOY ADOLESCENTE, ALGUN DIA, ALGUNA VEZ PENSARA EN "SERIO". ENTONCES RECORDARA Y COMPRENDERA EL MENSAJE FILOSOFICO DEL MAESTRO DE PREPARATORIA. YESTE HABRA CONTRIBUIDO A LA FORMACION DE AUTENTICOS HOMBRES.

ALVAREZ, JUAN JOSE. CAMBIO SOCIAL Y RELIGION. ESTUD FILOSOF 52,613-628 S=D 70.

AMERIO, ROMANO AND GUZZO, AUGUSTO. IL LATINO - NUOVE INTERVISTE LUGANESI - UMANESIMO E UMANITA. FILOSOFIA 21,371-382 JL 70.

AMERY, JEAN. HEGEL - BEFREIER ODER OPPRESSOR? MERKUR 24,807-819 1970 (P.I.D.G.).

AMES, VAN METER. A NOTE ON GEORGE HERBERT MEAD. RELIG HUM 5,156-157 AUTUMN 71.

AMES, VAN METER. IS IT ART? J AES ART CRIT 30,39-48 FALL 71.

INSTEAD OF REJECTING THE TRASH THAT MAKES UP THE ENVIRONMENT OF MOST AMERICANS, THE CONTEMPORARY ARTIST TURNS TO WHAT IS ALL AROUND US, WITH THE ABILITY TO SEE IT AS A NEW WONDERLAND. THE NEW ART RETURNS TO THE CLOSE RELATION BETWEEN ART AND LIFE FOR PRIMITIVE PEOPLE, THE ANCIENT GREEKS, AND OUR PUEBLO INDIANS. BELATEDLY, WE HAVE COME TO FEEL THAT ART SHOULD AGAIN BELONG TO THE NORMAL BUSINESS OF LIVING, WITH THE ARTIST ANOTHER NEIGHBOR. MEN WHO ARE NO LONGER ALIENATED BUT STIMULATED BY TECHNOLOGY APPRECIATE WHAT IS GOING ON. STEEL AND IRON, GLASS AND PLASTICS ARE READY FOR MEN USED TO PLUGGING IN TO GET THINGS DONE. INTEREST IN ZEN HAS BROUGHT AMERICAN AWARENESS OF



THE RELATION BETWEEN LIFE AND ART IN ALL THE TRADITIONAL ARTS OF JAPAN. HOW MUCH ZEN HAS MEANT TO DUCHAMP IS NOT CLEAR, BUT HIS ADMIRING FRIEND JOHN CAGE MAKES NO SECRET OF THE IMPORTANCE OF ZEN FOR HIM, WITH ITS EMPHASIS UPON ENJOYING THE SUCHNESS AND THUSNESS OF LIFE. DUCHAMP'S "READY-MADES" ARE NOT MERELY WHAT THEY WERE BEFORE HE SET THEM FORTH. NOW THEY ASK FOR ATTENTION. THE ARTIST IS THE REAL REVOLUTIONARY, GIVING WARNING.

AMON, MOSHE. ON THE INCOMMUNICABLE NATURE OF KNOWLEDGE. EDUC THEORY 21,274-277 SUM 71.

ANCESCHI, LUCIANO. L'IDEE DE BAROQUE. REV ESTH 23,140-154 AP=JE 70.

ANDERSON, JAMES F. TEILHARD'S COSMOLOGICAL KINSHIP TO ARISTOTLE. NEW SCHOLAS 45,584-589 AUTUMN 71.

ANDERSON, STEPHEN R. ON THE ROLE OF DEEP STRUCTURE IN SEMANTIC INTERPRETATION. FOUND LANG 7,387-396 AG 71.

THE RELATION BETWEEN PAIRS OF SENTENCES SUCH AS 'JOHN LOADED THE HAY ON THE WAGON' AND 'JOHN LOADED THE WAGON WITH HAY' IS BRIEFLY CONSIDERED. A SEMANTIC PROPERTY OF HOLISTICNESS IS ISOLATED, AND SHOWN TO BE ASSOCIATED WITH NP BEARING THE RELATION DIRECT OBJECT TO A VERB. THE LEVEL OF STRUCTURE WHICH IS APPROPRIATE FOR CHARACTERIZING THIS RELATION IS SHOWN TO BE SEVERELY RESTRICTED, AND TO HAVE ALL OF THE PROPERTIES ASSOCIATED WITH 'DEEP STRUCTURE' IN CHOMSKY'S (ASPECTS) SENSE: INPUT TO THE SYNTACTIC RULES, INPUT TO THE SEMANTIC RULES, OPTIMAL CHARACTERIZATION BY A PHRASE STRUCTURE GRAMMAR, OPTIMAL FOR THE STATEMENT OF SUBCATEGORIZATION AND SELECTION RESTRICTIONS.

ANGELELLI, IGNACIO. THE TECHNIQUES OF DISPUTATION IN THE HISTORY OF LOGIC. J PHIL 67,800-814 O 70.

HISTORIANS OF LOGIC HAVE IN GENERAL NEGLECTED TO WRITE ON THE "ARS DISPUTANDI", WHICH WAS SO CENTRAL TO MEDIEVAL AND ALSO POST-MEDIEVAL LOGIC. IN THIS PAPER I SKETCH THE MAIN VARIETIES OF THE "ARS DISPUTANDI", AND I COMPARE SOME OF ITS FEATURES WITH THE "DIALOGICAL" LOGIC DEVELOPED BY PAUL LORENZEN IN THE 1960'S.

ANIZ, CANDIDO. ALGUNOS TEMAS DE FILOSOFIA KANTIANA VISTOS POR TRES ESCRITORES: DE RUVO, CARABELLESE Y LACORTE. ESTUD FILOSOF 52,595-606 S=D 70.

ANONYMOUS. ABORTION AND MORAL CONSCIENCE. HUMANIST 30,12-13 JA=F 70.

ANSART, PIERRE. LA RENCONTRE SELON ALAIN. REV PHIL FR 95,275-286 JL=S 70.

ANSHEN, RUTH NANDA. ACCENTS OF HUMANISM IN SOREN. RELIG HUM 5,54-58 SPR 71.

THE PROBLEM CONFRONTING KIERKEGAARD AS IT IS AT LENGTH DESCRIBED IN MY ESSAY PUBLISHED IN "RELIGIOUS HUMANISM" IS: THE NEW TOPOLOGY OF THE EARTH IMPLIES THE LINK BETWEEN AN ACT AND A WHOLE SERIES OF CONSEQUENCES, AND A CONSCIOUSNESS OF THE INDIVIDUAL THAT EVERY TIME A DECISION IS MADE IT HAS DISTANT CONSEQUENCES WHICH BECOME MORE PRECISELY DETERMINED. FURTHERMORE, MAN HAS A DESIRE FOR 'ELSEWHERE', A THIRD DIMENSION WHICH CANNOT BE FOUND ON EARTH, AND YET WHICH MUST BE EXPERIENCED ON EARTH; PREDICTION: DETAILED STATEMENT REFERRING TO SOMETHING THAT IS TO HAPPEN IN THE FUTURE; PROJECTION: COMBINING A NUMBER OF TRENDS; PREVISION: THAT WHICH IS SCIENTIFICALLY OR THEOLOGICALLY PROBABLE AND LIKELY TO HAPPEN; PROSPECTIVE: THE RELATION BETWEEN PRESENT ACTIVITY AND THE IMAGE OF THE FUTURE; PLAN: THE SUM OF TOTAL DECISIONS FOR COORDINATED ACTIVITIES WITH A TRANSCENDENT GOAL, SOME FORM OF TELEOLOGY, I.E.,



GOD, IN ONE'S HEART AND MIND. THIS IS TO BE CONSTRUED AS A CONTEMPORARY EXTRAPOLATION OF KIERKEGAARD'S THOUGHT, IN SPITE OF HIS AMBIGUITY.

ANTON, JOHN P. RELEVANCE AND EXCELLENCE. J CRIT ANAL 2,1-11 AP 70.

THIS ARTICLE EXAMINES THE YOUTH REVOLT AS A REACTION AGAINST MODERN INSTITUTIONAL MALPRACTICES AND PHILOSOPHICAL PREJUDICES WHICH HAVE DENIED MAN THE FULFILLMENT OF HIS NATURAL CAPACITIES. THE ARGUMENT IS MADE THAT THE MOVEMENT HAS DERIVED ITS THRUST AND ORIENTATION FROM EMOTIONAL REACTION TO SOCIO-ECONOMIC ISSUES RATHER THAN A CLEAR UNDERSTANDING OF HUMAN NATURE. THE REVOLT WILL HARM ITS PURPOSE UNLESS IT BECOMES DIRECTED TOWARD THE FORMATION OF THE APPROPRIATE COMMITMENT FOR THE PURSUIT OF EXCELLENCE AND CRITICAL EXAMINATION OF THE ENDS OF THE GOOD LIFE.

ANTONACI, ANTONIO. GIULIO CESARE VANINI E LA SUA FORMAZIONE PADOVANA. ANN FAC LETT FILOSOF 13,43 1968.

APEL, KARL-OTTO. SPRACHE ALS THEMA UND MEDIUM DER TRANSCENDENTALEN REFLEXION. MAN WORLD 3,323-337 N 70.

DER VERFASSER WIRFT DIE FRAGE AUF, OB DIE SPRACHPHILOSOPHIE, DIE IN DER GEGENWART ALS 'PRIMA PHILOSOPHIA' AN DIE STELLE DER ERKENNTNISKRITIK GETRETEN ZU SEIN SCHEINT, DURCH REFLEXION AUF DIE SPRACHE IN DER SPRACHE DIE FUNKTION EINER TRANSCENDENTALPHILOSOPHIE (IM SINNE DER LETZTBEGRUENDUNG) UEBERNEHMEN KANN. IN KRITISCHER AUSEINANDERSETZUNG MIT DER GEGENWARTS-PHILOSOPHIE, INSBESONDERE MIT K POPPERS THESE, DASS LETZTBEGRUENDUNG PRINZIPIELL UNMOEGLICH SEI, KOMMT ER ZU EINER AFFIRMATIVEN ANTWORT.

APOSTEL, LEO. ASSERTION LOGIC AND THEORY OF ARGUMENTATION. PHIL RHET 4,92-110 SPR 71.

IN RECENT LOGICAL RESEARCH TO CLASSICAL PROPOSITIONAL LOGIC HAS BEEN ADDED THE LOGIC OF ASSERTION AND ACCEPTANCE (JASKOWSKI, RESCHER). IT IS POSSIBLE TO DEFINE THE FUNDAMENTAL CONCEPTS OF THE THEORY OF RHETORIC BY MEANS OF THESE NEW OPERATORS. AN ATTEMPT TO DEFINE THE CONCEPT OF AUDIENCE AND OF COMPETENT AUDIENCE HAS BEEN MADE WITH THE PURPOSE TO BRING TOGETHER FORMAL LOGIC AND THE THEORY OF ARGUMENTATION.

APPLEBAUM, C H AND DEKKER, J C E. PARTIAL RECURSIVE FUNCTIONS AND W-FUNCTIONS. J SYM LOG 35,559-568 D 70.

A FUNCTION IS A MAPPING FROM A SUBSET OF THE NON-NEGATIVE INTEGERS INTO THE NON-NEGATIVE INTEGERS. IN THE STUDY OF RECURSIVE EQUIVALENCE TYPES THE FAMILY OF ALL FUNCTIONS WHICH HAVE ONE-TO-ONE PARTIAL RECURSIVE EXTENSIONS IS THE NATURAL ANALOGUE OF THE FAMILY OF ALL ONE-TO-ONE FUNCTIONS. THIS RAISES THE QUESTION WHICH FAMILY (IF ANY) IS THE NATURAL ANALOGUE OF THE FAMILY OF ALL FUNCTIONS. THE AUTHORS, IN THIS PAPER, DEFINE AN OMEGA-FUNCTION, PROVE THAT THE FAMILY OF ALL OMEGA-FUNCTIONS IS THE DESIRED ANALOGUE, AND STUDY THE PROPERTIES OF OMEGA-FUNCTIONS.

APPLEBAUM, C H. OMEGA-HOMOMORPHISMS AND OMEGA-GROUPS. J SYM LOG 36,55-65 MR 71.

THIS PAPER CONTINUES HASSETT'S WORK ON OMEGA-GROUPS. HASSETT DEFINED TWO OMEGA-GROUPS G AND H TO BE RECURSIVELY ISOMORPHIC IF THERE WAS A GROUP ISOMORPHISM FROM G ONTO H WHICH HAD A ONE-TO-ONE PARTIAL RECURSIVE EXTENSION. RECURSIVE ISOMORPHISM FOR OMEGA-GROUPS IS AN ANALOGUE OF THE IDEA OF ISOMORPHISM FOR GROUPS. THE PURPOSE OF THIS PAPER IS TO DEFINE AN ANALOGUE OF A GROUP HOMOMORPHISM, CALLED AN OMEGA-HOMOMORPHISM, AND TO STUDY SOME OF ITS PROPERTIES.

APPLEBAUM, CHARLES H. ISOMORPHISMS OF OMEGA-GROUPS. NOTRE DAME J FORM LOG 12,238-248 AP 71.

$P(A)$  IS THE OMEGA-GROUP OF GODEL NUMBERS OF FINITE PERMUTATIONS OF  $A$ , WHERE  $A$  IS A SET OF NON-NEGATIVE INTEGERS. AN OMEGA-ISOMORPHISM FROM AN OMEGA-GROUP  $G$  ONTO AN OMEGA-GROUP  $H$  IS AN ISOMORPHISM OF  $G$  ONTO  $H$  WHICH HAS A ONE-TO-ONE PARTIAL RECURSIVE EXTENSION. AN OMEGA-ISOMORPHISM  $F$  FROM  $G$  ONTO  $H$  IS REGULAR IF THERE EXISTS R.E. SUPERGROUPS  $G'$  AND  $H'$  OF  $G$  AND  $H$  RESPECTIVELY, AND AN ISOMORPHISM  $F'$  FROM  $G'$  ONTO  $H'$  WHICH IS A ONE-TO-ONE PARTIAL RECURSIVE EXTENSION OF  $F$ . AN OMEGA-AUTOMORPHISM OF AN OMEGA-GROUP  $G$  IS AN OMEGA-ISOMORPHISM OF  $G$  ONTO  $G$ . AN OMEGA-AUTOMORPHISM,  $F$ , OF  $P(A)$  IS STRONG IF THERE EXISTS A R.E. SUPERSET  $A'$  OF  $A$  AND AN AUTOMORPHISM  $F'$  OF  $P(A')$  WHICH IS A ONE-TO-ONE PARTIAL RECURSIVE EXTENSION OF  $F$ . THE AUTHOR PROVES THAT FOR ISOLATED SETS  $A$  AND  $B$ , EVERY OMEGA-ISOMORPHISM FROM  $P(A)$  ONTO  $P(B)$  IS REGULAR, AND EVERY OMEGA-AUTOMORPHISM OF  $P(A)$  IS STRONG. FURTHERMORE EVERY OMEGA-AUTOMORPHISM OF  $P(A)$ , FOR AN IMMUNE SET  $A$ , IS AN INNER OMEGA-AUTOMORPHISM IF AND ONLY IF  $REQ(A)$  IS MULTIPLE-FREE.

APPLEBEE, RALPH C AND PAHI, BISWAMBHAR. SOME RESULTS ON GENERALIZED TRUTH-TABLES. NOTRE DAME J FORM LOG 12,435-440 O 71.

A MODEL IS A SYSTEM  $M = (A, D, OH)$ , WHERE  $A$ , CALLED THE SET OF TRUTH-VALUES, IS A NON-EMPTY SET;  $D$ , CALLED THE SET OF DESIGNATED ELEMENTS, IS A SUBSET OF  $A$ , AND  $OH$  IS A FINITE SET OF OPERATIONS OF FINITE POSITIVE ARITY DEFINED ON  $A$ . A MODEL  $M$  IS CALLED FULL IF EACH OPERATION IN  $OH$  IS ONTO. TWO MODELS ARE CALLED EQUIVALENT IF THEY HAVE THE SAME SET OF VALID WFFS. IN THE STUDY OF A CERTAIN TYPE OF EXTENSIONS OF PROPOSITIONAL CALCULI IT IS SOMETIMES IMPORTANT TO KNOW WHETHER OR NOT AN ARBITRARY FINITE MODEL HAS AN EQUIVALENT FULL MODEL. HENCE THE NEED FOR AN EFFECTIVE METHOD TO ANSWER SUCH QUESTIONS. THE PROBLEM IS FULLY SOLVED HERE FOR FINITE MODELS WITH ONLY ONE OPERATION AND SUFFICIENT CONDITIONS ARE GIVEN FOR MODELS IN THE GENERAL CASE FOR SOLVING THE PROBLEM. THE MAIN THEOREMS ARE APPLIED TO OBTAIN SOME NEW TARSKI-MCKINSEY TYPE TRANSLATIONS BETWEEN DIFFERENT PROPOSITIONAL CALCULI. (EDITED).

AQUILA, RICHARD E. THE STATUS OF INTENTIONAL OBJECTS. NEW SCHOLAS 45,427-456 SUM 71.

THOUGH CHISHOLM FORMULATES BRENTANO'S THESIS ABOUT INTENTIONALITY AS A CLAIM ABOUT PSYCHOLOGICAL SENTENCES, A POINT OF SOME METAPHYSICAL SIGNIFICANCE IS INTENDED. CERTAIN MENTAL PHENOMENA POSSESS A PROPERTY WHICH IS SIGNIFICANTLY DIFFERENT FROM THAT POSSESSED BY ANY OBVIOUSLY PHYSICAL PHENOMENON. THE ONTOLOGICAL ISSUE CENTERS AROUND THE APPARENTLY RELATIONAL STRUCTURE OF INTENTIONAL CONTEXTS. IF THEY ARE RELATIONAL, THEN INTENTIONALITY IS A RELATION AND WE ARE COMMITTED TO INTENTIONAL OBJECTS. YET BOTH CHISHOLM AND BRENTANO DENY THAT THEIR VIEWS CARRY SUCH IMPLICATIONS. INTENTIONALITY FOR CHISHOLM IS AT LEAST NOT A 'DESCRIPTIVE' RELATION, AND FOR BRENTANO NOT 'ETWAS RELATIVES' BUT MERELY 'ETWAS RELATIVLICHES'. BUT AN EXAMINATION OF THE PROPOSED DISTINCTION SHOWS THAT EITHER THE VIEW NOW FAILS TO HAVE ANY METAPHYSICAL SIGNIFICANCE OR ELSE 'ETWAS RELATIVLICHES' IS ITSELF A RELATION AND WE ARE COMMITTED TO INTENTIONAL OBJECTS.

ARCHAMBAULT, REGINALD D. A RESPONSE TO PROFESSOR SCHEFFLER'S PAPER. PHIL EXCH 1,69-74 SUM 71.

ARGERAMI, OMAR. LA PREGUNTA METAFISICA. SAPIENTIA 26,9-20 JA-MR 71.

EL PROBLEMA DE LA FUNDAMENTACION DE LA METAFISICA SE EXPLICITA, ANTE TODO, EN EL DEL PUNTO DE PARTIDA. ESTE 'PUNTO' 'DE PARTIDA' DEBE SER AUTOJUSTIFICADO, INCUESTIONABLE, POSIBLE Y NECESARIO. DE HECHO SE HAN PROPUESTO LA DUDA, EL JUICIO, LA HISTORIA. TODOS PUEDEN

CUESTIONARSE. ESTE PRIMER GESTO METAFISICO OFRECE UN PUNTO DE PARTIDA: LA PREGUNTA. LA PREGUNTA METAFISICA NO ES LA PREGUNTA EMPIRICA, QUE SIEMPRE PUEDE CUESTIONARSE, SINO LA PREGUNTA POR LA PREGUNTA, QUE CUESTIONA LA POSIBILIDAD MISMA DEL PREGUNTAR, Y TIENE COMO SABER PREVIO EL HORIZONTE DE TODO LO PREGUNTABLE. LA PREGUNTA EN GENERAL NO ES LA PREGUNTA POR TODAS LAS COSAS, SINO POR LO PREGUNTABLE DE TODO. LO INTERROGABLE E GENERAL ES EL ENTE EN GENERAL. PERO 'ENTE EN GENERAL' ES EL ENTE EN CUANTO ENTE. LA PREGUNTA POR EL ENTE EN CUANTO ENTE ES LA PREGUNTA POR EL SER. CORRESPONDE AL SISTEMA METAFISICO DESARROLLAR LAS POTENCIALIDADES DE ESTA PREGUNTA.

ARISIAN, KHOREN. POLITICS AND EDUCATION: THE CARLSBAD DECREES AGAIN? HUMANIST 31,27-28 MR-AP 71.

ARMSTRONG, A MACC. ON PSYCHOLOGICAL IMPOSSIBILITY. J VALUE INQ 5,81-89 SPR 71.

ARMSTRONG, D M. DOES KNOWLEDGE ENTAIL BELIEF? PROC ARIS SOC 70,21-36 1969-1970.

FOUR VIEWS OF THE LOGICAL RELATIONS OF KNOWLEDGE AND BELIEF ARE OUTLINED. (1) KNOWLEDGE ENTAILS CERTAINTY (BEING SURE); (2) KNOWLEDGE DOES NOT ENTAIL CERTAINTY, BUT DOES ENTAIL BELIEF; (3) KNOWLEDGE NEITHER ENTAILS NOR EXCLUDES BELIEF; (4) KNOWLEDGE EXCLUDES BELIEF. REASONS ARE GIVEN FOR REJECTING (1), (3) AND (4), SO THAT (2) IS ESTABLISHED BY ELIMINATION. SPECIAL ATTENTION IS GIVEN TO THE CRITICISM OF (3), AS DEFENDED BY MR. COLIN RADFORD IN "KNOWLEDGE - BY EXAMPLES", ANALYSIS, 27 (1966-7), PP 1-11.

ARMSTRONG, D M. MEANING AND COMMUNICATION. PHIL REV 80,426-447 O 71.

IT IS ARGUED, FOLLOWING JOHN LOCKE, THAT THE USE OF LANGUAGE TO COMMUNICATE PROVIDES THE KEY TO THE NOTION OF LINGUISTIC MEANING. IN COMMUNICATION, UTTERANCES ARE USED BY SPEAKERS AS SIGNS OF CERTAIN RATHER COMPLEX STATES OF MIND. THEY ARE SIGNS IN EXACTLY THE SAME SENSE IN WHICH BLACK CLOUDS ARE SAID TO BE SIGNS OF RAIN. WHAT UTTERANCES SIGNIFY IN THIS SENSE IS NOT IDENTICAL WITH THEIR LINGUISTIC MEANING. NEVERTHELESS, LINGUISTIC MEANING IS SIMPLY A FUNCTION OF WHAT THE UTTERANCE SIGNIFIES IN THE COMMUNICATION=SITUATION.

ARNOU, RENE. LA CRITIQUE DE LA CONNAISSANCE INTELLECTUELLE DE L'HOMME DANS LA PHILOSOPHIE DE SAINT THOMAS. GREGORIANUM 52,273-298 1971.

L'ARTICLE TRAITE DE LA CONNAISSANCE QUE L'HOMME A, EN TANT QUE PERSONNE DOUEE D'UN INTELLECT CAPABLE DE CONNAITRE LA VERITE. DANS LE "DE VERITATE" ST. THOMAS RECONNAIT QU'EN TOUTE DEMONSTRATION IL FAUT QUE TOUT SOIT RAMENE A DES PRINCIPES INDEMONSTRABLES CONNUS PAR EUX=MEMES A NOTRE INTELLECT. SINON CE SERAIT UN RAISONNEMENT SANS FIN ET LA MORT DE TOUT JUGEMENT. MAIS DE NOMBREUX THOMISTES IGNORENT LES HABITUS DE NOTRE INTELLECT, LEUR ROLE ET LE PROCESSUS REFLEXIF DE L'INTELLECT JUSQU'A EN DECOUVRIR LES IMPLICATIONS METAPHYSIQUEMENT NECESSAIRES. CONCLUSION: CEUX QUI NIENT OU DOUTENT SONT INVITES A CONSULTER LES 150 TEXTES DE ST. THOMAS REUNIS A LEUR INTENTION.

ARNOV, R A. TOWARD A LOGIC OF THE MICROWORLD. SOVIET STUD PHIL 9,212-217 WINT 70-71.

ARONSON, JERROLD L. ON THE GRAMMAR OF 'CAUSE'. SYNTHESE 22,414-430 MY 71.

ARONSON, JERROLD. THE LEGACY OF HUME'S ANALYSIS OF CAUSATION. STUD HIST PHIL SCI 2,135-156 AG 71.

ASCHENBRENNER, KARL. THE PHILOSOPHER'S INTEREST IN ART. J AES EDUC 5,11-22 JA 71.

PHILOSOPHY IS AND OUGHT TO BE INVOLVED IN CONCERNS OTHER THAN ITS OWN (IN A NARROW SENSE) IN ART, RELIGION, SCIENCE, MATHEMATICS, POLITICS, AND MUCH ELSE BESIDES. BUT THE NATURE OF ITS INTEREST, THE METHODS IT EMPLOYS AND THE ENDS IT HOPES TO ACHIEVE ARE OFTEN MISUNDERSTOOD. INSTEAD OF EXPLAINING THE WELL-KNOWN ROLE OF PHILOSOPHY IN PURSUING QUESTIONS ABOUT VALUE IN THESE AREAS THE ESSAY EXAMINES THE ROLE OF THE CONCEPT OF EXISTENCE IN THEM, ESPECIALLY IN ART. IT HOPES TO ELICIT INTEREST IN THE CONCERNS OF PHILOSOPHY AND AESTHETICS IN CREATORS, CRITICS, AND TEACHERS IN THE ARTS.

ASENJO, F G. THE CRISIS IN WESTERN MUSIC AND THE HUMAN ROOTS OF ART. J AES ART CRIT 29,529-536 SUM 71.

THE EXTREME DISORIENTATION OF WESTERN MUSIC IS CONSIDERED, AND REASONS FOR THE PROBLEM ARE ATTRIBUTED TO EXCESSIVE ABSTRACTNESS. THE THESIS IS DEVELOPED THAT MUSIC SHOULD BE JUDGED BY THE EFFECT IT PRODUCES RATHER THAN BY THE LANGUAGE IT USES. TO SUPPORT THIS, FEELINGS ARE GIVEN A NEW DEFINITION AND A SPECIAL ONTOLOGICAL STATUS.

ASHMORE, JEROME. THE ARTISTS ADEQUATION. MAN WORLD 3,268-274 S-N 70.

THIS ESSAY TREATS THE INTERPENETRATION BETWEEN AN ARTIST AND NATURE, WITH NATURE SEEN IN THE CONTEXT OF HUSSERL'S LIEF-WORLD AND WHITEHEAD'S PROCESS. NATURE, IN SUCH A LIGHT, DEMANDS REPRESENTATION BY AN ARTIST IN ORDER TO BE EXPERIENCED. THE ARTIST MEETS THIS DEMAND BY HIS UNIQUE POWER TO EMBRACE IRRATIONAL ELEMENTS, TO ABSORB CONTRADICTIONS AND CONTINGENCIES, TO CONTACT A NONSENSUOUS DOMAIN, TO CAPTURE PERMANENTLY SOME BIT OF FLUX, AND TO FUNCTION SPONTANEOUSLY IN ALL THESE DIRECTIONS.

ASHMORE, ROBERT B, JR. DERIVING THE DESIRABLE FROM THE DESIRED. PROC CATH PHIL ASS 44,152-160 1970.

FOR SOME TIME DISCUSSION IN ETHICAL THEORY HAS FOCUSED ON THE PROBLEM OF THE RELATION OF FACTS TO VALUES, INFLUENCED GREATLY BY G.E. MOORE'S TREATMENT OF THE NATURALISTIC FALLACY. MY PAPER, WHILE GRANTING THAT NORMATIVE AND DESCRIPTIVE JUDGMENTS SHOULD NOT BE CONFUSED, ARGUES THAT TOO LITTLE ATTENTION HAS BEEN GIVEN TO THE MANNER IN WHICH OUR DECISIONS CONCERNING WHAT 'OUGHT TO BE' DO IN A SENSE DEPEND UPON WHAT 'IS'. THE CONCLUSION ARRIVED AT IS THAT REFLECTIVE INQUIRY ESTABLISHES CRITERIA FOR THE DESIRABLE IN THE LIGHT OF WHAT MAN DISCOVERS WILL OVER THE LONG TERM BE MOST HARMONIOUSLY FULFILLING OF HIS NEEDS AND INTERESTS AS A SOCIAL BEING. AS A CONSEQUENCE, ALTHOUGH ONE CANNOT SIMPLY EQUATE 'DESIRED' WITH 'DESIRABLE', A SPECIFICATION OF THE LATTER CANNOT BE MADE INDEPENDENTLY OF THE FORMER.

ASMUS, V F. HEGEL'S VIEW OF THE RIGHTS AND LIMITS OF FORMAL THINKING. SOVIET STUD PHIL 9,336-353 SPR 71.

ATHERTON, MARGARET AND SCHWARTZ, ROBERT. PRACTICE, PURPOSE, AND PEDAGOGY. STUD PHIL EDUC 7,158-161 FALL 70.

ATKINSON, GARY M. WHAT IS MORALITY? SW J PHIL 1,51-57 FALL 70.

THIS ARTICLE IS AN ATTEMPT TO ANSWER THE QUESTION: WHAT ARE THE NECESSARY CHARACTERISTICS OF ANY MORAL POSITION? AN ANSWER TO THIS DIFFICULTY IS PROVIDED BY AN ANALYSIS OF R. M. HARE'S THEORY. IN ESSENCE, HARE ARGUES THAT THERE ARE THREE SUCH CHARACTERISTICS: A



MORAL POSITION MUST BE "UNIVERSALISABLE", BACKED UP WITH REASONS, AND "PRESCRIPTIVE". IT IS FURTHER ARGUED THAT A FOURTH ELEMENT, A CONNECTION WITH HUMAN INTERESTS OR CONCERNS, MUST BE ADDED.

ATTFIELD, R. THE INDIVIDUALITY OF GOD. SOPHIA 10,20-27 AP 71.

IT IS AGREED THAT IF GOD IS AN ALTOGETHER INCOMPREHENSIBLE INDIVIDUAL, TALK ABOUT GOD IS INCOHERENT, BUT CONTENDED, 'CONTRA' MICHAEL DURRANT ("SOPHIA", APRIL, 1971) THAT, FAR FROM NOT BEING AN INDIVIDUAL AT ALL, GOD IS AN INDIVIDUAL OF A SORT IT IS POSSIBLE TO BEGIN TO COMPREHEND. DUPRANT'S ARGUMENTS TO THE EFFECT THAT 'GOD' IS NEITHER A PROPER NAME NOR A SORTAL TERM ARE ONE BY ONE CONFUTED, AND IT IS CONCLUDED THAT THE TERM 'GOD' IS SOMETIMES USED AS THE ONE, SOMETIMES AS THE OTHER. IT IS FURTHER CONTENDED THAT TO BE GOD IS (AT LEAST) TO BE NON-SPATIAL, NON-TEMPORAL AND OMNIPOTENT, OR GOD COULD NOT BE WHAT THE COSMOLOGICAL ARGUMENT ARGUES FOR THE EXISTENCE OF. TO KNOW THIS MUCH OF THE ESSENCE OF GOD IS ALSO TO BEGIN TO UNDERSTAND WHAT TALK ABOUT GOD IS PREDICATED OF; AND IN THIS WAY SUCH TALK MAY BE RESCUED FROM INCOHERENCE.

ATTFIELD, ROBIN. TALENTS, ABILITIES AND VIRTUES. PHILOSOPHY 46,255-258 JL 71.

HUME'S VIEW THAT VOLUNTARINESS NEED HAVE NO PART IN THE ORIGINS OR EXERCISE OF VIRTUE IS CONTESTED. HIS REASONS ARE TACKLED ONE BY ONE AND FOUND WANTING. ON THE OTHER HAND THERE IS REASON TO THINK HE WAS RIGHT TO REGARD CERTAIN INTELLECTUAL ABILITIES, WHICH ARE USEFUL TO THEIR POSSESSOR AND WHICH HUME MISTAKENLY TOOK TO BE UNRELATED TO EFFORT, AS VIRTUES. BUT OTHER ABILITIES EXIST, WITH WHICH HUME CONFUSED THESE ABILITIES, WHICH TO POSSESS IS NO CREDIT AND TO LACK NO DISCREDIT.

ATWELL, JOHN E. A BRIEF COMMENTARY. J HIST IDEAS 32,433-436 JL-S 71.

AUBENQUE, PIERRE. SPRACHE, STRUKTUREN, GESELLSCHAFT: KRITISCHE BEMERKUNGEN ZUM FRANZÖSISCHEN STRUKTURALISMUS. PHIL PERSPEKT 2,9-25 1970 (P.I.D.G.).

AUDI, ROBERT N. INTENTIONALISTIC EXPLANATIONS OF ACTION. METAPHILOSOPHY 2,241-250 JL 71.

AUNE, BRUCE. THE PARADOX OF EMPIRICISM. METAPHILOSOPHY 1,128-138 AP 70.

AVINERI, SHLOMO. LABOR, ALIENATION, AND SOCIAL CLASSES IN HEGEL'S REALPHILOSOPHIE. PHIL PUB AFFAIRS 1,96-119 FALL 71.

AXELOS, KOSTAS. MARX, FREUD AND THE UNDERTAKINGS OF THOUGHT IN THE FUTURE. DIOGENES 72,96-111 WINT 70.

LA RENCONTRE DU JEUNE MARX ET DU VIEUX FREUD A DONNE NAISSANCE AU FREUD-MARXISME (REICH, MARCUSE, ETC.). IL EST AUJOURD'HUI NECESSAIRE DE RESTITUER LE RAPPORT MARX ET FREUD, DE FAIRE UNE INTERPRETATION MARXISTE DE LA PSYCHANALYSE ET UNE INTERPRETATION PSYCHANALYTIQUE DU MARXISME, POUR AFFRONTER LA TACHE DE LA Pensee FUTURE: RAMENER MARX ET FREUD A LEUR ERRANCE ET A L'ERRANCE (PLANETAIRE) QUI SE DEPLOIE DANS ET PAR LE JEU DU MONDE.

AXINN, SIDNEY. KANT, AUTHORITY, AND THE FRENCH REVOLUTION. J HIST IDEAS 32,423-432 JL-S 71.

AYER, A J. AN HONEST GHOST? PHIL EXCH 129-146 S 70.



BACHRACH, JAY E. TYPE AND TOKEN AND THE IDENTIFICATION OF THE WORK OF ART. PHIL PHENOMENOL RES 31,415-420 MR 71.

SOME PHILOSOPHERS FAVOR A TYPE/TOKEN ANALYSIS FOR IDENTIFYING WORKS OF ART. CERTAIN ARGUMENTS SHOW THAT THIS SCHEME IS MISTAKEN. THE GENERAL QUESTION IS RAISED: WHAT SORTS OF THINGS DO TITLES OF WORKS IDENTIFY? SOMETIMES TITLES DO NOT NAME; BUT INsofar AS THE STATEMENTS IN WHICH TITLES OCCUR ARE MEANINGFUL, SUITABLE EQUIVALENCES CAN BE FOUND WHICH DO REFER TO PHYSICAL OBJECTS OR EVENTS. ON OTHER OCCASIONS, TITLES OFTEN REFER TO AESTHETIC OBJECTS. STILL AT OTHER TIMES NONAESTHETIC OBJECTS ARE NAMED. THE LOCATION OF THE WORK OF ART IS THUS DETERMINED BY THE USE OF THE TITLE. IN THE CASE IN WHICH THE TITLE IS NONREFERRING IT IS ERRONEOUS TO SEEK THE AESTHETIC OBJECT. IN THE CASE OF THE TITLE REFERRING TO A PARTICULAR AESTHETIC OBJECT OR EVENT THE WORK CAN BE READILY LOCATED. THE THIRD USE OF THE TITLE AS REFERRING TO NONAESTHETIC OBJECTS IS, OF COURSE, NOT DIRECTLY RELEVANT TO THE QUESTION OF THE LOCATION OF THE WORK.

BAHM, ARCHIE J. A MULTIPLE-ASPECT THEORY OF TIME. SW J PHIL 2,163-171 SPR-SUM 71.

TIME IS MULTI-ASPECTED, INCLUDING (1) EVENTS (EVERY CHANGE, OR BECOMING DIFFERENT, IS AN EVENT), (2) DURATION (REMAINING THE SAME), (3) PRESENT (MOMENT, DAY, MONTH, YEAR), (4) SIMULTANEITY (PARTIAL WITH LONGER AND SHORTER EVENTS), (5) LEVELS (SOME EVENTS COMPLETELY INCLUDE SEVERAL OTHERS), (6) PASTS (RELATIVE TO DIFFERENT PRESENTS; GROW), (7) ETERNITY (INTERNAL TO EVENTS AS DURATION WITHOUT CHANGE), (8) INSTANTANEITY (ANY EVENT AS UNDIVIDED).

BAHM, ARCHIE J. THE AMERICAN CULTURAL PREDICAMENT TODAY. J THOUGHT 5,214-230 O 70.

CITES EIGHT PREVAILING CHARACTERISTICS: CULTURAL DIVERSITY, INTERDEPENDENCE, IMPERSONALITY, TOO-BIGNESS, SECURITY AND LUXURY, DELAYED MATURITY, RAPID CHANGE AND CULTURAL LAG, LACK OF CONSENSUS OR MORAL VACUUM. CONSEQUENCES OF THESE IN OUR LIVES ARE: DIMINISHED SIGNIFICANCE OF THE INDIVIDUAL, LOSS OF IDENTITY, ALIENATION, LOSS OF DIRECTION, FEELINGS OF INSECURITY, INCREASING IRRATIONALITY. CONCLUDES BY CLAIMING THAT NEEDS FOR NEW PHILOSOPHY, MORALITY, GOVERNMENT AND UNIVERSITY ARE PART OF OUR PREDICAMENT.

BAIER, ANNETTE. THE SEARCH FOR BASIC ACTIONS. AMER PHIL QUART 8,161-170 AP 71.

THERE IS A PRELIMINARY DISCUSSION OF THE GENERAL MEANING OF BASIC ACTIONS, OF THE MOTIVES FOR HOLDING THAT THERE MUST BE BASIC ACTIONS, AND OF THE PROBLEM OF ACTION-INDIVIDUATION. IT IS THEN ARGUED THAT THE CRITERIA FOR ACTION-BASICNESS OFFERED BY DANTO AND CHISHOLM DO NOT SELECT SIMPLE BODILY MOVEMENTS AS BASIC, NOR MAKE ANY OTHER COHERENT SELECTION. IT IS CLAIMED THAT THE CONVICTION THAT BODILY MOVEMENTS MUST BE BASIC IS DUE TO A CONFUSION OF DIFFERENT SORTS OF BASICNESS. EIGHT SUCH SENSES ARE DISTINGUISHED, NONE OF WHICH SELECT ONLY BODILY MOVEMENTS AS BASIC. IT IS ALSO SUGGESTED THAT NO OTHER INDEPENDENTLY IDENTIFIABLE CLASS OF ACTIONS IS IN ANY INTERESTING OR CLEAR SENSE BASIC TO OTHER ACTIONS, SO THAT THE CONCEPT OF A BASIC ACTION IS OF DOUBIOUS VALUE.

BAIER, HORST. BEWUSSTSEIN ALS SOZIALPHANOMEN: ZU SOZIOLOGIE DER INTELLEKTUELLEN IN DER WISSENSCHAFTLICHEN ZIVILISATION. ARCH RECHTS SOZ 56,163-179 1970 (P.I.D.G.).

BAILLEUX, EMILE. LA PLENITUDE DES TEMPS DANS LE CHRIST. REV THOMISTE 71,5-32 1971.

LE COURS ENTIER DU TEMPS QUI MESURE L'EXISTENCE DES HOMMES A SAUVER, LE CHRIST LE RECAPITULE DANS SON MYSTERE PASCAL EN EXERCANT L'ACTE SAUVEUR. COMMENT EXPLIQUER LE PARADOXE D'UN ACTE HISTORIQUE POSSEDANT UNE DIMENSION TRANSHISTORIQUE AU POINT D'ENGLOBER TOUTE LA DUREE TEMPORELLE? CE PROBLEME EST EXAMINE DANS LA PERSPECTIVE DE LA THEOLOGIE THOMISTE. EN SON EFFICACITE SUPRA-TEMPORELLE LE MYSTERE PASCAL PARTICIPE A L'EXCELLENCE DE L'AGIR DIVIN LEQUEL DOMINE TOUS LES TEMPS. POUR ENGAGER LA RECHERCHE, L'AUTEUR MONTRE EN QUEL SENS LE CHRIST HOMME DETIENT UNE FONCTION DANS LA CREATION DES TEMPS.

BAILLIE, P. CONFIRMATION AND PROBABILITY: A REPLY TO SETTLE. BRIT J PHIL SCI 22,285-286 AG 71.

BAIRATI, PIERO. STORIA DELLA FILOSOFIA ED ESPERIENZA IN DEWEY. RIV FILOSOF 61,48-70 JA-MR 70.

L'ARTICOLO INTENDE DIMOSTRARE CHE IL PENSIERO DI DEWEY HA TENTATO DI SUPERARE LA CRISI DELLA FILOSOFIA PROPONENDO IL CONCETTO DI ESPERIENZA COME STORIA. LE ANALISI DELLE CONSIDERAZIONI DEWEYANE SULLA STORIA DEL PENSIERO METTONO IN LUCE LE ESIGENZE CHE HANNO MOTIVATO IL CONCETTO DI ESPERIENZA E IL SIGNIFICATO DI TALE CONCETTO IN RAPPORTO ALL'USO DEWEYANO DELLA FILOSOFIA OCCIDENTALE. LA CONCLUSIONE E' CHE IL PENSIERO DI DEWEY E' IL TENTATIVO PIU' RIUSCITO DI INSERIRE LA CULTURA ILLUMINISTICA NELL'ORIZZONTE DELLA STORICITA.

BAIRD, ROBERT M. JOHN DEWEY'S TWO META-ETHICAL VIEWS. SW J PHIL 1,58-65 FALL 70.

ONE CAN DISCERN IN DEWEY'S WORKS TWO DISTINCT META-ETHICAL VIEWS. ACCORDING TO THE FIRST POSITION, BASED UPON THE ENDS-MEANS CONTINUUM DOCTRINE, THE JUSTIFICATION OF ANY VALUE PRINCIPLE INVOLVES VIEWING THE VALUE AS A MEANS TO CERTAIN CONSEQUENCES. THE DESIRABILITY OF THE CONSEQUENCES IS DETERMINED BY EXAMINING THE FURTHER CONSEQUENCES TO WHICH THEY GIVE RISE. THE PROCESS IS A CONTINUAL ONE OF EXAMINING CONSEQUENCES OF CONSEQUENCES. SUCH A PROCEDURE IS AT ODDS, LOGICALLY, WITH THE NOTION OF INTRINSIC VALUE. SUCH A PROCEDURE IS AT THE HEART OF MANY DIFFICULTIES IN DEWEY'S ENDS-MEANS CONTINUUM DOCTRINE. THE SECOND DEWEYAN META-ETHICAL PROPOSAL IS A VERSION OF THE IDEAL OBSERVER THEORY. ACCORDING TO THIS POSITION, A VALUE PRINCIPLE CAN BE SAID TO BE JUSTIFIED IF THE PRINCIPLE IS APPROVED BY (THAT IS TO SAY, COMPATIBLE WITH) IMPARTIAL, INFORMED ATTITUDES WHICH ARE EXPRESSIVE OF A NORMAL FRAME OF MIND. THE COMPATIBILITY OF THIS META-ETHICAL PROPOSAL WITH THE NOTION OF INTRINSIC VALUE IS SIGNIFICANT, FOR IT MEANS THAT THERE IS A META-ETHICAL VIEW INHERENT IN DEWEY'S WORKS WHICH AVOIDS MANY OF THE DIFFICULTIES OF DEWEY'S ENDS-MEANS CONTINUUM DOCTRINE.

BAKER, JOHN M. UTILITARIANISM AND SECONDARY PRINCIPLES. PHIL QUART 21,69-71 JA 71.

J S MILL'S 'SYSTEM OF LOGIC' THROWS LIGHT ON HIS 'UTILITARIANISM', AS SELECTED PASSAGES SHOW. IN PARTICULAR, 'SECONDARY PRINCIPLES' ARE BASED ON CAUSAL LAWS DISCOVERED BY THE DEDUCTIVE METHOD; THESE LAWS AFFIRM 'TENDENCIES' OF ACTIONS. SECONDARY PRINCIPLES ARE NOT 'RULES OF THUMB', BUT MILL WAS NOT A 'RULE-UTILITARIAN' IN ANY ORDINARY SENSE.

BAKER, ROBERT. ALICE, BERGMANN, AND THE MAD HATTER. REV METAPH 24,707-736 JE 71.

IN THIS ESSAY I EXAMINE THREE CRUCIAL CONCEPTS IN BERGMANN'S LATER PHILOSOPHY: DEPENDENT PRESENTATION, UNIVERSALITY, AND EXEMPLIFICATION. I ATTEMPT TO SHOW THAT THE ARGUMENTS HE USES TO

JUSTIFY THE INTRODUCTION OF THESE CONCEPTS ARE SPURIOUS. MY ANALYSIS TURNS ON A CAREFUL READING OF THE METAPHORS IMPLICIT IN THE LANGUAGE OF BERGMANN'S LATER WRITINGS AND TAKES THE FORM OF A DIALOGUE (CORRELATED BY FOOTNOTES TO BERGMANN'S WRITINGS) AND A COMMENTARY.

BAKKER, R. OM DE MENS. TIJDSCHR FILOSOF 32,701-720 D 70.

MIJN ARTIKEL 'OM DE MENS' IS EEN KRITISCHE BESPREKING VAN HET BOEK VAN M DUFRENNE "POUR L'HOMME". DUFRENNE BEHANDELT IN DIT BOEK HET IDEOLOGISCH STRUCTURALISME VAN FOUCAULT, LEVI-STRAUSS, ALTHUSSER, LACAN. HIJ BESCHOUWT HEIDEGGERS ZIJNSFILOSOFIE ALS DE INSPIRATOR VAN DE ANTI-HUMANISTISCHE THEMATIEK DIE AAN DIT STRUCTURALISME TEN GRONDSLAG LIGT. TEGENOVER DEZE GEVARIEERDE ANTROPOLOGIE VAN HET STRUCTURALISME PLAATST HIJ EEN FILOSOFIE VAN DE MENS, DIE EEN REALISTISCHE EN CONCRETE BENADERING GEFFT EN STERK BEINVU VLOED IS DOOR DE FENOMENOLOGIE VAN MERLEAU-PONTY EN LEVINAS. MIJN BEZWAAR TEGE DEZE STUDIE IS DAT DUFRENNE ZIJN VISIE IN EEN ONGENUANCEERDE 'CLAIR-OBSCUR' BELICHTING HEEFT GEPRESENTEERD. DE VERSCHILLENDE FACETTEN VAN HET STRUCTURALISME BELICHTTE HIJ VANUIT EEN BEPAALDE IDEE (LIQUIDATION DE L'HOMME) EN ZODENDE HEEFT HIJ AAN HET STRUCTURALISME IN ZIJN TOTALITEIT GEEN RECHT LATEN WEDERVAREN.

BAL, K. PROBLEMATYKA SUMIENIA W POGŁADACH ETYCZNYCH HEGLA. ETYKA 8,41-52 1971.

THE CATEGORY OF CONSCIENCE BELONGS TO THE MOST IMPORTANT CONCEPTS IN THE ETHICAL SYSTEM OF HEGEL AND IN HIS SYSTEM OF PHILOSOPHY OF HISTORY. TAKING INTO CONSIDERATION THE BASIC FORMS OF THIS CATEGORY (SUBJECTIVE AND SOCIALIZED CONSCIENCE) IN CONNECTION WITH THE CONCEPTS OF THE GOOD, OF MORAL OBLIGATION, DUTY, OBEDIENCE, WE COME TO THE FOLLOWING CONCLUSIONS: 1) THE CATEGORY OF CONSCIENCE PLAYS AN IMPORTANT PART AS A CRITERION OF SOCIAL PROGRESS, A) IN ITS 'NEGATIVE' FORM IT IS AN INSTRUMENT OF THE CRITIQUE OF HISTORICAL SOCIAL SYSTEMS AND THEIR IDEOLOGY, B) ITS 'POSITIVE' FORMS GIVE, IN TURN, EVIDENCE OF THE FACT THAT SOCIETY IS BASED ON STABLE ETHICAL PRINCIPLES. 2) THE CATEGORY OF CONSCIENCE IS USED BY HEGEL IN HIS CRITIQUE OF ETHICAL RELATIVISM AND SUBJECTIVISM. 3) THE CATEGORY OF CONSCIENCE TAKES A CENTRAL PLACE IN THE SOCIAL IDEAL OF HEGEL. WITH ITS HELP HEGEL JUSTIFIES THE POSSIBILITY TO INTEGRATE THE INDIVIDUAL INTO SOCIETY.

BALDWIN, J T AND LACHLAN, A H. ON STRONGLY MINIMAL SETS. J SYM LOG 36,79-96 MR 71.

A FIRST ORDER THEORY IS CATEGORICAL IN AN INFINITE POWER IF ALL MODELS OF THAT POWER ARE ISOMORPHIC. MORLEY PROVED THAT A FIRST ORDER THEORY IS CATEGORICAL IN EVERY UNCOUNTABLE POWER IF AND ONLY IF IT IS CATEGORICAL IN POWER ALEPH ONE. UTILIZING THE NOTION OF STRONGLY MINIMAL SET, WE GIVE A NEW PROOF OF THIS THEOREM. FURTHER, WE PROVE VAUGHT'S CONJECTURE THAT AN ALEPH ONE CATEGORICAL THEORY HAS EITHER EXACTLY ONE OR EXACTLY ALEPH ZERO COUNTABLE MODELS.

BALES, R EUGENE. ACT - UTILITARIANISM: ACCOUNT OF RIGHT-MAKING CHARACTERISTICS OR DECISION-MAKING PROCEDURE? AMER PHIL QUART 8,257-265 JL 71.

SOME CRITICS ARGUE THAT ACT-UTILITARIANISM IS UNACCEPTABLE AS AN ETHICAL THEORY BECAUSE OF PRACTICAL DIFFICULTIES INVOLVED IN, OR PARADOXES ARISING OUT OF, ATTEMPTS TO APPLY ACT-UTILITARIAN THEORY TO CONCRETE MORAL SITUATIONS. THE THESIS OF THIS PAPER IS THAT SUCH ARGUMENTS ARE UNSUCCESSFUL BECAUSE THEY FAIL TO MAINTAIN A SHARP ENOUGH DISTINCTION BETWEEN (A) ACCOUNTS OF RIGHT-MAKING CHARACTERISTICS AND (B) DECISION-MAKING PROCEDURES.

BALLARD, EDWARD G. ON THE PATTERN OF PHENOMENOLOGICAL METHOD. S J PHIL 8,421-431 WINT 70.

BANCAL, JEAN. L'ANTI-TYRAN. G METAF 26,133-136 MR-JE 71.

BANNA, PIETRO. L'UNITA DELLA SCIENZA. SAPIENZA 23,469-473 1970.

" LA REALTA E UNICA, ANCHE SE I SAPIENTI LE DANNO NOMI DIVERSI." QUESTA POSIZIONE ASSIOMATICA DEI VEDA, E ASSUNTA DOPO UN LUNGO ITER DI RICERCHE CHE HANNO APERTO LA VIA ALL'A. PER UNA TALE CONCLUSIONE. L'A. IDENTIFICANDO LA FONDAMENTALE CONDIZIONE SCIENTIFICA NELL'APPLICABILITA DELLA MATEMATICA PROPONE LA FISICA COME BASE DI INIZIO DI UNA SCIENZA UNIFICATA. L'ANELLO DI CONGIUNZIONE TRA FISICA E BIOLOGIA E IDENTIFICATO DALL'A. NEL SUO PRINCIPIO UNIVERSALE DI SCAMBIO ENERGETICO TRA PARTICELLA ED UNIVERSO ('). ARMONIA E INFATTI LA SINTESI DI TUTTE LE COSTANTI UNIVERSALI REALIZZATA DALL'A. IL PRINCIPIO DI SCAMBIO, SUL QUALE L'A. HA FONDATO QUESTE ED ALTRE SCOPERTE, IMPLICA ACCANTO ALLE ONDE DIVERGENTI, CIOE DISPERSIVE E DETERMINISTICHE DELLA FISICA COMUNE, ANCHE LE ONDE CONVERGENTI NEL POZZO ASSORBENTE, RAPPRESENTATO DALLA PARTICELLA E CONSEGUENTEMENTE DALL'ASTRO CENTRALE DEL CAMPO DI GRAVITAZIONE. IN ULTIMA ANALISI, IL COMPORTAMENTO DELL'UOMO E CONDIZIONATO IN SENSO ARMONICO DALL'INTERO UNIVERSO. QUESTA POSIZIONE E STATA RECENTEMENTE INTRAVISTA ANCHE DALLA NEUROBIOLOGIA.

BANU, ION. THE GRAPHIC FIGURE AND THE PHILOSOPHICAL ABSTRACTION. PHIL LOG 15,28-37 1971.

BARBER, KENNETH. GRUNER ON BERKELEY ON GENERAL IDEAS. DIALOGUE 10,337-341 1971.

BARBER, KENNETH. PART II: MEINONG'S ANALYSIS OF RELATIONS. PHIL PHENOMENOL RES 31,564-584 JE 71.

BARBER, KENNETH. QUALITIES, OWNERS AND IDENTIFICATION. PHIL QUART 21,163-166 AP 71.

BARDEN, GARRETT. MODALITIES OF CONSCIOUSNESS. PHIL STUD IRELAND 19,11-54 1970.

AN OBJECTIVE IN INTERPRETATION IS TO DISCERN THE LEVEL OF MEANING AND EXPRESSION IN A TEXT. IN EXPRESSION THERE IS A PROGRESSIVE EMERGENCE OF INTER-RELATED GENRES AND FORMS. WITH RESPECT TO MEANING THERE IS A COMPLEMENTARY PROGRESSIVE DIFFERENTIATION OF CONSCIOUSNESS. THE DIFFERENTIATION IS CONSIDERED AND AN HYPOTHESIS SUGGESTED THAT BASIC EPISTEMOLOGICAL TERMS HAVE MODAL SIGNIFICANCE. MODES ARE TO BE DEFINED IN GENETIC AND DIALECTIC RELATION TO EACH OTHER AND ELEMENTS WHICH OPERATE DEVELOPMENT ARE SPECIFIED.

BARLAY, LASZLO. FUNKTION UND ORT DER KATEGORIE DES MASSES IN DER MATERIALISTISCHEN DIALEKTIK. DEUT Z PHIL 18,1078-1100 1970 (P.I.D.G.).

BARNARD, F M. THE 'PRACTICAL PHILOSOPHY' OF CHRISTIAN THOMASIVS. J HIST IDEAS 32,221-246 AP-JE 71.

THE AVOWED SIMPLICITY OF THOMASIVS' PRACTICAL PHILOSOPHY CONCEALS ITS REAL COMPLEXITY. HIS TREATMENT OF REASON AND WILL, MORAL AND POLITICAL OBLIGATION, AND FREEDOM AND AUTHORITY PARTICULARLY BEARS THIS OUT. THE IMPACT OF HIS POLITICAL PHILOSOPHY WAS TO TRANSMUTE THE OPERATIVE ETHOS OF ABSOLUTISM BY DEMONSTRATING THAT WHILE ABSOLUTE POWER WAS POSSIBLE, ABSOLUTE AUTHORITY WAS AN ABSURDITY.



BARNES, GERALD W. UTILITARIANISMS. ETHICS 82,56-64 O 71.

I ARGUE THAT ACT UTILITARIANISM IS REALLY AN ANTI-UTILITARIAN THEORY BECAUSE IN MANY POSSIBLE SITUATIONS MAXIMUM UTILITY IS NOT ACHIEVED ALTHOUGH EACH PERSON FOLLOWS ACT UTILITARIANISM. THE SAME EXAMPLES SHOW BRANDT AND OTHERS MISTAKEN IN CLAIMING EQUIVALENCE BETWEEN ACT UTILITARIANISM AND SO-CALLED SPECIOUS RULE UTILITARIANISM.

BARNES, JONATHAN. PROPERTY IN ARISTOTLE'S TOPICS. ARCH GESCH PHIL 52,136-155 1970 (P.I.D.G.).

BARNETT, PETER. JUDGMENT AND RADICALISM. J VALUE INQ 4,204-211 FALL 70.

"JUDGEMENT AND RADICALISM" DEALS WITH THE PROBLEM OF THE NEED FOR CERTAINTY IN ACTION, AND THE BREAKDOWN OF DELIBERATE JUDGEMENT IN POLITICAL RADICALISM. JUDGEMENT IS THE SEARCH FOR FITNESS IN ACTION, THE MAXIMUM SATISFACTION OF CLAIMS WITH MINIMUM FRUSTRATION. POLITICAL RADICALISM, IN ITS ESPOUSAL OF VIOLENT AND EXTREME SOLUTIONS, REPRESENTS A DELIBERATE ABANDONMENT OF JUDGEMENT. EVIDENCE IS DISTORTED TO CONFIRM PERCEIVED OBJECTIVE CERTAINTY. THE ATTRACTIVENESS OF RADICALISM IS THE ESCAPE IT PROMISES FROM THE DIFFICULTY OF JUDGEMENT IN PROBLEMATIC SOCIAL AND POLITICAL ISSUES. BUT RADICALISM IS SELF-DEFEATING; FOR WHILE ITS COURSE OF ACTION CLAIMS TO BE DIRECTLY GOOD, IT ALWAYS VIOLATES SOME INTEREST WHICH IS A COMPONENT OF THE GOOD. AN ALTERNATIVE TO RADICALISM IS LOCATION OF CONFIDENCE IN OUR ABILITY TO IMPROVE ON OUR JUDGEMENTS, RATHER THAN IN THE PRETENDED OBJECTIVE CERTAINTY OF ANY JUDGMENT.

BARNHART, J E. EGOISM AND IDEALISTIC FREEDOM. IDEAL STUD 1,120-127 MY 71.

IDEALISTS FROM HEGEL TO ROYCE INSIST THAT TO BE A PERSON IS TO BE RELATED TO A SOCIAL CONTEXT. SOCIETY ANTECEDATES THE HUMAN INDIVIDUAL. SELFISHNESS IS SELF-LESSNESS OF THE WORST SORT. SOLIPISM AND PURE EGOISM ARE FICTIONS. THESE IDEALISTS CONFUSE 1) THE INDIVIDUAL'S ESSENTIAL DEPENDENCY UPON THE ONTOLOGICAL ENVIRONMENT WITH 2) HIS IDENTITY WITH IT. FOR THEM, THE INDIVIDUAL'S 'LOWER SELF' FINDS FULFILLMENT AND 'TRUE FREEDOM' IN THE 'HIGHER SELF.' HOW CAN THIS FULFILLMENT BE DISTINGUISHED FROM ABNEGATION?

BARNHART, J E. FREEDOM, PROGRESS, AND DEMOCRACY. SW J PHIL 2,27-36 SPR-SUM 71.

FREEDOM IS SATISFACTION OF WANTS. 'POSITIVE FREEDOM' AND 'NEGATIVE FREEDOM' ARE NOT LOGICALLY DISTINCT. NOR ARE 'WELFARE' AND 'PROTECTION'. PROGRESS IN FREEDOM IS NET GAIN OF SATISFACTION OVER FRUSTRATION OF WANTS. FREEDOM CANNOT BE IDENTIFIED WITH EITHER THE INCREASE OR ELIMINATION OF WANTS PER SE. THE PHRASE 'REAL FREEDOM' SUGGESTS THE SATISFACTION OF WANT APPROVED BY SOME STANDARD.

BARNHART, J E. OMNIPOTENCE AND MORAL GOODNESS. PERSONALIST 52,107-110 WINT 71.

OPPOSING THE THESIS OF ANTHONY FLEW AND J L MACKIE THAT AN OMNIPOTENT DEITY COULD HAVE CREATED FREE MEN WHO WOULD INEVITABLY DO MORAL GOOD WITHOUT EVIL, NINIAN SMART ARGUES THAT THE CONCEPT OF MORAL GOODNESS ENTAILS THE SUFFERING OF TEMPTATION, FEARS, CONFLICTS, ETC. AND OVERCOMING THEM. OPPOSING BOTH FLEW AND SMART, BARNHART ARGUES FROM SMART'S PREMISE THAT GOD CANNOT BE CONSIDERED MORALLY GOOD UNLESS HE TOO SUFFERS TEMPTATION, CONFLICTS, ETC. BUT THE TRADITIONAL DOCTRINE OF OMNIPOTENCE WILL NOT ACKNOWLEDGE THAT GOD SUFFERS ANY THREAT. HENCE, OMNIPOTENCE AND DIVINE MORAL GOODNESS ARE INCOMPATIBLE DOCTRINES. ONLY FINITE THEISM CAN CONSISTENTLY SPEAK OF DIVINE MORAL GOODNESS.



BARONE, FRANCESCO. BERTRAND RUSSELL (1872-1970). FILOSOFIA 21,297-308  
JL 70.

L'ARTICOLO VUOLE OFFRIRE UNA VISIONE UNITARIA DEL PENSIERO DEL R.,  
ESPRESSIONE DELLE TENDENZE DI UN'EPOCA: IRREQUITETENZA E BISOGNO DI  
CERTEZZA. L'UNITA DEL SUO PENSIERO E CERCATA NEL COMPITO ANALITICO  
ASSEGNATO ALLA FILOSOFIA IN CAMPO LOGICO, EPISTEMOLOGICO ED ETICO.  
SI CONCLUDE CHE LE OSCILLAZIONI DEL R. SUGGERISCONO OGGI UNA  
REVISIONE DEL CONCETTO DI ANALISI, INTESA COME CHIARIFICAZIONE  
CONCETTUALE, SENZA PIU LA PRETESA DI PERVENIRE AGLI ELEMENTI  
ASSOLUTAMENTE SEMPLICI.

BARRENA, LEONARDO POLO. LA CUESTION DE LA ESENCIA EXTRAMENTAL. ANU  
FILOSOF 4,275-310 1971.

BARRETT, ROBERT B AND STENNER, ALFRED J. THE MYTH OF THE EXCLUSIVE 'OR'.  
MIND 80,116-121 JA 71.

REPRESENTATIVE PUTATIVE EXAMPLES OF TRUTH=FUNCTIONALLY EXCLUSIVE  
DISJUNCTIONS IN ENGLISH ARE SUBJECTED TO ANALYSIS. IT IS SHOWN THAT  
NONE OF THESE SENTENCES AFFORDS A BONA FIDE CASE OF A  
TRUTH=FUNCTIONALLY EXCLUSIVE DISJUNCTION. IT IS CONCLUDED THAT  
THERE IS NO EVIDENCE THAT 'OR' EVER OCCURS IN ENGLISH IN THE  
TRUTH=FUNCTIONALLY EXCLUSIVE SENSE.

BARTH, E M. ON NATURAL DEDUCTION IN MODAL LOGIC WITH TWO PRIMITIVES. LOG  
ANAL 12,157-166 JE 69.

THE OBJECTIVE IS THE FORMULATION (FOR VARIOUS PROPERTIES OF THE  
ACCESSIBILITY RELATION) OF COMPLETE SETS OF MODAL NATURAL DEDUCTION  
RULES WHEN BOTH OPERATORS ARE TAKEN AS PRIMITIVE. FITCH'S RULES ARE  
DISCUSSED AND SUPPLEMENTED WITH RULES FOR ELIMINATING POSSIBLE  
WORLDS AND FOR ATTACKING A CONCLUDENDUM WITH NO PRENEX MODAL  
OPERATOR, AND WITH A PRINCIPLE ALLOWING FOR THE DEDUCTION OF THE  
DEFINITION OF THE POSSIBILITY OPERATOR. IF THE ACCESSIBILITY  
RELATION IS SYMMETRIC, THE TWO LATTER PRINCIPLES ARE SUPERFLUOUS AND  
A SIMPLE CONSTRUCTIVE PROOF CAN BE GIVEN OF THE BARCAN FORMULA,  
USING OUR RULES.

BARTLEY, W W. THE REDUCTION OF MORALITY TO RELIGION. J PHIL 67,755-766  
22 O 70.

IN THIS PAPER, WHICH CONCERNS THE LOGICAL RELATIONS OBTAINING  
BETWEEN STATEMENTS OF MORALITY AND THOSE OF RELIGION, IT IS ARGUED  
THAT WHILE STATEMENTS OF MORALITY INDEED CANNOT BE DERIVED FROM  
STATEMENTS OF RELIGION IT IS WRONG TO CONCLUDE FROM THIS THAT THERE  
CAN BE NO LOGICAL RELATIONSHIP BETWEEN STATEMENTS OF FACT AND  
STATEMENTS OF VALUE. AN ANALOGY IS SHOWN BETWEEN THE 'IS/DOUGHT'  
QUESTION AND THE PROBLEM OF INDUCTION. THE MISTAKE OF DERIVING  
EVALUATIVE CONCLUSIONS FROM DESCRIPTIVE PREMISES HAS IN COMMON WITH  
INDUCTIVE REASONING AT LEAST THIS: BOTH ARISE FROM ATTEMPTS TO  
DERIVE STRONGER CONCLUSIONS FROM WEAKER PREMISES. THE SUPPOSITION  
THAT THERE EXISTS A LOGICAL GULF BETWEEN FACTUAL AND EVALUATIVE  
STATEMENTS IS SIMILAR IN CHARACTER TO THE SUPPOSITION THAT THERE  
EXISTS A LOGICAL GULF BETWEEN OBSERVATIONAL AND THEORETICAL  
STATEMENTS. THAT OBSERVATIONAL STATEMENTS MAY BEAR LOGICALLY ON  
THEORETICAL SCIENTIFIC STATEMENTS HAS BEEN BY NOW BEEN SHOWN  
REPEATEDLY: THERE EXISTS AN ASYMMETRY BETWEEN JUSTIFICATORY AND  
CRITICAL ARGUMENT WHICH PERMITS JUST SUCH LOGICAL RELATIONS. A  
COMPARABLE SITUATION SOMETIMES OBTAINS IN MORAL ARGUMENTATION.

BARTOLOMEI, GIANGAETANO. FREUD TRA SCIENZA ED ETICA. G CRIT FILOSOF ITAL 11,100-119 JA-MR 71.

BARWISE, JON AND EKLOF, PAUL. INFINITARY PROPERTIES OF ABELIAN TORSION GROUPS. ANNALS MATH LOG 2,25-68 S 70.

BARWISE, JON AND ROBINSON, ABRAHAM. COMPLETING THEORIES BY FORCING. ANNALS MATH LOG 2,119-142 O 70.

BARWISE, K J AND GANDY, R O AND MOSCHOVAKIS, Y N. THE NEXT ADMISSIBLE SET. J SYM LOG 36,108-120 MR 71.

BARZUN, JACQUES. THE CONFLICT OF ACTION AND LIBERTY: THE HUMANITIES IN THE MELTING POT. HUMANIST 30,14-18 S-O 70.

BATES, STANLEY. THE RESPONSIBILITY OF "RANDOM COLLECTIONS". ETHICS 81,343-349 JL 71.

THIS ARTICLE CONSIDERS VIRGINIA HELD'S CLAIM THAT, IN CERTAIN CIRCUMSTANCES, WHAT SHE CALLS 'RANDOM COLLECTIONS' CAN BE HELD MORALLY RESPONSIBLE. IT IS ARGUED THAT HELD'S SENSE OF 'RANDOM' IS IDIOSYNCRATIC, AND THAT IN THE ORDINARY SENSE OF 'RANDOM' THE COLLECTIONS WHICH SHE DISCUSSES ARE NOT RANDOM. THE IMPLICATIONS OF THIS FOR THE QUESTION OF THE DISTRIBUTION OF MORAL RESPONSIBILITY TO MEMBERS OF A GROUP WHICH IS RESPONSIBLE FOR AN ACTION ARE DISCUSSED. THIS IS RELEVANT TO THE BROADER TOPIC OF COLLECTIVE RESPONSIBILITY.

BATOG, TADEUSZ. ON THE DEFINITION OF PHONEMIC BASIS. STUD LOG 27,117-120 1971.

THE DEFINITION OF THE CONCEPT OF PHONEMIC BASIS GIVEN IN MY MONOGRAPH "THE AXIOMATIC METHOD IN PHONOLOGY" (1967) HAS THE OBJECTIONABLE CONSEQUENCE THAT ALL THE PHONEMIC BASE OF A FIXED IDIOLECT HAVE TO HAVE THE SAME NUMBER OF ELEMENTS (PHONEMES). THE PRESENT ARTICLE GIVES A SUITABLE MODIFICATION OF THAT DEFINITION IN ORDER TO AVOID THE UNDESIRABLE CONSEQUENCE. THE MODIFICATION CONSISTS IN REPLACING THE CONDITION OF ECONOMY BY A WEAKER CONDITION OF UNREDUCIBILITY.

BAUER, ILEANA. EINIGE BEMERKUNGEN ZUR GESCHICHTE DER HEGEL-BESCHAEFTIGUNG IN FRANKREICH. DEUT Z PHIL 18,861-869 1970 (P.I.D.G.).

BAUER, ROBERT J. A PHENOMENON OF EPISTEMOLOGY IN THE RENAISSANCE. J HIST IDEAS 31,281-288 APR-JE 70.

FROM ANCIENT TIMES TO ABOUT 1660 THE DISTINCTLY SEPARATE ACTS OF PHYSICAL AND MENTAL CONCEPTION WERE THOUGHT TO HAVE SHARED A COMMON NATURE. AFTER DESCARTES AND LOCKE THE PROCREATION OF NATURE AND THE PARACREATION OF ART LOST THE INTRINSIC ANALOGY THEY HAD SHARED IN THE 'CONCETTO'.

BAUERMANN, ROLF AND ROETSCHER, JOCHEN. ZUR FUNKTION UND HAUPTLINIE DER FAELSCHUNG DER LENINSCHEN LEHRE VON DER PARTEI. DEUT Z PHIL 18,1507-1521 1970 (P.I.D.G.).

BAYART, ARNOULD. ON TRUTH-TABLES FOR M, B, S4, AND S5. LOG ANAL 13,335-375 1970.

BAYLES, MICHAEL D. HART ON PROBLEMS IN LEGAL PHILOSOPHY. METAPHILOSOPHY 2,50-57 JA 71.

HART'S CHIEF PROBLEMS IN LEGAL PHILOSOPHY ARE ANALYZED. CONTRARY TO HART, THEY STEM FROM THE VAGUENESS OF TERMS. TO SOLVE THESE PROBLEMS AND OTHERS ONE MUST FIRST DETERMINE THE NATURE OF OBLIGATION TO LAW.

BAZELON, DAVID T AND FIEDLER, LESLIE A. THE FUTURE OF THE UNIVERSITY.  
HUMANIST 30,5-13 S=0 70.

BEAL, MELVIN W. BERKELEY'S LINGUISTIC CRITERION. PERSONALIST 52,499-514  
SUM 71.

AN INTERPRETATION OF BERKELEY'S VIEW OF NOTIONS THAT CONNECTS THIS  
TECHNICAL TERM WITH MEANINGFULNESS IN LANGUAGE IS GIVEN. THIS  
INTERPRETATION IS SUPPORTED BY BERKELEY'S CLAIM THAT "WE HAVE A  
NOTION OF MIND INsofar AS WE KNOW AND UNDERSTAND THE MEANING OF THE  
WORD." BERKELEY'S APPEAL TO MEANINGFULNESS CAN BE EXTENDED TO OTHER  
ASPECTS OF HIS WORK WHERE HE APPEALS TO MEANINGFULNESS AS THE  
CRITERION FOR ACCEPTING OR REJECTING PHILOSOPHICAL CLAIMS. TO  
ESTABLISH THE USE OF SUCH A CRITERION IT IS NECESSARY TO SET DOWN  
BERKELEY'S VIEW AS TO THE CONDITIONS OF MEANINGFULNESS. IT IS  
ARGUED THAT NOT ONLY IS THIS CRITERION A BASIC FEATURE OF BERKELEY'S  
METHOD OF ARGUMENTATION AND JUSTIFICATION, BUT IT ALSO IS CONSISTENT  
WITH HIS REPEATED EMPHASIS ON LANGUAGE THROUGHOUT HIS WORK.

BEANBLOSSOM, RONALD E. WALTON ON RATIONAL ACTION. MIND 80,278-281 AP  
71.

SHOWING THAT WALTON'S THREE NECESSARY AND SUFFICIENT CONDITIONS FOR  
RATIONAL ACTION REQUIRE AMENDMENT AND THAT AMENDED CONDITIONS ARE  
INSUFFICIENT, I CONCLUDE AN ACTION IS RATIONAL IFF: 1) AGENT  
BELIEVES ACTION ADOPTED IS A MEANS LIKELY TO ACCOMPLISH THE INTENDED  
AIM. 2) AGENT BELIEVES MEANS CHOSEN DOESN'T EXCEED HIS  
CAPABILITIES. 3) INTENDED AIM ISN'T THAT OF CURTAILING, LIMITING,  
OR FRUSTRATING AGENT'S CAPABILITY TO PERFORM ACTIONS EXCEPT IN  
INTEREST OF PRUDENT ACTION AND IS SO BELIEVED BY AGENT. 4) ABOVE  
BELIEFS ARE RATIONAL FOR THE AGENT.

BEARDSLEY, ELIZABETH LANE. MORAL DISAPPROVAL AND MORAL INDIGNATION. PHIL  
PHENOMENOL RES 31,161-176 D 70.

THE ILLOCUTIONARY ACT OF BLAMING---IN THE "BEHAVITIVE" MODE  
DISTINGUISHED BY J L AUSTIN FROM THE "VERDICTIVE" AND "EXERCITIVE"  
MODES---IS BEST ANALYZED AS EXPRESSING MORAL DISAPPROVAL (ON WHICH  
MORAL INDIGNATION IS BASED). AN ANALYSIS OF THE CONSTITUTIVE  
CONDITIONS OF BEHAVITIVE BLAMING REVEALS THAT VERDICTIVE BLAMING IS  
PRESUPPOSED BY IT, AND THEREFORE---CONTRARY TO A WIDELY-HELD  
VIEW---VERDICTIVE BLAMING CANNOT BE ANALYZED IN TERMS OF AN EMOTION  
OR ATTITUDE.

BEARDSLEY, MONROE C. AESTHETIC WELFARE. J AES EDUC 4,9-20 D 70.

THE AESTHETIC WELFARE OF A SOCIETY CAN BE CONCEIVED AS THE TOTALITY  
OF ALL AESTHETIC VALUE ACTUALIZED BY MEMBERS OF THAT SOCIETY. A  
FUNDAMENTAL PROBLEM FOR THE SOCIAL PLANNER IS WHETHER A RATIONAL  
PROCEDURE CAN BE FOUND FOR DECIDING WHAT PROPORTION OF A SOCIETY'S  
RESOURCES SHOULD BE ALLOCATED TO THE PRODUCTION OF AESTHETIC  
WELFARE. SOME SUGGESTIONS ARE OFFERED TO MEET DIFFICULTIES INVOLVED  
IN SUCH DECISIONS, WHICH (IT IS ARGUED) CANNOT BE REDUCED TO  
CALCULATION, EVEN IF AESTHETIC VALUE IS QUANTIFIED.

BEARDSLEY, MONROE C. INEVITABILITY IN HISTORY. PHIL EXCH 1,5-18 SUM 71.

TO SAY THAT ONE HISTORICAL EVENT E1, MADE ANOTHER, F1, INEVITABLE IS  
TO SAY THAT E1 PRECEDED F1 AND THAT AFTER E1, AND BECAUSE OF E1, NO  
ACTION WITHIN THE POWER OF ANY LIVING PERSON OR PERSONS WHO DESIRED  
F1 NOT TO OCCUR WOULD HAVE BEEN FOLLOWED BY THE NONOCCURRENCE OF F1.  
SUCH A STATEMENT PRESUPPOSES THE TRUTH OF A UNIVERSAL NONACCIDENTAL  
GENERALIZATION CONNECTING E=EVENTS WITH F=EVENTS. THOUGH  
INEVITABILITY=STATEMENTS ARE DIFFICULT TO CONFIRM, THEY ARE AN  
IMPORTANT PART OF HISTORICAL DISCOURSE, FOR THEY CONCERN ONE KIND OF  
DECISIVENESS IN THE HISTORICAL PROCESS.

BEARDSLEY, MONROE C. ON AIKEN'S DEFENSE OF THE HUMANITIES. J AES EDUC 5,72-76 □ 71.

AN ADEQUATE ACCOUNT OF LEARNING AND TEACHING IN THE ARTS CAN BE ACCOMMODATED WITHIN THE FRAMEWORK OF A BROADLY EMPIRICIST THEORY OF KNOWLEDGE, INCLUDING THE KINDS OF KNOWLEDGE COMPRISED WITHIN THE HUMANITIES. THE FACT THAT WORKS OF ART ARE INTENTIONALLY MADE OBJECTS DOES NOT ENTAIL THAT KNOWLEDGE OF THEM IS SOMEHOW SUI GENERIS.

BEARDSLEY, MONROE C. REPLY TO PROFESSOR JANSON. METAPHILOSOPHY 1,63-65 JA 70.

JANSON'S ARGUMENT THAT VARIOUS KINDS OF STATEMENT ARE OFTEN MINGLED, E.G., IN THE DISCOURSE OF ART HISTORIANS AND CONSERVATIONISTS, FAILS TO ESTABLISH HIS CLAIM THAT IT IS "HOPELESS" AND "UNREWARDING" TO ATTEMPT TO IDENTIFY A PECULIARLY AESTHETIC POINT OF VIEW.

BEARDSLEY, MONROE C. THE AESTHETIC POINT OF VIEW. METAPHILOSOPHY 1,39-58 JA 70.

TO ADOPT THE AESTHETIC POINT OF VIEW WITH REGARD TO X IS TO TAKE AN INTEREST IN WHATEVER AESTHETIC VALUE X MAY POSSESS. THE AESTHETIC VALUE OF X IS BEST CONCEIVED AS THE VALUE THAT X POSSESSES IN VIRTUE OF ITS CAPACITY TO PROVIDE AESTHETIC GRATIFICATION--BUT THIS CAPACITY=DEFINITION MUST BE QUALIFIED IN CERTAIN RESPECTS TO TAKE ACCOUNT OF DIFFICULTIES, NOTABLY THE FACT THAT WE CAN REVISE OUR ARTISTIC EVALUATIONS DOWNWARD IN THE LIGHT OF FURTHER EXPERIENCE.

BEATTY, JOSEPH. FORGIVENESS. AMER PHIL QUART 7,246-252 JL 70.

THE AIM OF THIS PAPER IS TO PROVIDE AN ANALYSIS OF FORGIVENESS BY EMPLOYING AS PARADIGM SARTRE'S ANALYSIS OF LOVE IN THE "CONCRETE RELATIONS WITH OTHERS" CHAPTER OF 'BEING AND NOTHINGNESS'. USING A HYPOTHETICAL CASE, I ARGUE THAT FOR THE OFFENDER TO SEEK THE OFFENDED'S FORGIVENESS IS FOR HIM TO MAKE THE OTHER SEE HIM AS FORGIVEABLE. THIS INVOLVES TRANSMITTING TO THE OTHER A RECOGNITION OF HER OWN FAULT IN ACCUSING AND REJECTING HIM. HENCE, THE APPEAL FOR FORGIVENESS PROMPTS NOT FORGIVENESS BUT THE GUILT WHICH OCCASIONS DESIRE FOR FORGIVENESS. THE FORGIVENESS OF THE INITIALLY OFFENDED PERSON, THEN, TAKES THE FORM OF A SEEKING FOR FORGIVENESS. BUT THE OTHER IS HIMSELF SEEKING FOR FORGIVENESS. THAT IS WHAT FORGIVENESS IS: A SEEKING FOR FORGIVENESS. THEREIN LIES THE CENTRAL PARADOX OF FORGIVENESS.

BEAUDE, JOSEPH. UNE PAGE INEDITE DE DESCARTES. ARCH PHIL 34,47-49 JA-MR 71.

DESCARTES PROPOSE UNE EXPLICATION DE LA PERMANENCE DES ACCIDENTS DANS L'FUCHARISTIE.

BEAUFRET, JEAN. HEIDEGGER SEEN FROM FRANCE. S J PHIL 8,433-438 WINT 70.

BECHER, JUERGEN AND FRIEDRICH, PAUL. OBJEKTIVE GESELLSCHAFTLICHE GESETZMAESSIGKEITEN, TECHNISCHE=WIRTSCHAFTLICHE KENNZAHLEN UND SOZIALISTISCHES RECHT. DEUT Z PHIL 18,1101-1116 1970 (P.I.D.G.).

BECK HEINRICH. PHILOSOPHIE UND HOCHSCHULREFORM: EINE KRITISCHE ANALYSE AM BEISPIEL DER PAEDAGOGISCHEN HOCHSCHULEN. Z PHIL FORSCH 24,536-547 1970 (P.I.D.G.).



BECK, LEWIS W. KANT AND THE RIGHT OF REVOLUTION. J HIST IDEAS 32,411-422 JL-S 71.

THERE IS A PARADOX IN KANT'S VIEWS OF THE RIGHT OF REVOLUTION: HE WAS AN ENTHUSIASTIC ADHERENT TO THE REVOLUTIONARY MOVEMENTS IN FRANCE AND AMERICA, YET HE DENIED THE MORAL RIGHT TO OVERTHROW A GOVERNMENT. THE FORMER OF THESE POSITIONS IS SHOWN TO BE JUSTIFIED IN THE LIGHT OF KANT'S PHILOSOPHY OF HISTORY, THE LATTER IN THE LIGHT OF HIS FORMALISTIC ETHICAL THEORY. KANT NEVER SATISFACTORILY RECONCILED THESE TWO THEORIES AND HAD NO SYSTEMATICALLY ARTICULATED WAY OF DEALING WITH CONFLICTS OF DUTIES.

BECK, LEWIS WHITE. MRS FOOT ON THE SUFFICIENCY OF HYPOTHETICAL IMPERATIVES. PHIL EXCH 1,147-152 SUM 71.

MRS. FOOT'S PAPER MAKES INTERESTING COMPARISONS BETWEEN 'IMPERATIVES' IN ETIQUETTE AND IN ETHICS; AND SINCE ALL IMPERATIVES IN THE FORMER ARE HYPOTHETICAL IN WEIGHT IF NOT IN FORM, SHE POINTS OUT THE ETHICAL CONTEXT WHICH MAKES IT PLAUSIBLE THAT IMPERATIVES IN THE LATTER ARE ALSO HYPOTHETICAL. I PROPOSE, ON THE OTHER HAND, A COMPARISON BETWEEN ETHICS AND LOGIC, WHICH INCREASES THE PLAUSIBILITY OF THERE BEING CATEGORICAL IMPERATIVES IN ETHICS.

BECK, ROBERT N. METAPHYSICS AND THE IRRATIONAL. IDEAL STUD 1,227-242 S 71.

AMONG THE MANY DETRACTORS OF METAPHYSICS ARE THE PROPONENTS OF THE 'IRRATIONAL.' AFTER AN HISTORICAL SKETCH OF PHILOSOPHICAL PRESUPPOSITIONS WHICH HAVE NOT BARRED THE METAPHYSICAL ENTERPRISE, A STATEMENT OF THE BASIS OF CONTEMPORARY IRRATIONALISM IS GIVEN. IT IS THEN ARGUED THAT THE IRRATIONAL, AS A PRINCIPLE OR CATEGORY, CANNOT BE USED TO SUPPORT AN ANTI-METAPHYSICAL POSITION.

BECKER, EDWARD F. INDETERMINACY DEFENDED. PHIL STUD 22,1-9 JA-F 71.

STEVEN DAVIS' ATTEMPT ("PHILOSOPHICAL STUDIES", 1967) TO SHOW THAT QUINE'S ARGUMENT FOR THE THESIS OF TRANSLATIONAL INDETERMINACY IS "EITHER MEANINGLESS OR INCONSISTENT" IS EXAMINED IN SOME DETAIL. DAVIS' OBJECTION IS FOUND TO BE AMBIGUOUS, AND VARIOUS INTERPRETATIONS OF IT ARE THEREFORE CONSIDERED. IT IS CONCLUDED THAT UNDER ANY REASONABLE INTERPRETATION DAVIS' OBJECTION FAILS TO REFUTE THE ARGUMENT FOR TRANSLATIONAL INDETERMINACY. IN THE COURSE OF THE DISCUSSION A NUMBER OF POINTS IN QUINE'S POSITION ARE CLARIFIED, AND THE ARGUMENT FOR TRANSLATIONAL INDETERMINACY IS EXPLAINED IN SUCH A WAY AS TO MAKE IT CLEAR THAT QUINE IS NOT COMMITTED TO THE ASSUMPTIONS WHICH DAVIS HAS ASCRIBED TO HIM.

BECKER, LAWRENCE C. DETERMINISM AS A RHETORICAL PROBLEM. PHIL RHET 4,20-28 WINT 71.

THE CORE OF THE ARGUMENT IN THIS ARTICLE IS THAT THE DETERMINIST'S CASE AGAINST MORAL RESPONSIBILITY STANDS OR FALLS NOT SO MUCH ON MATTERS OF LOGIC AS ON MATTERS OF RHETORIC. THE FORCE OF METAPHORS, AND NOT THE FORCE OF FACTS CONCERNING CAUSALITY, IS WHAT PUTS DETERMINISM IN THE SERVICE OF MORAL SCEPTICISM. THE METAPHORS WHICH HAVE THIS RESULT ARE NOT ESSENTIAL TO THE EXPLICATION OF THE CAUSAL HYPOTHESIS FOR HUMAN BEHAVIOR. THE MORAL PHILOSOPHER NEEDS TO CONCERN HIMSELF WITH THE JUSTIFIABILITY OF THE VARIOUS RHETORICAL DEVICES AVAILABLE FOR EXPLICATING THE DETERMINIST'S THESIS.

BECKMAN, T A. ON THE USE OF HISTORICAL EXAMPLES IN AGASSI'S SENSATIONALISM. STUD HIST PHIL SCI 1,293-310 F 71.

THIS PAPER DISCUSSES THREE HISTORICAL EXAMPLES UTILIZED BY AGASSI. THESE EXAMPLES ARE INADEQUATE IN TWO WAYS. FIRST, THEY ARE FACTUALLY INACCURATE OR MISLEADINGLY INCOMPLETE. SECOND, THEY DO



NOT PLAY WELL DEFINED ROLES IN THE PHILOSOPHICAL ARGUMENTS. BY ILLUSTRATING HOW THE ASSOCIATION BETWEEN HISTORICAL AND PHILOSOPHICAL METHODS CAN BREAK DOWN, THE THREE CASE STUDIES DIRECT ATTENTION TO WAYS IN WHICH HISTORY AND PHILOSOPHY MUST BE INTEGRATED.

BEDAU, HUGO ADAM. A CONCLUDING NOTE. ETHICS 81,76 O 70.

BEDAU, HUGO ADAM. CIVIL DISOBEDIENCE AND PERSONAL RESPONSIBILITY FOR INJUSTICE. MONIST 54,517-535 D 70.

AFTER A BRIEF INTRODUCTION, PART 1, PARTS 2 AND 3 ANALYZE AND CRITICIZE THE NOTION THAT THERE IS NEVER ANY JUSTIFICATION FOR INDIRECT CIVIL DISOBEDIENCE. PARTS 4 AND 5 OFFER AN ANALYSIS AND CRITICISM OF THE IDEA THAT SINCE "WE ARE ALL PERSONALLY RESPONSIBLE FOR INJUSTICE," WE SHOULD RESPOND TO IT BY COMMITTING INDIRECT CIVIL DISOBEDIENCE.

BEDALL, GARY L. BRADLEY'S MONISTIC IDEALISM. THOMIST 34,568-583 O 70.

BEDALL, GARY L. THE RELATION OF LOGIC AND METAPHYSICS IN THE PHILOSOPHY OF F. MOD SCH 48,221-236 MR 71.

BEDALL, GARY L. THEISTIC REALISM AND MONISTIC IDEALISM. THOMIST 35,661-684 O 71.

BEDESCHI, GIUSEPPE. IL MARXISMO E HEGEL. G CRIT FILOSOF ITAL 1,100-114 JA-MR 70.

BELAVAL, YVON. LA DOCTRINE DE L'ESSENCE CHEZ HEGEL ET CHEZ LEIBNIZ. ARCH PHIL 33,537-578 JL-S 70.

CETTE PUBLICATION CONSTITUE LE DEBUT D'UNE ETUDE EN LAQUELLE LA CROIT POUVOIR ETABLIR QUE LE LIVRE "SUR L'ESSENCE," DANS "LA SCIENCE DE LA LOGIQUE," SUIV LE PLAN DE "L'AMPHIBOLIE DES CONCEPTS DE LA REFLEXION," PIECE MAITRESSE DE L'ANTI-LEIBNIZIANISME DE KANT, DANS LA "CRITIQUE DE LA RAISON PURE:" C'EST POURQUOI, EN DISCUTANT KANT, HEGEL DISCUTE, DU MEME COUP, LEIBNIZ, ET LES DOCTRINES SUR L'ESSENCE DES TROIS PHILOSOPHES S'ENTRECLAIRENT.

BELDING, W RUSSELL. A NOTE ON THE INTUITIONISTIC FAN THEOREM. NOTRE DAME J FORM LOG 11,484-486 O 70.

THIS NOTE POINTS OUT THAT THE INTUITIONISTIC FAN THEOREM, WHILE INTUITIONISTICALLY TRUE, IS CLASSICALLY FALSE. A COUNTEREXAMPLE IS GIVEN. THE THEOREM DOES NOT LEAD TO CLASSICAL CONTRADICTION MENTIONED BY HEYTING IN "INTUITIONISM—AN INTRODUCTION".

BELDING, W RUSSELL. INTUITIONISTIC NEGATION. NOTRE DAME J FORM LOG 12,183-187 AP 71.

A. HEYTING (INTUITIONISM, AN INTRODUCTION) USES TWO DISTINCT TYPES OF NEGATION. SUPPOSE P IS A PROPOSITION AND F IS ANY CONTRADICTION. FIRST, THE NEGATION OF P HAS BEEN PROVED, IF IT HAS BEEN SHOWN THAT THE SUPPOSITION OF P LEADS TO A CONTRADICTION F. HEYTING CALLS THIS "DE JURE" FALSITY. SECONDLY, THE NEGATION OF P HAS BEEN PROVED IF IT IS CERTAIN THAT P CAN NEVER BE PROVED. I HAVE CALLED THIS "IN ABSENTIA" FALSITY. IN THIS PAPER I ARGUE THAT "DE JURE" FALSITY AND "IN ABSENTIA" FALSITY ARE INCOMPATIBLE IN INTUITIONISTIC MATHEMATICS.

BELL, DAVID. FALLACIES IN PREDICATE LOGIC? MIND 80,145-147 JA 71.

BELL, J M. OPACITY AND IDENTITY. ANALYSIS 31,18-24 O 70.

BELLET, MAURICE. REALITE SEXUELLE ET MORALE CHRETIENNE. ETUDES 335,263-284 F 71.

BELLET, MAURICE. REALITE SEXUELLE ET MORALE CHRETIENNE. ETUDES 334,437-455 MA 71.

LA MORALE SEXUELLE CHRETIENNE EST TROP SOUVENT CANTONNEE EN SES PRINCIPES. D'OU UNE DIFFICULTE VISIBILE A REJOINDRE LA REALITE DE LA VIE SEXUELLE; ET UN PERIL DE REPRESSION NEVROTIQUE, OU D'HYPOCRISIE; OU, PAR REACTION, DE SUBVERSION PURE ET SIMPLE. ON PROPOSE ICI DE PARTIR RESOLUMENT DE LA REALITE, SELON LE "CONSTAT LOYAL" PROPOSE PAR FREUD. C'EST LA QUE PEUT S'ENONCER EN SA VERITE L'ORIENTATION ET LA TRANSFORMATION DU DESIR HUMAIN PROPOSEES PAR L'Evangile. D'AILLEURS, LE CHRISTIANISME N'EST PAS UNE IDEE, MAIS UNE EXPERIENCE. CELA MENE A POSER EN D'AUTRES TERMES LE RAPPORT DU CHRISTIANISME A LA REALITE SEXUELLE: MORALE DU SECOND DEGRE, RECONNAISSANCE DE L'HISTOIRE DU SUJET, CRITIQUE DE LA SOCIETE, PLASTICITE DES REGLES.

BELDHRADESKY, VACLAV. IL PROBLEMA DELL'ONTOLOGIA DEL SAPERE. G METAF 26,185-222 MR-JE 71.

LE SCIENZE UMANE TEMATIZZANO IL SAPERE COME PRODOTTO MENTALE. M. SCHELER PROPONE INVECE UNA TEMATIZZAZIONE ONTOLOGICA: QUALE MODO DI ESSERE E IL SAPERE? IN TALE CONTESTO SI ANALIZZA FENOMENOLOGICAMENTE L'IDEA CARTESIANA DELL'ESERCIZIO DELLA RAGIONE. SI DISTINGUE: A) IL CONCETTO RIDUTTIVO DEL SAPERE (IL CONOSCERE DEVE COMINCIARE DA UN PUNTO-AUTODATITA) B) CONCETTO PARTECIPATIVO DEL SAPERE. QUEST'ULTIMO SI ESAMINA NELL'ACCEZIONE DELL'LO SCHELER (SAPERE COME RELAZIONE NON CAUSALE AL-L'ESSERE DEGLI ENTI) E DELLO SCIACCA (INTERIORITA OGGETTIVA). SI AUSPICA UNA ANALISI FENOMENOLOGICA DELL'IDEA DELLA CREATURALITA COME MATRICE ORIGINARIA -OCULTATA- DELLA CONCEZIONE ONTOLOGICA DEL SAPERE.

BENARDETE, SETH. ON PLATO'S TIMAEUS AND TIMAEUS' SCIENCE FICTION. INTERPRETATION 2,21-63 SUM 71.

SOCRATES' REQUEST TO SEE THE BEST CITY IN MOTION IS UNDERSTOOD BY HIS INTERLOCUTORS TO MEAN THE SETTING OF THE BEST CITY IN TIME AND PLACE. TIMAEUS OFFERS A COSMOLOGY THAT IS TO EXPLAIN TIME AND PLACE. TIME CAN BE TRACED BACK TO SOUL AND THE KOSMOS AS IMAGE, BUT PLACE, THOUGH THE INDISPENSABLE CONDITION FOR IMAGES, DOES NOT CONSIST WITH EITHER SOUL OR KOSMOS. THE SCIENCE OF BODY, IN REPLACING THE LACK OF A SCIENCE OF PLACE, PROVES TO BE A FATAL OBSTACLE TO SHOWING EITHER THE UNIQUENESS OR THE ETERNITY OF THE KOSMOS.

BENDALL, KURT. LAPLACIAN DETERMINISM AND OMNITEMPORAL DETERMINATENESS. J PHIL 68,751-761 4 N 71.

BENDER, FREDERIC L. COMMENTARY ON "LAW AND MORALITY: COMMUNIST THEORY AND COMMUNIST PRACTICE". PHIL EAST WEST 21,411-417 O 71.

BENFIELD, DAVID W. JOHNSTONE ON THE TRUTH OF PHILOSOPHICAL STATEMENTS. PHIL PHENOMENOL RES 22,96-102 S 71.

IN THE THIRD CHAPTER OF "PHILOSOPHY AND ARGUMENT" H.W. JOHNSTONE ATTEMPTS TO SHOW THAT PHILOSOPHICAL STATEMENTS ARE NOT PROPOSITIONS WHICH ARE TRUE OR FALSE. IN THIS PAPER I ARGUE THAT JOHNSTONE FAILS TO ESTABLISH HIS THESIS. JOHNSTONE'S ARGUMENT DEPENDS ON HIS CLAIM THAT PHILOSOPHICAL STATEMENTS ARE TRUE RELATIVE TO ARGUMENT. THIS CONCEPT OF TRUTH IS HIGHLY PROBLEMATIC, ALLOWING, AMONG OTHER THINGS, THAT A PHILOSOPHICAL STATEMENT CAN BE BOTH TRUE AND FALSE.

BENJAMIN, WALTER. FRAGMENT UEBER METHODENFRAGEN EINER MARXISTISCHEN LITERATUR-ANALYSE. KURSBUCH 20,1-5 1970 (P.I.D.G.).

BENN, S I AND WEINSTEIN, W L. BEING FREE TO ACT, AND BEING A FREE MAN. MIND 80,194-211 AP 71.

WHAT CAN COUNT AS A REASON FOR SAYING ONE IS UNFREE, COERCED, OR EXPLOITED IS LOGICALLY RESTRICTED BY THE NORMATIVE FUNCTIONS OF 'FREEDOM' AS A PRINCIPLE INVOKED IN EXPRESSING GRIEVANCES, JUSTIFICATIONS, EXCUSES, ETC. TO BE RELEVANT, RESTRAINTS MUST BE IMPUTABLE TO SOMEONE HELD SOMEHOW RESPONSIBLE FOR THE NON-AVAILABILITY OF REASONABLY ELIGIBLE ALTERNATIVES. VARIABLE STANDARDS OF 'REASONABLENESS' GOVERN SUCH JUDGMENTS. UNFREE ACTS MAY STILL PRESUPPOSE A RATIONAL CHOOSER; BUT CERTAIN CONDITIONS, NATURAL OR MANIPULATED, MAY DISQUALIFY A MAN AS THE SUBJECT OF ANY FREE ACT.

BENNETT, J G. MIND AND MATTER. SYSTEMATICS 8,193-220 D 70.

THE FIRST ESSAY DEALS WITH EVIDENCE OF AN 'INTELLIGENCE' OF THE BIOSPHERE WHICH JUSTIFIES A MAJOR RESEARCH EFFORT TO ASCERTAIN IF COMMUNICATION WITH NATURE IS POSSIBLE. THE SECOND ESSAY DEALS WITH INCREASING LEISURE AND THE DEVOTION OF GREATER EFFORT TO SATISFY THE MARKET OF THE MIND BY ACTIVE RATHER THAN PASSIVE MENTAL FOOD. THE THIRD ESSAY ON MIND AND ORGANIZATION IS CONCERNED WITH COMMUNICATION REGIONS WHICH MUST BE IDENTIFIED TO ENABLE BARRIERS TO BE SURMOUNTED. THE FOURTH ESSAY PRESENTS SIX STRATEGIES OF COMMUNICATION.

BENNETT, J G. THE TRANSFORMATION OF MAN. SYSTEMATICS 9,1-8 JE 71.

THE PSYCHOKINETIC HYPOTHESIS OUTLINED IN THE PAPER POSTULATES A CAPACITY IN MAN FOR TRANSFORMATION OF FUNCTION, BEING AND WILL BY HIS OWN SELF-DIRECTED EFFORTS AS OPPOSED TO THE PSYCHO-STATIC VIEW THAT CONFINES HUMAN DEVELOPMENT TO GENETIC AND ENVIRONMENTAL INFLUENCES AND REJECTS THE CONCEPT OF 'WILL'. EDUCATION IN THE PSYCHOKINETIC SENSE IS A TOTAL PROCESS CONTINUING THROUGHOUT LIFE. IT IS BASED ON THE POSTULATE THAT THERE IS A PURPOSE IN MAN'S EXISTENCE THAT HE MUST DISCOVER AND FULFILL BY HIS OWN CONSCIOUS ACTS.

BERALDI, PIERO. PROBLEMATICISMO ONTOLOGICO E FILOSOFIA DELL'INTEGRALITA. G METAF 26,231-237 MR-JE 71.

ATTRAVERSO UN'ANALISI ACCURATA ED ATTENTA DELLE OPERE DELLO SCIACCA, BERALDI DIMOSTRA CHE LA FILOSOFIA SCIACCHIANA, ALLINEANDOSI ACCANTO ALLE FILOSOFIE UMANISTICHE PIU AVANZATE DEI NOSTRI GIORNI, DIVENTA UNA 'FILOSOFIA DEL DIALOGO' E, COME TUTTE LE FILOSOFIE DEL DIALOGO, UNA FILOSOFIA DEL COMPROMESSO: SECONDO BERALDI, LA LEZIONE DI SCIACCA CONSISTE NEL SUO RESTITUIRE L'UOMO ALLA CONSAPEVOLEZZA DELLA SUA SCHIAVITU.

BERG, JAN. ON AN ARGUMENT AGAINST REDUCTION SENTENCES. PHIL SCI 38,118-120 MR 71.

AN ARGUMENT OF ISRAEL SCHEFFLER AGAINST CARNAP'S METHOD OF REDUCTION SENTENCES IS INTERPRETED IN TWO WAYS. UNDER THE FIRST INTERPRETATION, ONE PREMISS OF THE ARGUMENT IS SHOWN TO VIOLATE CARNAP'S INTENTIONS. UNDER THE SECOND INTERPRETATION, THE FORCE OF THE ARGUMENT IS NEUTRALIZED BY A REASONABLE IMPROVEMENT OF CARNAP'S NOTION OF REDUCTION SENTENCE. FINALLY, A NEW AND DECISIVE CRITICISM OF CARNAP'S THEORY IS SKETCHED.

BERGER, GEORGE. EARMAN ON TEMPORAL ANISOTROPY. J PHIL 68,113-137 11 MR 71.

JOHN EARMAN HAS ATTEMPTED TO SPELL OUT THE MANNER IN WHICH PHYSICAL THEORIES SUPPORT CLAIMS OF TEMPORAL ANISOTROPY. I ARGUE THAT A COUNTEREXAMPLE USED BY HIM TO SUPPORT HIS ANALYSIS OF THE MEANING OF "ANISOTROPY" IS INEFFECTIVE.

BERGER, HARRY. PLATO'S CRATYLUS: DIALOGUE AS REVISION. PHIL FORUM (BOSTON) 2,213-233 WINT 70-71.

BERGER, PETER AND LUCKMANN, THOMAS. SOCIAL MOBILITY AND PERSONAL IDENTITY. HUMANITAS 7,93-110 SPR 71.

BERGHS, H. HET ZAKELIJK KARAKTER VAN HEIDEGGERS VRAAG NAAR DE TECHNIEK. TIJDSCHR FILOSOF 33,250-278 JE 71.

LE PENSEE HEIDEGGERIENNE CONCERNANT LA TECHNIQUE A ETE QUALIFIEE A PLUSIEURS REPRISES DE ROMANTIQUE, DE MYTHIQUE, DE NON-SERIEUSE ET D'INEFFECTIVE. CES REPROCHES PRENNENT D'AUTANT PLUS DE POIDS QU'IL EST VRAI QUE CETTE MEME PENSEE CONCERNANT LA TECHNIQUE COINCIDE AVEC L'INTENTION PROFONDE DE TOUTE SA PHILOSOPHIE. LE PENSEUR DE L'ETRE PARAÎT ETRE LE PENSEUR DE LA TECHNIQUE, C'EST-A-DIRE DE L'ETRE TEL QU'IL SE MANIFESTE PHENOMENALEMENT A L'EPOQUE DE LA TECHNIQUE. DE CE FAIT TOUTE SA PENSEE EST LIEE A CE QU'IL DIT DE LA TECHNIQUE. L'AUTEUR DE CET ARTICLE EST CONVAINCU QUE SA PENSEE SE TIENT SUR CE POINT. POUR MONTRER L'ORIGINALITE ET LE BIEN-FONDE DE LA PENSEE HEIDEGGERIENNE CONCERNANT LA TECHNIQUE ON CHERCHE DANS LE PRESENT ARTICLE TOUT D'ABORD DE DEFINIR LE PROBLEME DE LA TECHNIQUE TEL QU'IL S'IMPOSE A NOUS.

BERGNER, DIETER AND LOEWE, BERND P. PHILOSOPHISCHE PROBLEME DES KAMPFES GEGEN DIE GLOBALSTRATEGIE. DEUT Z PHIL 18,1021-1058 1970 (P.I.D.G.).

BERGSON, HENRI. ARISTOTLE'S CONCEPT OF PLACE. STUD PHIL HIST PHIL 5,13-72 1970.

THIS WORK, THE FIRST TRANSLATION INTO ENGLISH OF BERGSON'S 1889 DOCTORAL DISSERTATION AT THE SORBONNE, GIVES A SYNTHESIS, WITH CRITICAL OBSERVATIONS, OF ARISTOTLE'S REALISTIC DOCTRINE ON PLACE AS FOUND CHIEFLY IN HIS 'PHYSICS', BOOK IV. AFTER A PREFACE, BERGSON DISCUSSES IN NINE CHAPTERS (1) ARISTOTLE'S PROOFS FOR THE REALITY OF PLACE; (2) DIFFICULTIES THAT ARISTOTLE PERCEIVES; (3) HIS ORDER IN TREATING THEM; (4) PLACE AS NEITHER BODILY MATTER NOR FORM; (5) NOR AN EMPTY INTERVAL, EMPTY SPACE BEING INCONCEIVABLE; (6) THE DEFINITION OF PLACE; (7) PROBLEMS RAISED; (8) HOW THEY CAN BE SOLVED; AND (9) THE ORIGIN AND MEANING OF ARISTOTLE'S DOCTRINE, ITS RELATION TO HIS METAPHYSICS AND PHYSICS, AND WHY HE DISCUSSES PLACE RATHER THAN SPACE. THE WORK IS VALUABLE FOR A STUDY OF ARISTOTLE'S THOUGHT AND ALSO OF BERGSON'S. THE TRANSLATION IS COMPLETE AND FAITHFUL TO THE ORIGINAL. THE INTRODUCTION GIVES AN ANALYSIS AND CRITICISM OF THIS EARLY WORK BY BERGSON.

BERGSTROEM, LARS. UTILITARIANISM AND ALTERNATIVE ACTIONS. NOUS 5,237-252 S 71.

THE PRIMARY OBJECTIVE OF THIS PAPER IS TO CONSTRUCT A NORMATIVELY REASONABLE EXPLICATION OF THE PHRASE "THE ALTERNATIVES OPEN TO THE PERSON P IN THE SITUATION S" AS THIS PHRASE OCCURS IN AN EXPLICIT FORMULATION OF A REPRESENTATIVE UTILITARIAN PRINCIPLE. VARIOUS SUGGESTIONS ARE DISCUSSED, AND ONE PARTICULAR KIND OF EXPLICATION IS TENTATIVELY RECOMMENDED. ON THE BASIS OF THIS DISCUSSION IT IS ALSO ARGUED, FIRST, THAT IT IS NOT A PURELY EMPIRICAL PROBLEM TO DETERMINE THE ALTERNATIVES OPEN TO A GIVEN PERSON IN A GIVEN SITUATION AND, SECOND, THAT IN PRACTICE WE CAN PROBABLY NEVER KNOW



WHAT THE ALTERNATIVES ARE IN A GIVEN CASE.

BERKA, K AND TONDL, L. METHODOLOGICAL PRESUPPOSITION AND CONSEQUENCES OF THE INTERDISCIPLINARY APPROACH TO CONTEMPORARY SCIENCE. TEOR METOD 11,63-84 1970.

THE PAPER IS DISCUSSING SOME BASIC FEATURES AND PROBLEMS OF THE INTERDISCIPLINARY APPROACH IN MODERN SCIENCE WITH RESPECT TO ITS IMPACTS ON SOCIETY. THERE ARE STRESSED CERTAIN IMPORTANT METHODOLOGICAL CONSEQUENCES OF THIS APPROACH AND ITS INFLUENCE ON THE MODES OF SCIENTIFIC WORK. THE SOCIAL IMPACT OF THE INTERDISCIPLINARY METHODOLOGY, HISTORICALLY STEMING IN THE PROCESS OF INTEGRATION IN SCIENTIFIC RESEARCH, ARE AT PRESENT IMMEDIATELY CONNECTED WITH THE NEEDS OF SOCIAL PRACTICE ITSELF.

BERKA, KAREL. REMARKS ON INTERVAL SCALES. TEOR METOD 3,7-20 1971.

THE PAPER PRESENTS A CRITICAL EXAMINATION OF THE THEORY OF INTERVAL SCALES IN RESPECT TO THE BASIC TERMS "DISTANCE" AND "ARBITRARY ZERO" WITH THE RESULT THAT THIS SCALE CANNOT BE CONCEIVED AS A SPECIAL SCALE TYPE.

BERKI, R N. MACHIAVELLISM: A PHILOSOPHICAL DEFENSE. ETHICS 81,107-127 JA 71.

THE AIM OF THE ARTICLES IS TO DEFINE "MACHIAVELLISM" AND TO PRESENT IT IN THE CONTEXT OF A GENERALIZED DISCUSSION OF PRACTICAL MORALITY. THE CONCLUSION IS THAT MACHIAVELLISM, AS THE PLAYING OUT OF CONTRADICTIONS BETWEEN RULES AND MORAL ACTION, IS RELEVANT TO ALL KINDS OF MORALITY, NOT ONLY POLITICS.

BERLEANT, ARNOLD. AESTHETICS AND THE CONTEMPORARY ARTS. J AES ART CRIT 29,155-168 WINT 70.

WITH THE DEVELOPMENT OF MASS CULTURE AND PRODUCTION BROUGHT ABOUT BY AN INDUSTRIAL TECHNOLOGY, NEW KINDS OF OBJECTS HAVE BEEN MANUFACTURED AND VALUED, AND THEY POSSESS FEATURES SUCH AS SIMPLICITY, UNIFORMITY, CHANGE, EXPENDABILITY, AND FUNCTIONALISM. THESE IN TURN HAVE GIVEN RISE TO ART WHICH UTILIZES SCIENCE AND TECHNOLOGY AND THE COMMON MATERIALS AND OBJECTS THAT RESULT FROM THEM. THEY HAVE ALSO CREATED NEW PERCEPTUAL ACTIVITIES WHOSE RANGE AND INCLUSIVENESS ARE EXTENDED ENORMOUSLY, AND WHOSE CONTINUITY WITH PERFORMER, ARTIST, AND OBJECT IS BASIC. OUT OF THIS A NEW AESTHETIC MUST EMERGE THAT CAN REFLECT THESE DEVELOPMENTS, AND IT IS THE CONCEPT OF THE AESTHETIC FIELD THAT MAY BEST BE ABLE TO FORMULATE THEM.

BERLEANT, ARNOLD. EDUCATION AS AESTHETIC PROCESS. J AES EDUC 5,139-148 JL 71.

THERE IS A RICH PARALLEL BETWEEN THE AESTHETIC PROCESS AND THE EDUCATIONAL ONE. NOT ONLY DO THEY HAVE A SIMILAR STRUCTURE; IN BOTH THE CRITERION OF SUCCESS IS INTERNAL TO THE FIELD OF EXPERIENCE, AND BOTH GENERATE THEIR OWN CREATIVE DYNAMIC. MOREOVER THIS PHENOMENOLOGICAL ACCOUNT OF THE SUCCESSFUL EDUCATIONAL PROCESS HAS A NUMBER OF INTERESTING AND UNEXPECTED CONSEQUENCES FOR EDUCATIONAL PRACTICE.

BERLINGER, RUDOLPH. DER MUSIKALISCHE WELTENWURF. PHIL PERSPEKT 2,305-316 1970 (P.I.D.G.).



BERMAN, DAVID. BERKELEY, CLAYTON, AND AN "ESSAY ON SPIRIT". J HIST IDEAS 32,367-378 JL-S 71.

BERMAN, DAVID. SOME NEW BERMUDA BERKELEIANA. HERMATHENA 105,24-31 1970.

IN THIS PAPER I PRESENT THREE NEW ITEMS, RELATING TO BERKELEY'S BERMUDA PROJECT. THE FIRST IS A PETITION ADDRESSED BY BERKELEY TO KING GEORGE I. THE SECOND ITEM IS A LETTER WRITTEN BY BERKELEY TO EDMUND GIBSON, BISHOP OF LONDON. THE THIRD IS A LETTER WRITTEN BY BERKELEY'S SON, RECOUNTING A CONVERSATION WHICH HE HAD WITH DR JOHNSON ABOUT HIS FATHER'S PROJECT.

BERNARD, CHARLES ANDRE. PROFILS ETHIQUES EN SPIRITUALITE. GREGORIANUM 52,65-93 1971.

EN CET ARTICLE, NOUS SONT PRESENTEES TROIS MANIERES D'ENVISAGER LA VIE ETHIQUE: CELUI-CI EST DECRITE D'ABORD SOUS L'ASPECT DU COMBAT SPIRITUEL PUIS SOUS CELUI D'ATTITUDES INTERPERSONNELLES COMME LA CONFIANCE OU L'HUMILITE. LA TROISIEME, PLUS IMPORTANTE DE NOS JOURS, PEUT ETRE APPELEE LE PROFIL HUMANISTE. BASEE SUR UNE THEOLOGIE GENERALE, ELLE DECRIT LES RELATIONS ENTRE L'ORDRE EHIQUE COMMUN ET LA FOI. ELLE REGARDE SURTOUT L'ATTITUDE CHRETIENNE DEVANT LE MONDE.

BERNSTEIN, RICHARD. PAUL WEISS'S RECOLLECTIONS OF EDITING THE PEIRCE PAPERS. TRANS PEIRCE SOC 6,161-188 SUM-FALL 70.

BERTMAN, MARTIN A. ENCOUNTER AND DISTANCE. AGORA 1,59-66 SPR 70.

THIS ARTICLE PROVIDES BOTH A PSYCHOLOGICAL AND THEOLOGICAL ANALYSIS OF THE BIBLICAL BOOK "JONAH". JONAH IS FAULTED BOTH AS A PROPHET AND AS A REPRESENTATIVE OF THE PEOPLE ISRAEL, AS WELL AS MANKIND, BECAUSE OF HIS REFUSAL TO ACCEPT AN ENCOUNTER WITH GOD, A "MOADE H'SHEM", HE CONSEQUENTLY IS CLOSED TO THE GOD OF CREATION WHOSE QUALITIES AS CREATOR, WHEN RECOGNIZED BY THE INDIVIDUAL, PREPARES HIM FOR HIS UNIQUE HUMAN TASK IN HARMONY WITH THE POSITIVE OR LIVING QUALITIES OF ALL CREATURES. THE ANALYSIS MAKES USE OF MARCEL AND FREUD.

BERTMAN, MARTIN A. THE EMPIRICAL HEDONISM OF MORITZ SCHLICK. STUD PHIL HIST PHIL 5,344-350 1970.

THIS ARTICLE CRITICIZES SCHLICK'S ETHICS, SHOWING ITS FAILURES RESULT FROM THE FAILURE OF THE METHODOLOGY OF LOGICAL POSITIVISM WHICH ALLOWS FOR NO ETHICS OR IF AN ETHICS IS ATTEMPTED, AS IN SCHLICK'S INSTANCE, IT RESULTS IN A DISASTEROUS FUSION WITH A HEDONISTIC NATURALISM.

BERTOCCI, PETER A. THE SCHOLAR, THE LIBERAL IDEAL AND FREEDOM. J SOC PHIL 2,13-17 O 71.

BETTY, L STAFFORD. THE BUDDHIST-HUMEAN PARALLELS: POSTMORTEM. PHIL EAST WEST 21,237-254 JL 71.

SIGNIFICANT FORMAL SIMILARITIES BETWEEN THE PHILOSOPHIES OF HUME AND CERTAIN SCHOOLS OF BUDDHISM (ESPECIALLY THE VIJNANAVADA) HAVE BEEN THE DELIGHT OF PARALLEL-HUNTERS. I FIRST DETAIL THESE PARALLELS, THEN, IN AN EFFORT TO PUT THEM IN PERSPECTIVE, SHOW HOW UTTERLY UNLIKE IN MANY RESPECTS THE TWO PHILOSOPHIES ARE. I CONCLUDE THAT THE ARRAY OF FORMAL SIMILARITIES ARE NOT WITHOUT INTEREST AND POTENTIAL VALUE, BUT THAT AT PRESENT IT IS MORE IMPORTANT, IF HUME MUST BE MENTIONED AT ALL IN CONNECTION WITH BUDDHISM, TO SHOW HOW ALIEN TO EACH OTHER THEY ARE.

BETZ, FREDERICK AND MITROFF, IAN I AND MASON, RICHARD O. A MATHEMATICAL MODEL OF CHURCHMANIAN INQUIRING SYSTEMS WITH SPECIAL REFERENCE TO POPPER'S MEASURES FOR THE SEVERITY OF TESTS. THEOR DECIS 1,155-178 D 70.

THROUGH THE USE OF BAYESIAN PROBABILITY THEORY AND COMMUNICATION THEORY, A FORMAL MATHEMATICAL MODEL OF A CHURCHMANIAN DIALECTICAL INQUIRER IS DEVELOPED. THE DIALECTICAL INQUIRER IS BASED ON PROFESSOR C WEST CHURCHMAN'S NOVEL INTERPRETATION AND APPLICATION OF HEGELIAN DIALECTICS TO DECISION THEORY. THE RESULT IS NOT ONLY THE EMPIRICAL APPLICATION OF DIALECTICAL INQUIRY BUT ALSO ITS EMPIRICAL (I.E., SCIENTIFIC) INVESTIGATION. THE DIALECTICAL INQUIRER IS SEEN AS ESPECIALLY SUITED TO PROBLEMS IN STRATEGIC POLICY FORMATION AND IN DECISION THEORY. FINALLY, SPECIFIC APPLICATION OF THE INQUIRER IS MADE TO POPPER'S NOTIONS FOR "THE TEST OF SEVERITY" OF A SCIENTIFIC THEORY.

BETZ, JOSEPH. CAN CIVIL DISOBEDIENCE BE JUSTIFIED? SOC THEOR PRACT 1,13-30 FALL 70.

JUSTIFIABLE CIVIL DISOBEDIENCE NON-VIOLENTLY BREAKS AN APPARENTLY-VALID AND SPECIFIC LAW WHICH DOES NOT GOVERN BASIC HUMAN DECENCIES. IT IS A PUBLIC AND APPROPRIATE ACT OF PROTEST OPEN TO ARREST AND PUNISHMENT. BUT ARGUMENTS FROM NATURAL LAW AND INDIVIDUAL CONSCIENCE FAIL TO JUSTIFY IT, JUST AS THE "ANALYTIC", "GENERALIZATION", AND "RULE-OF-LAW" OBJECTIONS FAIL TO CONDEMN IT. IT IS BEST JUSTIFIED BY THE "GENERALIZATION" AND THE "BALANCE" ARGUMENTS.

BETZ, JOSEPH. THE RELATION BETWEEN LOVE AND JUSTICE: A SURVEY OF THE FIVE POSSIBLE POSITIONS. J VALUE INQ 4,191-203 FALL 70.

THE POSSIBLE POSITIONS ON THE RELATION OF LOVE AND JUSTICE, EACH EXPLAINED IN THE THOUGHT OF A CONTEMPORARY PHILOSOPHER, ARE: 1) THERE IS NO ALTRUISTIC LOVE, JUSTICE ALONE EXISTS: HELD BY JOHN RAWLS. 2) LOVE CONTRADICTS JUSTICE: CHAIM PERELMAN. 3) LOVE IS ONE WITH JUSTICE: PAUL TILLICH. 4) LOVE IS PRIMARY AND JUSTICE DERIVED: PERELMAN. 5) JUSTICE IS PRIMARY AND LOVE DERIVED: JOHN WILD. THE CONSEQUENCE OF SYSTEMATICALLY UNDERSTANDING THESE POSITIONS IS TO FURTHER PHILOSOPHICAL PLURALISM.

BEYER, WILHELM RAIMUND. DIE LIST DER VERNUNFT. DEUT Z PHIL 18,777-790 1970 (P.I.D.G.).

BINKLEY, TIMOTHY. ON READING INVESTIGATIONS. PHIL PHENOMENOL RES 31,429-432 MR 71.

REMARK 43 OF THE INVESTIGATIONS IS OFTEN READ AS WITTGENSTEIN'S DEFINITION OR THEORY OF MEANING. HOWEVER, SUCH AN INTERPRETATION IS DIFFICULT TO RECONCILE WITH WITTGENSTEIN'S REPEATED INSISTENCE THAT HIS INVESTIGATION IS DESCRIPTIVE. IN THIS PAPER IT IS ARGUED THAT REMARK 43 IS BEST UNDERSTOOD AS A DESCRIPTION OF HOW ONE MIGHT DEFINE OR EXPLAIN 'MEANING', AND SOME ATTEMPT IS MADE TO SHOW HOW SUCH AN INTERPRETATION CAN BE CARRIED OUT.

BIONDI, RAYMOND L. PHILOLOGY AND HISTORY: A NOTE ON CROCE'S HISPANISM. RIV STUD CROCE 6,447-450 D-D 69.

CROCE'S EARLIEST SPANISH STUDIES, PRECISELY THE ONES THAT LEAD TO HIS REVOLT AGAINST THE PREVAILING POSITIVISM, ARE THE ONLY ONES TO HAVE BEEN TRANSLATED INTO SPANISH AND HAVE CONSEQUENTLY ENJOYED A WIDER DIFFUSION AMONG HISPANISTS THAN HAVE HIS LATER SPANISH STUDIES. STUDENTS WHO DO NOT READ ITALIAN ARE IMPERFECTLY AWARE OF THE PHILOSOPHICAL PRECEPTS IMPLICIT IN CROCE'S LATER SPANISH STUDIES AND THE CAREFUL DISTINCTION HE MAKES BETWEEN AESTHETIC JUDGMENT, PHILOLOGICAL RESEARCH, AND HISTORY.

BIRD, GRAHAM H. MINDS AND STATES OF MIND. PHIL QUART (SCOT) 21,244-246 JL 71.

BISHOP, DONALD H. ONE ASPECT OF THE PHILOSOPHY OF F MAX MULLER. BRAHMAVADIN 4,10-16 JA-AP 69.

IN HIS PHILOSOPHY OF RELIGION MULLER DEFENDED THE NINETEENTH CENTURY RATIONALIST VIEW THAT THERE IS TRUTH IN ALL RELIGIONS. HE ACCEPTED A PHILOSOPHICAL REALISM WHICH HELD THAT UNIVERSALS HAVE A REAL EXISTENCE AND ARE MANIFESTED IN SUCH TRUTHS ADHERED TO BY ALL RELIGIONS AS THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN. DIFFERENCES BETWEEN RELIGIONS ARE RELATIVE, AND GEOGRAPHICALLY, HISTORICALLY AND CULTURALLY ACCOUNTABLE, AND SHOULD BE MINIMIZED IN FAVOR OF THE RELIGIOUS UNITY DEMANDED BY THE TIMES.

BISHOP, DONALD H. SANKARA AND KANT. BRAHMAVADIN 5,57-69 JA-AP 70.

AS RATIONALISTS SANKARA AND KANT REJECTED SCEPTICISM AND CLAIMED THAT WE CAN HAVE INDUBITABLE KNOWLEDGE OF THE PHENOMENAL WORLD. CAN WE HAVE CERTAIN KNOWLEDGE OF THE NOUMENAL WORLD OR GOD? KANT SAID NO; BELIEF IN GOD'S EXISTENCE RESTS ON FAITH. SANKARA DISAGREED. THEIR DIFFERENCE RESULTS FROM KANT'S VIEWING GOD IN A DUALISTIC FRAMEWORK AS A BEING EXTERNAL TO US KNOWN VIA THE MIND. AS A VEDANTIST, SANKARA HELD TO A METAPHYSICAL AND EPISTEMOLOGICAL MONISM. GOD IS NOT SEPARATE FROM MEN BUT IS IN MAN OR IS MAN. THUS THE RELIGIOUS PROBLEM IS NOT KNOWING GOD BUT REALIZING THE DIVINE MAN ALREADY IS.

BITSCHKO, I W. FRIEDRICH ENGELS UND DIE BEGRUENDUNG DES MARXISTISCHEN HUMANISMUS. DEUT Z PHIL 18,1184-1192 1970 (P.I.D.G.).

BITTIGHOEFER, BERND AND OTHERS. MARXISTISCH-LENINISTISCHE GESELLSCHAFTSPROGNOSTIK UND MODELL (THESEN). DEUT Z PHIL 18,673-689 1970 (P.I.D.G.).

BLACHOWICZ, JAMES A. SYSTEMS THEORY AND EVOLUTIONARY MODELS OF THE DEVELOPMENT OF SCIENCE. PHIL SCI 38,178-199 JE 71.

THE UNCRTICAL ACCEPTANCE OF THE "RANDOM MUTATION-NATURAL SELECTION" EVOLUTIONARY MODEL (BY POPPER AND KUHN, FOR EXAMPLE) HAS LED TO SUBSTANTIVE PROBLEMS CONCERNING THE RELATION BETWEEN FACT AND THEORY. THE PRIMARY DIFFICULTY LIES IN THE FACT THAT THOSE WHO ADOPT THIS MODEL ARE LED TO RELY ON RANDOM PROCESSES FOR THE EXPLANATION OF THE EMERGENCE OF SCIENTIFIC THEORIES. CERTAIN CONCEPTS OF GENERAL SYSTEMS THEORY CAN EXPOSE THE DEFECTS OF THIS MODEL AND CLARIFY BOTH CONTINUOUS AND DISCONTINUOUS ELEMENTS IN SCIENCE.

BLACK, CAROLYN. KNOWLEDGE WITHOUT BELIEF. ANALYSIS 31,153-158 AP 71.

THE ARGUMENT OF THE PAPER IS THAT IT HAS NOT BEEN SHOWN THAT KNOWLEDGE THAT P INCLUDES OR REQUIRES BELIEF THAT P, AND THAT THERE ARE MANY CASES WHERE KNOWLEDGE THAT P CLEARLY EXCLUDES BELIEF THAT P. EXAMPLES ARE GIVEN.

BLACK, MAX. A NOTE ON PROFESSOR EDEL'S PAPER. PHIL EXCH 59-62 S 70.

BLACK, MAX. THE ELUSIVENESS OF SETS. REV METAPH 24,614-636 JE 71.

THE MAIN OBJECTIVE IS TO SHOW HOW THE CONCEPT OF A SET MAY BE EXPLICATED IN TERMS OF THE 'PLURAL REFERRING EXPRESSIONS' OF ORDINARY LANGUAGE. THIS IS APPROACHED VIA AN ANALYSIS OF THE FAILURE OF TRADITIONAL ATTEMPTS TO DEFINE 'SET' - PARTICULAR ATTENTION BEING GIVEN TO CANTOR'S EXPLANATION, TO SETS AS ABSTRACT ENTITIES, AND TO FREGE'S WORK ON EQUIVALENCE RELATIONS. THE VIEW ADVOCATED SUGGESTS A SIMPLIFIED ONTOLOGY OF SETS, IN PLACE OF THE

## CURRENTLY ACCEPTED 'MYTHOLOGY'.

BLACKSTONE, W T. THE DEFINITION OF CIVIL DISOBEDIENCE. J SOC PHIL 2,3=5 FALL 71.

BLACKSTONE, WILLIAM T. HUMAN RIGHTS AND HUMAN DIGNITY. PHIL FORUM (DEKALB) 9,3=38 MR 71.

BLACKSTONE, WILLIAM T. ON 'BASIC POLITICAL RIGHTS'. S J PHIL 9,85=90 SPR 71.

THIS PAPER IS A RESPONSE TO PROFESSOR WEINSTEIN'S PAPER, "BASIC POLITICAL RIGHTS," IN VOLUME IX, SPRING ISSUE, 1971, THE "SOUTHERN JOURNAL OF PHILOSOPHY". THE RESPONSE CENTERS AROUND WEINSTEIN'S EVALUATION OF THE THEORIES OF POLITICAL RIGHTS OF D. D. RAPHAEL, H. L. A. HART, AND RICHARD WASSERSTROM. IT IS ARGUED THAT ON CERTAIN COUNTS PROFESSOR WEINSTEIN SERIOUSLY MISUNDERSTANDS THE THEORIES OF THESE THREE PHILOSOPHERS AND CONSEQUENTLY SOME OF HIS FUNDAMENTAL CRITICISMS OF THEM ARE WITHOUT JUSTIFICATION. AN ANALYSIS OF WEINSTEIN'S OWN POSITION ON BASIC POLITICAL RIGHTS IS ALSO GIVEN. BLACKSTONE ARGUES, IN ESSENTIAL AGREEMENT WITH WEINSTEIN, THAT A REDUCTIONISTIC THEORY OF RIGHTS IS PHILOSOPHICALLY INADEQUATE.

BLAIR, J G. THE UNIVERSITY AS AN INTELLECTUAL ENTERPRISE. MAIN CURRENTS 27,89=93 JA=F 71.

THIS STUDY RATIONALIZES THE TRADITIONAL UNIVERSITY CURRICULUM ON SEVERAL LEVELS OF GENERALITY. THE BASIC MODEL IS A TRIANGLE. AT THE APEX ARE THE GENERAL PRINCIPLES WHICH SHAPE THE DIVERSE MATERIALS RANGED ALONG THE BASE. THIS MODEL IS APPLIED TO AN INDIVIDUAL DEPARTMENTAL COURSE, A TRADITIONAL DISCIPLINE, AND GROUPS OF SISTER DISCIPLINES. TRULY GENERAL EDUCATION WOULD STUDY THE MODELS OF THINKING USED BY ALL DISCIPLINES, AS THE NOTION OF EVOLUTION.

BLAKELEY, T J. THIRD-GENERATION DOGMATISTS? STUD SOVIET THO 11,118=120 JE 71.

BLANCHET, LOUIS-EMILE. SIMPLES REFLEXIONS SUR LE DESIR DE CONNAITRE. LAVAL THEOL 27,7=24 F 1971.

BLANCHETTE, OLIVA. HISTORY AND NATURE IN KARL MARX. PHIL FORUM 2,24=35 FALL 70.

A DISCUSSION OF THE UNITY AND DISTINCTION BETWEEN HISTORY AND NATURE, STARTING FROM HEGEL'S AMBIVALENCE WITH REGARD TO HISTORY AND INSISTING MAINLY ON THE EARLY WRITINGS OF MARX. MARX'S OWN MATERIALIST OUTLOOK, WITH ITS FOCUS IN 'PRAXIS', VEERED TOWARD A DETERMINISM OF ECONOMIC SYSTEMS AND ENDED UP IN AN IDEALIST VIEW OF HISTORY.

BLANSHARD, BRAND. THE ETHICS OF BELIEF. PHIL EXCH 1,81=94 SUM 71.

BLAU, JOSEPH L. UNFETTERED FREEDOM. TRANS PEIRCE SOC 7,243=258 FALL 71.

BLEY, ROGER. D'ARISTOTE A FREINET: PROBLEMES D'UNE CERTAINE PEDAGOGIE CURATIVE. REV PHIL FR 96,95=110 1971.

HAVING DISTINGUISHED TWO SUCCESSIVE MOVEMENTS IN THE ARISTOTELIAN CATHARSIS, AN EXCITATION OF STRONG EMOTIONS VIA EXPRESSION FOLLOWED BY A LIBERATING APPEASEMENT, THE AUTHOR APPLIES THIS MODEL TO ARTISTIC EXPRESSION, POSING THE PROBLEM OF WHETHER FREE SPONTANEOUS EXPRESSION IN PEDAGOGY CAN HAVE A THERAPEUTIC EFFECT WITHOUT FORMAL SUCCESS, AND WHETHER THE REEDUCATOR-ARTIST COULD THEN HAVE AN ADDITIONAL FUNCTION AS A PSYCHOTHERAPIST.



BLIZEK, WILLIAM L. THE SOCIAL CONCEPT OF RESPONSIBILITY. S J PHIL 9,107-112 SUM 71.

THIS PAPER INCLUDES A BRIEF EXAMINATION OF ORDINARY USAGE OF "RESPONSIBILITY," IN ORDER TO DISTINGUISH A CAUSAL FROM A SOCIAL CONCEPT OF RESPONSIBILITY. THE SOCIAL CONCEPT IS DISTINGUISHED FROM THE CAUSAL CONCEPT BY AN ADDITIONAL FACTOR: THE ADJUDICATOR. THE INTRODUCTION OF THE ADJUDICATIVE FACTOR PROVIDES A MEASURE OF FLEXIBILITY TO THE SOCIAL CONCEPT WHICH THE CAUSAL CONCEPT DOES NOT HAVE. LEGAL, SOCIETAL, AND MORAL RESPONSIBILITY ARE FORMS OF THE SOCIAL CONCEPT WHICH MAY BE DISTINGUISHED FROM ONE ANOTHER ON THE BASIS OF DIFFERING ADJUDICATIVE FACTORS.

BLOCK, N J. ARE MECHANISTIC AND TELEOLOGICAL EXPLANATIONS OF BEHAVIOUR INCOMPATIBLE? PHIL QUART 21,109-117 AP 71.

BLOCKER, GENE. HEGEL ON AESTHETIC INTERNALIZATION. BRIT J AES 11,341-353 AUTUMN 71.

HEGEL'S ANALYSIS OF AESTHETIC INTERNALIZATION (FROM CLASSICAL TO ROMANTIC ART AND THEN, 'BEYOND' ART TO THOUGHT) MAY BE SEEN AS A LARGELY FULFILLED PROPHECY, AS INDICATED, E.G., IN RILKE'S "DUINO ELEGIES". BUT IT DOES NOT REPRESENT A LOGICALLY NECESSARY DEVELOPMENT, AS HEGEL SUPPOSED. THE IDEALIST DRIFT TOWARD SPIRITUALISM AND AESTHETIC INTERNALIZATION IS THE RESULT OF HEGEL'S BELIEF THAT WHILE FORM IN CLASSICAL ART IS INSEPARABLE FROM CONTENT, CONTENT IS NOT INSEPARABLE FROM FORM, WHICH IS CLEARLY INCONSISTENT.

BLOCKER, GENE. THE MEANING OF A POEM. BRIT J AES 10,337-343 O 70.

BLONDEL, ERIC. NIETZSCHE: LA VIE ET LA METAPHORE. REV PHIL FR 96,315-345 1971.

LE STYLE DE NIETZSCHE SE CARACTERISANT PAR SON MODE METAPHORIQUE, ON PEUT PENSER QUE SES METAPHORES (AU SENS RHETORIQUE) OFFRENT UNE COHERENCE PHILOSOPHIQUE SPECIFIQUE: ON PEUT NOTAMMENT DEGAGER LES SEQUENCES METAPHORIQUES DE LA "VITA FEMINA", PAR LESQUELLES NIETZSCHE PENSE SA CRITIQUE DE LA METAPHYSIQUE COMME VOYEURISME DE L'ETERNEL FEMININ, ET SA PROPRE VISION DE L'ETRE COMME APPARENCE ET ILLUSION. MAIS, PAR LA, NIETZSCHE PENSE METAPHORIQUEMENT LA METAPHORE, (AU SENS ETYMOLOGIQUE PHILOSOPHIQUE DE 'TRANSPOSITION'), CE QUI PERMET D'APPROCHER SA PHILOSOPHIE (GENEALOGIE, ART) A L'AIDE DE CERTAINS CONCEPTS DE FREUD ('VERDICHTUNG', 'URVERDRANGUNG'), ET D'ENVISAGER SELON UNE AUTRE OPTIQUE SA CONCEPTION ESTHETIQUE DES RAPPORTS DE L'APOLLINISME ET DU DIONYSISME.

BLOOM, ALLAN. AN INTERPRETATION OF PLATO'S ION. INTERPRETATION 43-62 SUM 70.

BLOOM, STEPHEN L. A COMPLETENESS THEOREM. STUD LOG 27,43-55 1971.

A LANGUAGE L OF KIND W IS 2-SORTED, HAVING BOTH SENTENTIAL VARIABLES (WHICH ARE ALSO FORMULAS) AND NOMINAL (INDIVIDUAL) VARIABLES. BESIDES THE USUAL CONNECTIVES, IDENTITY PREDICATE AND QUANTIFIERS, L HAS AN IDENTITY CONNECTIVE = (THE AUTHOR USES THREE BARS = ED.) (IF A AND B ARE FORMULAS, SO IS A = B) WHICH IS NOT TRUTH FUNCTIONAL. A CONSEQUENCE OPERATION CN IS DEFINED ON L BY THE RULE MODUS PONENS AND THE LOGICAL AXIOMS: STANDARD AXIOMS (FOR THE PROPOSITIONAL AND QUANTIFICATIONAL CALCULUS); IDENTITY AND INVARIANCE AXIOMS. A THEORY OF KIND W IS A TRIPLE (L, CN, F) WHERE F IS A SET OF SENTENCES OF L. CERTAIN THEORIES OF KIND W WERE STUDIED BY SUSZKO. THE NOTION OF AN INTERPRETATION OF L IS DEFINED. "COMPLETENESS THEOREM." A SET F OF SENTENCES IS CONSISTENT IFF THERE IS AN INTERPRETATION IN WHICH F IS TRUE. MANY COROLLARIES FOLLOW. FOR EXAMPLE, FREGE'S CLAIM THAT STATEMENTS ARE NAMES OF ONE OF TWO TRUTH VALUES, THE TRUE AND THE FALSE, MAY BE FORMALIZED IN L BY (E): FOR



ALL  $P(P = 0 \text{ OR } P = 1)$ , WHERE  $P$  IS A SENTENTIAL VARIABLE. "THEOREM." BOTH (E) AND ITS NEGATION ARE CONSISTENT WITH THE LOGICAL AXIOMS OF L. [ABSTRACT REVISED BY EDITOR].

BLOOM, STEPHEN L. THE HYPERPROJECTIVE HIERARCHY. Z MATH LOG 16,149-164 1970 (P.I.D.G.).

BLUM, ALEX. LAWS AND INSTANTIAL STATEMENTS. BRIT J PHIL SCI 21,371-378 N 70.

IN THIS PAPER IT IS ARGUED THAT: FROM A SET OF LAWS (EXPRESSED WITHOUT INDIVIDUAL CONSTANTS IN A STANDARD NOTATION OF FIRST ORDER LOGIC WITH IDENTITY) NO INSTANTIAL STATEMENT IS DEDUCTIBLE.

BLUM, ALEX. SORTALS AND PARADOX. PHIL STUD 22,33-34 AP 71.

ROBERT ACKERMAN SUGGESTED THAT IF SCIENTIFIC LAWS HAVE THE FORM 'ALL A IS B' IT SHOULD BE REQUIRED THAT THE ANTECEDENT PREDICATE, I.E. 'A' BE A SORTAL. HE MAINTAINS THAT IF HIS THESIS RELATING SORTALS AND CONFIRMATION IS SOUND, HEMPEL'S PARADOX DISAPPEARS. THE OBJECT OF THIS PAPER IS TO SHOW THAT A) IF ACKERMAN IS RIGHT, HE IS RIGHT ONLY FOR LANGUAGES CONTAINING BOTH SORTAL AND NON-SORTAL PREDICATES; AND B) HE IS WRONG.

BLUMBERG, ALBERT E. A CORRECTION TO THE TRANSLATION OF FREGE'S "THE THOUGHT". MIND 80,303 AP 71.

A PERSON...IS CONVINCED THAT ANOTHER PERSON EQUALLY CAN SEE AND TOUCH THE SAME TREE AND THE SAME STONE WHICH HE HIMSELF SEES AND TOUCHES. OBVIOUSLY A THOUGHT IS NOT ONE OF THESE THINGS. NOW CAN IT, NEVERTHELESS, STAND IN THE SAME RELATION TO VARIOUS PERSONS, AS DOES A TREE?

BLUMBERG, DAVID. DETERMINISM AND MORAL RESPONSIBILITY. J VALUE INQ 5,207-211 SUM 71.

BLUMENBERG, HANS. NEUGIERDE UND WISSENSTRIEB: SUPPLEMENTE ZU CURIOSITAS. ARCH BEGRIFF 14,7-40 1970 (P.I.D.G.).

BLUMENFELD, DAVID. LEHRER'S PROOF OF THE CONSISTENCY THESIS. PHIL STUD 22,26-30 JA-F 71.

BLUMENFELD, DAVID. THE PRINCIPLE OF ALTERNATE POSSIBILITIES. J PHIL 68,339-344 3 JE 71.

BOBBIO, NORBERTO. HEGEL E IL DIRITTO. RIV FILOSOF 61,3-25 JA-MR 70.

L'ARTICOLO ESAMINA LO SVOLGIMENTO DEL PENSIERO DI HEGEL SUL DIRITTO DALLA PRIMA OPERA SUL DIRITTO NATURALE (1802) SINO ALLE VORLESUNGEN UEBER DIE PHILOSOPHIE DER GESCHICHTE, E CERCA DI MOSTRARE CHE L'AMBIGUITA DELL'ATTEGGIAMENTO DI HEGEL DI FRONTE AL DIRITTO DERIVA ANCHE DAL FATTO CHE HEGEL PASSA DA UN CONCETTO TROPPO RESTRITTIVO DI DIRITTO, IDENTIFICATO COL DIRITTO PRIVATO, NELLE OPERE GIOVANILI, A UN CONCETTO TROPPO ESTENSIVO NELL'OPERA MAGGIORE, IN CUI IL DIRITTO COMPRENDE TUTTE LE FORME DELLA FILOSOFIA PRATICA, DAL DIRITTO PRIVATO, ATTRAVERSO LA MORALE, ALLO STATO.

BOECKELMANN, FRANK. ANNAEHERUNG AN ARNOLD METZGERS PHAENOMENOLOGIE DER REVOLUTIONAEREN SELBSTREFLEXION. Z PHIL FORSCH 24,372-388 1970 (P.I.D.G.).

BOEHLER, DIETRICH. ZUM PROBLEM DES 'EMANZIPATORISCHEN INTERESSES' UND SEINER GESELLSCHAFTLICHEN WAHRNEHMUNG. MAN WORLD 3,26-53 MY 70.

1) DAS "SITUATIV ENGAGIERTE EMANZIPATORISCHE ERKENNTNISINTERESSE" BEI HABERMAS, DAS IDEOLOGIEKRITIK KONSTITUIERT, LIEGT NICHT ALLER ERKENNTNIS ZUGRUNDE, SONDERN DAS "FORMAL" EMANZIPATORISCHE INTERESSE AN RICHTIGER, UMFASSENDE, UEBERPRUEFBARER ERKENNTNIS. 2) VON ALLGEMEINGUELTIGER "REFLEXION" IST SITUATIVE "SELBSTREFLEXION" ZU UNTERSCHIEDEN; NUR DIESE GEWINNT KONKRETE INHALTE. 3) SOZIALWISSENSCHAFT UND TECHNOLOGIE VERLANGEN AUFGRUND IHRER ENGAGIERTEN PERSPEKTIVITAET OEFFENTLICHE DISKUSSION. SIE SETZEN DAS "HERMENEUTISCH PRAKTIISCHE" ERKENNTNISINTERESSE VORAUSS. 4) ENTWURF EINES VERFAHRENSSCHEMAS REFLEKTIERTER SOZIALWISSENSCHAFT UND TECHNOLOGIE.

BOEHME, GERNOT. WHITEHEADS ABKEHR VON DER SUBSTANZMETAPHYSIK: SUBSTANZ UND RELATION. Z PHIL FORSCH 24,548-553 1970 (P.I.D.G.).

BOERSCH, A. LANDSCAPE: EXEMPLAR OF BEAUTY. BRIT J AES 11,81-95 WINT 71.

BOGGESE, WILLIAM F. ALFARABI AND THE RHETORIC: THE CAVE REVISITED. PHRONESIS 15,86-90 1970.

BOGLIOLO, LUIGI. ISTANZE VIVE DELLA FILOSOFIA HEGELIANA. AQUINAS 13,412-424 1970.

THE AIM OF THE ARTICLE IS TO POINT OUT THE VALIDITY OF MANY SUGGESTIONS OF THE HEGELIAN PHILOSOPHY. TO RECEIVE THE HEGELIAN REQUESTS DID NOT MEAN TO BECOME HEGELIAN. THE MOST INTERESTING AND ACTUAL SOLICITATIONS OF THE HEGELIAN PHILOSOPHY ARE THE FOLLOWING. FIRST OF ALL THE CREATIVE VALUE OF HUMAN KNOWLEDGE; BECAUSE ALL SCIENTIFIC AND TECHNICAL PROGRESS IS BASED ON THE CREATIVITY OF OUR MIND. SECONDLY FOR HEGEL THERE IS A NECESSARY CONNEXION BETWEEN THE SINGULAR AND THE UNIVERSAL AS BETWEEN THE PART AND THE WHOLE. THIRDLY EVERY AUTHENTIC PHILOSOPHY IS ALSO (ALTHOUGH NOT EXCLUSIVELY) DIALECTICS. FOURTHLY PHILOSOPHY, TODAY, MUST HAVE NOT ONLY A DEEP CONSCIOUSNESS OF THE HISTORICITY OF HUMAN THOUGHT, BUT ALSO TO PAY A GREAT INTEREST FOR THE PHILOSOPHICAL FOUNDATION OF THE HUMAN HISTORY. TO TAKE IN CONSIDERATION THE BEST SUGGESTIONS OF THE GREAT PHILOSOPHERS IS THE RIGHT METHOD TO ENRICH THE PHILOSOPHY OF BEING AND TO PROMOTE THE PHILOSOPHICAL PROGRESS IN GENERAL.

BOGLIOLO, LUIGI. ONNIDIMENSIONE DELL'UOMO. AQUINAS 13,7-24 1970.

RECONCILING THE CLASSICAL PHILOSOPHY OF BEING WITH THE MODERN PHILOSOPHY OF SUBJECT IS THE MOST EARNEST AND MOST URGENT TASK OF THE PHILOSOPHIC SPECULATION OF THE DAY. TOO OFTEN THESE TWO HISTORICAL PERIODS ARE PRESENTED AS OPPOSED TO BREAKING POINT. TO OVERCOME THE SITUATION WE MUST RECOVER ALL THE PHILOSOPHY OF SUBJECT IN THE PHILOSOPHY OF BEING AND THE WHOLE PHILOSOPHY OF BEING IN THE HUMAN SUBJECT. ALL THIS BECOMES POSSIBLE WHEN BEING IS UNDERSTOOD AS A RADICAL ACT ALL-INCLUSIVE OF REALITY, WHICH IS THE IMMEDIATE OBJECT OF HUMAN INTELLIGENCE. THIS WAY THE WHOLE BEING IS IMMANENT IN THE HUMAN SUBJECT: THE ALL-DIMENSION OF BEING BECOMES THE SUBJECTIVE ALL-DIMENSION OF MAN. CONSEQUENTLY THE INTELLECTUAL PERCEPTION OF BEING REVEALS HUMAN EXPERIENCE AS THE EXPERIENCE OF ALL EXPERIENCES BECAUSE IT IS THE EXPERIENCE OF ALL THAT IT EXISTS; AND IT REVEALS HUMAN KNOWLEDGE AS THE KNOWLEDGE OF THE TOTALITY OF BEING FORMING THE BASE TO THE WILL AS THE CAPACITY OF TOTAL GOODNESS. FROM THIS FLOWS THE ALL-EMBRACING VALUE OF HUMAN ACTIVITY AND THE INDEFINITE POSSIBILITY OF TECHNICAL AND SCIENTIFIC PROGRESS.

BOHAN, JAMES C. ON BLACK'S 'LOOSE' CONCEPTS. DIALOGUE 10,332-336 1971.

BOLAND, LAWRENCE A. CONVENTIONALISM AND ECONOMIC THEORY. PHIL SCI 32,239-248 JE 70.

ROUGHLY SPEAKING ALL ECONOMISTS CAN BE DIVIDED INTO TWO GROUPS - THOSE WHO AGREE WITH MILTON FRIEDMAN AND THOSE WHO DO NOT. BOTH GROUPS, HOWEVER ESPOUSE THE VIEW THAT SCIENCE IS A SERIES OF APPROXIMATIONS TO A DEMONSTRATED ACCORD WITH REALITY. METHODOLOGICAL CONTROVERSY IN ECONOMICS IS NOW MERELY A CONVENTIONALIST ARGUMENT OVER WHICH COMES FIRST - SIMPLICITY OR GENERALITY. FURTHERMORE, THIS CONTROVERSY IN ITS CURRENT FORM IS NOT COMPATIBLE WITH ONE IMPORTANT NEW AND UP AND COMING ECONOMIC (WELFARE) THEORY CALLED 'THE THEORY OF THE SECOND BEST'. IN THIS PAPER I OFFER A SECOND BEST META-THEORY THAT SAYS THAT 1) ANY COMPROMISE BETWEEN SIMPLICITY AND GENERALITY MUST YIELD A THEORY WHICH IS 'THIRD BEST' BY THESE CONVENTIONALIST CRITERIA; AND 2) THERE EXISTS A BETTER WAY THAN A COMPROMISE.

BOLAND, LAWRENCE A. METHODOLOGY AS AN EXERCISE IN ECONOMIC ANALYSIS. PHIL SCI 38,105-117 MR 71.

BOLZAN, J E. GRANDEZA Y SERVIDUMBRE DEL SABER Y DEL HACER. SAPIENTIA 25,289-294 1970.

"PARA ENTENDER MEJOR LA SITUACION DEL HOMBRE FRENTE A LA CIENCIA Y LA TECNICA ES NECESARIO CONSIDERAR EL PAPEL QUE COMPETE A LAS COSAS CON RELACION AL SABER Y AL HACER, PUES AL FIN DE CUENTAS TODA CIENCIA Y TODA TECNICA REPOSAN MATERIALMENTE EN ESTAS OBLIGANTES PREMISAS: SE PUEDE SABER DE LAS COSAS TODO CUANTO ELLAS POSEAN DE INTELIGIBLE, SE PUEDE HACER CON LAS COSAS TODO CUANTO ELLA POSEAN DE DINAMICAS. EL DOMINIO NOETICO Y FACTICO DEL HOMBRE INCLUYE SU SOMETIMIENTO AL SER Y HACER DE LAS COSAS."

BOLZAN, J E. LA "SUMMA PHYSICORUM" ATRIBUIDA A ROMBERTO GROSSETESTE. SAPIENTIA 26,21-74 JA-MR 71.

"EDICION DEL TEXTO LATINO Y TRADUCCION CASTELLANA DE LA SUMMA PHYSICORUM, CON NOTAS Y COMENTARIOS QUE DEMUESTRAN QUE LA OBRA NO ES SIMPLE RESUMEN DE LA PHYSICA DE ARISTOTELES SINO UN TRABAJO ORIGINAL (CONTRA THOMSON), PERO QUE NO PERMITEN DECIDIR ACERCA DE SI PERTENECE O NO A GROSSETESTE"

BONELLI, GUIDO. L'ESTETICA CROCIANA E LA GRAMMATICA. RIV STUD CROCE 7,81-90 JA-MR 1970.

L'ESTETICA CROCIANA, INFATTI, CONCERNE IL LINGUAGGIO INTESO COME ESPRESSIONE, COME POESIA, E NON IL SISTEMA DEI SFNGNI CHE COSTITUISCONO LA REALTA PRATICA - E NON TEORETICA - DELLA LINGUA. LA INVALIDAZIONE CROCIANA DELLA GRAMMATICA ERA SUPERFLUA GIACCHE QUESTA PUO ESSERE APPLICATA SOLTANTO AL SEGNO E NON ALLA PAROLA. LA GRAMMATICA IN SOMMA NON INFICIA LA ESTETICA DELLA INTUIZIONE-ESPRESSIONE. QUESTA, A BIUDIZIO DELLO SCRIVENTE, RESTA ANCHE OGGI IL CRITERIO PIU VALIDO PER INTENDERE LA NATURA DEL LINGUAGGIO RIGOROSAMENTE DEFINITO E PENSATO, OSSIA DELLA POESIA.

BONELLI, GUIDO. LA CRITICA STRUTTURALISTA. RIV STUD CROCE 7,391-398 O-D 70.

L'ARTICOLO ESAMINA I CARATTERI GENERALI DELLA CRITICA STRUTTURALISTA DISTINGUENDOLA DALLA LINGUISTICA STRUTTURALISTA. VENGONO PRESI IN CONSIDERAZIONE I CONTRIBUTI ITALIANI DI QUESTI ULTIMI ANNI: PRIMA, ALMENO IN ITALIA, LA CRITICA STRUTTURALISTA ERA DEL TUTTO ASSENTE. SI DISCUOTONO I SAGGI DI LUIGI ROSIELLO, D'ARCO SILVIO AVALLE, CESARE SEGRE E ALTRI STUDIOSI. IL GIUDIZIO CHE SE NE DA E COMPLETAMENTE NEGATIVO, PERCHE QUESTA CRITICA RISULTA INCAPACE DI INTENDERE, CON

UN ATTO SPIRITUALE, I VALORI ESTETICI ED ESPRESSIVI DEI TESTI.

BONILLA, PLUTARCO. HEGEL Y LA TEOLOGIA. REV FILOSOF (COSTA RICA) 8,19-32 JA-JE 70.

BONNE, JEAN-CLAUDE. LA PENSEE FIGURATIVE SELON PIERRE FRANCASTEL. REV ESTH 23,113-130 AP-JE 70.

BOODS, GEORGE S. THE ITERATIVE CONCEPTION OF SET. J PHIL 68,215-230 22 AP 71.

BOODS, GEORGE. ON THE SEMANTICS OF THE CONSTRUCTIBLE LEVELS. Z MATH LOG 16,139-148 1970 (P.I.D.G.).

BOOTH, DAVID. ULTRAFILTERS ON A COUNTABLE SET. ANNALS MATH LOG 2,1-24 S 70.

BORCH, KARL. SPECIFICATION OF OBJECTIVES ON DECISION PROBLEMS. THEOR DECIS 1,5-21 O 70.

IF A DECISION PROBLEM IS SAID TO BE DIFFICULT, ONE USUALLY ASSUMES THAT THERE IS A VERY COMPLICATED RELATIONSHIP BETWEEN THE DECISION AND THE CORRESPONDING OUTCOME. THE PROBLEM IS CONSIDERED AS SOLVED WHEN THIS RELATIONSHIP HAS BEEN SORTED OUT AND DESCRIBED. THIS MEANS THAT THE PROBLEM OF SELECTING THE BEST OUTCOME FROM A SET OF POSSIBLE OUTCOMES, IS TAKEN AS TRIVIAL. THE MAIN, OR ONLY DIFFICULTY IS TO FIND THE DECISION WHICH WILL LEAD TO THE BEST OF THE POSSIBLE OUTCOMES. THE AUTHOR ARGUES THAT THE REAL DIFFICULTY MAY OFTEN BE TO SPECIFY A PREFERENCE ORDERING OVER THE SET OF OUTCOMES. HE ILLUSTRATES THE POINT WITH EXAMPLES FROM ECONOMICS, AND DISCUSSES SOME INVESTMENT PROBLEMS, IN WHICH THE OUTCOME OF A DECISION NATURALLY CAN BE CONSIDERED AS A STOCHASTIC PROCESS.

BORDEAU, EDWARD J. JOHN DEWEY'S IDEAS ABOUT THE GREAT DEPRESSION. J HIST IDEAS 32,67-84 JA-MR 71.

MORTON WHITE'S CHARGE THE JOHN DEWEY'S POLITICAL LIBERALISM IS INCAPABLE OF YIELDING SPECIFIC AND DEFINITE SOLUTIONS TO SOCIAL PROBLEMS IS EVALUATED IN THE LIGHT OF DEWEY'S INVOLVEMENT IN THE LEAGUE FOR INDEPENDENT POLITICAL ACTION AND THE PEOPLE'S LOBBY IN THE 1930'S. IT IS DISCOVERED THAT HE OFFERED SPECIFIC SOLUTIONS OF A SOCIALISTIC NATURE BUT FRAMED WITHIN THE AMERICAN DEMOCRATIC TRADITION.

BORSARI, R. ANALISI DEL SIGNIFICATO DI COSTANTE. INT LOG REV 2,176-183 O 70.

BY CONSTANT WE MEAN ITS PROPERTY TO QUALIFY ITSELF AS "UNIT OF MEASURE." IT HAS A DOUBLE FUNCTION; AS UNIT QUANTIFYING COMPONENTS OF EXTENSIONS ALSO DIFFERENT EACH OTHER, IT IS REFLECTING AS LIMIT OF SYMMETRY OF THEIR INVERSE EQUIVALENCE: A) EQUALITY IN THAT THEY ARE SHARING IN THE SAME PROPERTY. B) DIFFERENCE IN THAT THEY ARE SINGLY ISOLATED. BY QUANTIFYING ELEMENTARY DIFFERENCES IN NUMERICAL FUNCTION, UNIT IS SELECTING AS PROPERTY SHARED IN BY ALL COMPONENTS IN THE QUANTIFIED. CONSTANT IS ABLE TO REFLECT EQUALITY AS THE EQUIVALENT OF INVERTED DIFFERENCES. IS INVERTING EQUALITY THE VERY UNIT PRODUCING IT?

BORTOF, HENRI. THE WHOLE: COUNTERFEIT AND AUTHENTIC. SYSTEMATICS 9,43-73 S 71.

THE WHOLE IS AN ONTOLOGICALLY DISTINCT STATE. THE DISTINCTION BETWEEN WHOLE AND TOTALITY IS FUNDAMENTAL, AND PART AND WHOLE CANNOT BE SEPARATED INTO A TWO-FOLD. IT IS SHOWN THAT FAILURE TO GRASP THIS NECESSARILY LEADS TO A COUNTERFEIT SINCE THE AUTHENTIC WHOLE CANNOT BE EXTERNAL. WE CANNOT BE SPECTATOR TO THE WHOLE, SO IT MUST



BE REJECTED AS MERE NOTHING OR ACCEPTED AS AN ACTIVE ABSENCE. THE FIRST CHOICE LEADS TO AN EXTREME TECHNICAL ATTITUDE, BUT THE SECOND LEADS TO A WHOLESOME ENCOUNTER BY A RADICAL REVERSAL WHICH TURNS US OUTSIDE-IN TO THE WHOLE. EXAMPLES ARE GIVEN, SHOWING THAT THE TURNING AROUND INTO THE WHOLE PROVIDES A FOUNDATION FOR A HERMENEUTIC OF HUMAN SITUATIONS AND ULTIMATELY FOR THE ONTOLOGY OF HUMAN BEING.

BOŠNJEK, BRANKO. DIE IDEE DES HUMANISMUS ZWISCHEN DEM IDEOLOGISIERTEN MARXISMUS UND DEM POLITISIERTEN CHRISTENTUM. INT DIALOG Z 3,60-70 1970 (P.I.D.G.).

BOSSART, WILLIAM H. IS PHILOSOPHY TRANSCENDENTAL? MONIST 55,293-311 AP 71.

THIS PAPER ASKS WHETHER PHILOSOPHICAL KNOWLEDGE CAN ATTAIN A TRUTH WHICH IS INDEPENDENT NOT MERELY OF INDIVIDUAL MEN BUT ALSO OF HUMAN NATURE AND THE HUMAN SITUATION IN GENERAL. IT CONCLUDES THAT PHILOSOPHICAL KNOWLEDGE IS INDEED TRANSCENDENTAL BUT IN A SENSE ANALOGOUS TO KANT'S USE OF THE TERM. IT THEN GOES ON TO INQUIRE WHETHER THERE CAN ALSO BE KNOWLEDGE OF GENUINE TRANSCENDENCIES - OF THINGS WHICH EXIST INDEPENDENTLY OF HUMAN EXPERIENCE IN GENERAL. EVERY ATTEMPT TO ESTABLISH THE POSSIBILITY OF SUCH KNOWLEDGE FROM THE SIDE OF THE TRANSCENDENT FAILS SINCE WE MUST FIRST BELIEVE IN THE EXISTENCE OF THE TRANSCENDENT IF WE ARE TO RECOGNIZE ITS APPEARANCE TO US. THUS WE MUST BEGIN WITH SOME KNOWLEDGE WHICH IS SUBJECTIVELY CERTAIN IN THAT IT HOLDS FOR ALL MEN, AND THEN GO ON TO SHOW THAT THIS KNOWLEDGE ATTAINS SOME TRUTH CONCERNING A TRANSCENDENT ENTITY AS WELL. THIS MOVE INVOLVES US INEVITABLY IN SOME FORM OF THE ONTOLOGICAL ARGUMENT. BUT THE ARGUMENT FAILS BECAUSE THE 'ENS REALISSIMUM' IS NOTHING MORE THAN A VARIABLE OF AN ABSTRACT METAPHYSICAL CALCULUS WHICH TAKES ON CONTENT ONLY WHEN MAN CLOTHES IT IN THE IMAGE HE HAS MADE OF HIMSELF AND OF HIS WORLD.

BOUBLIK, VLADIMIR. IL LINGUAGGIO TEOLOGICO. AQUINAS 13,115-137 1970.

L'ARTICOLO RECENSISCE GLI ATTI DEL CONGRESSO TENUTO ALL'UNIVERSITA DI ROMA E DEDICATO ALL'ANALISI DEL LINGUAGGIO TEOLOGICO E DEL NOME DI DIO. SI SOFFERMA SUI CONTRIBUTI CHE SI RIFERISCONO AI PROBLEMI TRATTATI DALLA TEOLOGIA E DALLA FILOSOFIA CATTOLICA. METTE IN RISALTO LA VARIETA DELLE IDEE, MA NON FORMULA DELLE CONCLUSIONI.

BOUCKAERT, LUK. ONTOLOGY AND ETHICS: REFLECTIONS ON LEVINAS' CRITIQUE OF HEIDEGGER. INT PHIL QUART 10,402-419 SEPT 70.

THE MAIN SOURCE OF LEVINAS' CRITIQUE OF HEIDEGGER IS THE FACT THAT THE GERMAN PHILOSOPHER MAKES THE ETHICS (THE RELATION TO THE OTHER) SUBSERVIENT TO ONTOLOGY. THEREFORE HEIDEGGER DOES NOT SUCCEED IN OVERCOMING WESTERN ONTOLOGY BUT RATHER REALIZES THE BASIC FEATURES OF WESTERN ONTOLOGY IN A NEW WAY: PRIORITY OF AUTONOMY OVER HETERONOMY, PRIORITY OF TRUTH OVER JUSTICE AND PRIORITY OF TOTALITY OVER THE EXISTENT. ONLY IN THE ETHICAL IMPUTATION OF RESPONSIBILITY FOR THE OTHER IS THIS PRIORITY GIVEN UP SINCE THE ABSOLUTE DEMAND OF JUSTICE, WHICH MAKES THE SUBJECT RESPONSIBLE, TOUCHES THE SELF BEFORE THINKING CAN TAKE INITIATIVE. THIS ETHIC EXPERIENCE, WHICH REFERS TO A RELATION WITH THE ABSOLUTE EXTERIORITY AND PROXIMITY OF THE OTHER, BOTH QUESTIONS AND FOUNDS THE ONTOLOGICAL WAY OF THINKING. HENCE THE OCCURRENCE OF BEING AS THE HISTORY OF TRUTH MUST BE FOUNDED ON THE ETHICS HAPPENING AS RESPONSIBILITY FOR THE OTHER, AND NOT THE OTHER WAY AROUND.



BOWARD, PAUL T. THERAPY FOR INCOHERENCE: THE ART OF RHETORIC. DIALOGUE (PST) 14,30-31 O 71.

BOWEN, PAUL. THE METAPHYSICAL FOUNDATIONS OF ETHICAL EXPERIENCE. DIALOGUE (PST) 13,37-44 MY 71.

THIS PAPER ATTEMPTS TO SHOW WHY IMPERATIVES ARE NECESSARY IN THE EXPERIENCE OF SPIRIT, AND HOW MORAL PROGRESS IS POSSIBLE. BY THE NATURE OF SELF-REFERENCE AND INDUCTION, SPIRIT CAN NEVER KNOW ITSELF AND ITS RELATION TO REALITY COMPLETELY, AND IN THE REALM OF CULTURE THIS MAKES SPIRIT ETHICAL. THE RELATION OF ETHICS TO COSMOLOGY ILLUMINATES THE NATURE OF MORAL PROGRESS.

BOWERS, C. A. THE EXISTENTIAL NATURE OF TEACHING. MAIN CURRENTS 28,22-25 S=O 71.

TEACHING IS ROOTED IN THE UNCERTAINTIES OF THE HUMAN SITUATION. BECAUSE TEACHING TAKES PLACE WITHIN THE STRUCTURE OF TIME THE MEANING OF THE TEACHER'S DECISIONS ARE NOT DISCLOSED UNTIL SOME POINT IN THE FUTURE. IN TRANSMITTING THE CULTURAL ASSUMPTION THE TEACHER HELPS SHAPE THE STUDENT'S CONCEPTUAL MATRIX, WHICH IN TURN LIMITS HIS LIFE SPACE BY LIMITING HOW HE WILL SEE THE WORLD. MOST TEACHERS ARE NOT AWARE THE "KNOWLEDGE" INVOLVES RISKS FOR STUDENTS BECAUSE THEY ARE GENERALLY UNAWARE OF THE RELATIVITY OF THEIR OWN CULTURAL ASSUMPTIONS. THE ARTICLE ALSO DEALS WITH THE USE OF POWER, HOW DEMYSTIFICATION IS RELATED TO TEACHING AND EXISTENCE, AND THE PROBLEM OF KNOWING THE CONSCIOUS STATE OF THE STUDENT.

BOWMAN, CARROLL R. BRAND BLANSHARD'S PHILOSOPHY OF EDUCATION. EDUC THEORY 21,199-207 SPR 71.

BOWMAN, CARROLL R. E S MACCIA REPLIES TO W E MORRIS. EDUC THEORY 21,198 SPR 71.

BOWMAN, CARROLL R. SPINOZA'S IDEA OF THE BODY. IDEAL STUD 1,258-268 S 71.

THIS PAPER DEALS WITH CENTRAL ISSUES IN SPINOZA'S PHILOSOPHY OF MIND. MY PURPOSE IS TO SHOW THAT HE DID ESCAPE CARTESIAN DUALISM BUT IN THE PROCESS MOVED TOWARD AN IMPLICIT IDEALISM WHOSE FULL IMPLICATIONS HE NEVER CLEARLY RECOGNIZED. I ARGUE THAT THE IDEA OF THE BODY IS AN INADEQUATE IDEA OF GOD, AND THAT THE IDEA OF THE BODY DISAPPEARS IN SPINOZA'S SYSTEM ONCE THE HUMAN MIND ARRIVES AT INTUITIVE KNOWLEDGE OF GOD 'SUB SPECIE AETERNITATIS.'

BOZZO, EDWARD GEORGE. MUTUALITY AND NORMATIVE ETHICS. THOUGHT 45,521-541 WINT 70.

RELYING ON THE WORKS OF JOHN MACMURRAY, THE ARTICLE PROPOSES THAT THE ETHICIAN CENTER HIS REFLECTION ON WHAT MAN IS CALLED TO BE AS PERSON--A TENDENTIAL BEING EXISTING IN REAL RELATIONS TO WHAT IS NOT HIMSELF. OF THE MANY RELATIONS IN WHICH THE PERSON IS INVOLVED, THE STRUCTURAL CATEGORY OF PERSONAL MUTUALITY IS ISOLATED FOR ITS REVELATORY POWER AS A CONTEXT IN WHICH TO VIEW THE QUEST FOR SELF-DEFINITION, RATIONALITY AND FREEDOM.

BRADFORD, ROBERT EARL. CARDINAL ADDITION AND THE AXIOM OF CHOICE. ANNALS MATH LOG 3,111-196 MY 71.

THIS PAPER IS CONCERNED WITH DECISION PROBLEMS PERTAINING TO THE CLASS OF THEOREMS ON THE ADDITION OF CARDINAL NUMBERS WHICH ARE PROVABLE WITHOUT THE AXIOM OF CHOICE. UNDECIDABILITY IS ESTABLISHED FOR THE CLASS OF THEOREMS ON THE ORDER RELATION BETWEEN CARDINALS WHILE DECIDABILITY IS ESTABLISHED FOR A CLASS OF THEOREMS WHICH HAVE A SPECIAL SYNTAX. THE LATTER CLASS INCLUDES ALL THE IMPORTANT THEOREMS ON CARDINAL ADDITION WHICH HAVE BEEN OBTAINED WITHOUT THE

HELP OF THE AXIOM OF CHOICE.

BRADLEY, M C. COPI'S METHOD OF DEDUCTION AGAIN. NOTRE DAME J FORM LOG 12,454-458 0 71.

THE PAPER RELATES TO THE COMPLETENESS PROOF GIVEN BY I.M. COPI IN "SYMBOLIC LOGIC" (3RD EDITION) FOR HIS SYSTEM OF NATURAL DEDUCTION FOR PROPOSITIONAL LOGIC. FIRSTLY, THE PROOF IS CRITICISED AS POINTLESSLY CIRCUITOUS, SECONDLY A LEMMA REQUIRED BY THE PROOF IS ESTABLISHED, NAMELY THAT COPI'S APPARATUS SUFFICES TO DEDUCE THE DISJUNCTIVE NORMAL FORM OF ANY PROPOSITIONAL FORMULA.

BRADLEY, R D AND RENNIE, M K. MUST THE PROPOSITIONS OF ARITHMETIC BE EMPIRICAL? NOUS 5,253-272 S 71.

A SUSTAINED CRITIQUE OF MACKIE'S PAPER 'PROOF' (PAS SUPPLEMENTARY VOLUME XL, 1966) IN WHICH MACKIE ARGUES: THAT THE AXIOMS AND THEOREMS OF FORMAL SYSTEMS FOR ARITHMETIC WHEN INTERPRETED CAN ONLY BE EMPIRICAL; THAT THE CONTRARY VIEW DEPENDS UPON CONFUSIONS ABOUT SO-CALLED 'THEOREM-CONDITIONALS', 'ANALYTICITY BY RESOLUTION', AND 'TRUTH BY DEFINITION'; AND THAT WE CAN NEVER CONTRIVE TO PROVE A THEOREM OF ARITHMETIC WITHOUT APPEALING TO PURELY EMPIRICAL TRUTHS ABOUT THE SYMBOLS EMPLOYED IN THE PROOF. MACKIE'S ARGUMENTS ARE CRITICISED, HIS NOVEL THESIS ABOUT THE EMPIRICAL NATURE OF ARITHMETICAL PROOF IS REFUTED BY COUNTER-EXAMPLES, AND THE POSSIBLE ANALYTICITY OF ARITHMETICAL PROPOSITIONS IS THUS DEFENDED.

BRADY, IGNATIUS. BACKGROUND TO THE CONDEMNATION OF 1270: MASTER WILLIAM OF BAGLIONE, O F M. FRAN STUD 30,5-48 1970.

BRADY, ROSS T. THE CONSISTENCY OF THE AXIOMS OF ABSTRACTIONS AND EXTENSIONALITY IN A THREE-VALUED LOGIC. NOTRE DAME J FORM LOG 12,447-453 0 71.

THE PAPER ESTABLISHES THE CONSISTENCY, RELATIVE TO  $Z=F$ , OF THE CLASS AXIOMS OF ABSTRACTION AND EXTENSIONALITY AND THE AXIOMS OF THE SYSTEM NBG IN THE LUKASIEWICZ 3-VALUED LOGIC. A MODEL FOR NBG IS ASSUMED AS GIVEN. A TRANSFINITE SEQUENCE OF STRUCTURES  $M(I)$ ,  $I = 0, \dots, L$ ,  $L$  AN ORDINAL, IS CONSTRUCTED.  $M(0)$  IS THE MODEL FOR NBG WITH THE DOMAIN EXTENDED SO AS TO INCLUDE EXPRESSIONS OF THE FORM  $(x: P(x))$ , WHERE  $P$  IS A WFF CONTAINING ONLY THE CONNECTIVES AND QUANTIFIER,  $\neg$ , & AND  $A$ . MEMBERSHIP OUTSIDE THE NBG MODEL IS ASSIGNED THE VALUE IN  $M(0)$ . KEEPING THE DOMAIN FIXED THE  $M(I)$ 'S ARE CONSTRUCTED SO THAT MORE AND MORE OF THE MEMBERSHIPS ORIGINALLY ASSIGNED THE VALUE ONE-HALF ARE ASSIGNED VALUES 1 OR 0. ALONG THESE LINES AN ORDERING RELATION IS DEFINED AND IT IS SHOWN THAT THERE IS AN ORDINAL  $L$  SUCH THAT  $M(L) = M(LH)$ . THEN IT IS SHOWN THAT  $M(L)$  SATISFIES THE AXIOMS OF NBG, THE AXIOM OF ABSTRACTION WHERE THE PREDICATE CONTAINS ONLY  $\neg$ , & AND  $A$ , AND THE EXTENSIONALITY AXIOM. (EDITED).

BRAND, MYLES. CAUSES OF ACTIONS. J PHIL 67,932-947 N 70.

THIS PAPER IS PRIMARILY CONCERNED WITH THE QUESTION "WHAT ARE THE CANDIDATES FOR CAUSES OF ACTIONS?" A NUMBER OF PHILOSOPHERS, INCLUDING DONALD DAVIDSON, CLAIM THAT REASONS CAUSE ACTIONS. BUT DAVIDSON AND OTHERS SHARING HIS PERSPECTIVE APPEAR TO ADOPT A TECHNICAL SENSE OF 'REASON' IN WHICH IT REFERS TO WHATEVER IT IS THAT CAUSES ACTIONS. AN INVESTIGATION INTO THE NATURE OF REASONS FOR ACTING, HOWEVER, SHOWS THAT REASONS ARE NOT THE CAUSES OF ACTIONS. SEVERAL PLAUSIBLE CANDIDATES FOR CAUSES OF ACTIONS, ARE WANTS AND INTENTIONS.

BRAND, MYLES. THE LANGUAGE OF NOT DOING. AMER PHIL QUART 8,45-53 JA 71.

AN IMPORTANT BUT IGNORED ISSUE IN ACTION THEORY IS THE NATURE OF NOT DOING, AND IN PARTICULAR, REFRAINING. IN THIS PAPER, I ATTEMPT TO GIVE A COMPREHENSIVE THEORY OF NOT DOING. THE METHOD FOLLOWED CONSISTS IN FORMULATING A FRAGMENT OF A GENERAL ACTION LANGUAGE IN WHICH NOT-DOING LOCUTIONS ARE INTRODUCED BY STATING THE NECESSARY AND SUFFICIENT CONDITIONS FOR THEIR APPLICABILITY. IN THE COURSE OF THIS PROJECT, DANTO'S AND VON WRIGHT'S CLAIMS ABOUT REFRAINING ARE EXAMINED AND REJECTED.

BRANDEN, NATHANIEL. COMMENTS ON PROFESSOR MANNISON'S ADDRESS. PERSONALIST 52,362-367 SPR 71.

BRAUDE, STEPHEN E. TOWARD A THEORY OF RECURRENCE. NOUS 5,191-198 MY 71.

USING A MINIMAL TENSE-LOGICAL APPARATUS, THIS PAPER OFFERS AN ALTERNATIVE TO R.M. CHISHOLM'S RECENT ATTEMPT TO REDUCE TALK ABOUT PARTICULAR OCCURRENCES OF EVENTS TO TALK JUST ABOUT EVENTS. BUT WHEREAS CHISHOLM'S VERSION REQUIRED POSTULATING AN ONTOLOGY INCLUDING SUCH SUSPICIOUS ENTITIES AS "CONJUNCTIVE" AND "NEGATIVE" EVENTS, MY ANALOGUE REDUCTION REQUIRES ONLY AN ONTOLOGY OF EVENTS SIMPLICITER.

BRAYBROOKE, DAVID. DIALECTIC IN HISTORY. DIALOGUE 10,103-108 MR 71.

BRECKON, GARRY L. CASSIRER'S GENEALOGY OF THE "I". IDEAL STUD 1,278-291 S 71.

AN EXEGETICAL FRAMEWORK IS PROPOSED, BASED UPON THE NOTION OF THE "IDEAL GENESIS" OF CONCEPTS. CASSIRER'S ANALYSIS OF THE CONCEPT OF 'I' IS INTERPRETED WITHIN THIS FRAMEWORK, AND IS SHOWN TO HAVE BROADER IMPLICATIONS FOR THE PHILOSOPHY OF SYMBOLIC FORMS. IN PARTICULAR, THE NOTIONS OF PROGRESS AND OF MORAL RESPONSIBILITY IN THAT PHILOSOPHY ARE DISCUSSED AND CRITICIZED.

BREDOW, WALTER. DIE "WEHMUT" BEI WILHELM VON HUMBOLDT. Z PHIL FORSCH 24,499-515 1970 (P.I.D.G.).

BRENES, ABELARDO. CIENCIA SOCIAL Y REALIDAD SOCIAL. REV FILOSOF (COSTA RICA) 8,153-158 JA-JE 70.

BRENNAN, JOSEPH G. WHITEHEAD ON PLATO'S COSMOLOGY. J HIST PHIL 9,67-78 JA 71.

A BRIEF EDITOR'S INTRODUCTION PREFACES THIS TRANSCRIPTION OF LECTURES ON PLATO'S COSMOLOGY GIVEN BY ALFRED NORTH WHITEHEAD IN HIS COURSE "COSMOLOGIES ANCIENT AND MODERN" OFFERED AT HARVARD IN 1934. MOST OF THE DISCOURSES REPRODUCED CONCERN THE "TIMAEUS", WITH PARTICULAR ATTENTION TO "PLATO'S SEVEN MAIN NOTIONS" - THE FORMS, THE PHYSICAL ELEMENTS, THE SOUL, EROS, HARMONY, MATHEMATICAL RELATIONS AND THE RECEPTACLE. THE EDITOR HAS SUPPLIED FOOTNOTES TO IDENTIFY THE PLATONIC TEXTS WHITEHEAD REFERS TO, AS WELL AS SOME CROSS-REFERENCES TO HIS "ADVENTURES OF IDEAS".

BRENTLINGER, ANN FERGUSON. EXEMPLIFICATION OF PREDICATES. NOUS 4,285-294 SEPT 70.

THE ARTICLE DEALS WITH THE NOTION OF EXEMPLIFICATION, A TERM WHICH REFERS TO OBJECTS WHICH REFER TO OR DENOTE THEMSELVES, EITHER LITERALLY OR METAPHORICALLY. FOR EXAMPLE, A SAMPLE OF RED PAINT IS A LITERAL EXEMPLIFICATION OF A CERTAIN RED PAINT; AND A SAD PAINTING WHICH REFERS TO SADNESS MAY ITSELF BE A METAPHORICAL EXEMPLIFICATION OF SADNESS. NELSON GOODMAN IN HIS RECENT BOOK 'LANGUAGES OF ART' CLAIMS THAT EXEMPLIFICATION IS OF PREDICATES, NOT OF PROPERTIES. TO SAY A PAINTING EXEMPLIFIES SADNESS, THE ANALYSIS

WOULD MAINTAIN, IS TO SAY THE PAINTING REFERS TO "SAD" (OR "IS SAD") AND "IS SAD" DENOTES THE PAINTING METAPHORICALLY. GOODMAN'S ARGUMENTS FOR HIS CONTENTION ARE CRITICIZED, AS WELL AS HIS ANALYSIS WHICH MAKES FOR HIS CONTENTION ARE CRITICIZED, AS WELL AS HIS ANALYSIS WHICH MAKES EXEMPLIFICATION RELATIVE TO LANGUAGES. AN ALTERNATE ANALYSIS OF A WILFRED SELLARS TYPE IS CONSIDERED, AND FINALLY AN ANALYSIS IS OFFERED WHICH MAKES EXEMPLIFICATION RELATIVE TO PURPOSES.

BRESCIA, GIUSEPPE. UNA VOCE DA AGGIUNGERSI A PROPOSITO DELLE EDIZIONI CROCIANE DI ERASMO. RIV STUD CROCE 6,469-470 D-D 69.

L' ARTICOLO VUOL CHIARIRE LA DISCORDANZA ESISTENTE TRA LA VOCE DI SILVANO BORSARI (L'OPERA DI BENEDETTO CROCE, NAPOLI, 1964,N.46), CHE INDICA NEL NUMERO DI QUATTRO I COLLOQUI D'ERASMO TRADOTTI DAL CROCE NEL 1886, E LA DICHIARAZIONE DI QUESTI (ELOGIO DELLA PAZZIA E DIALOGHI DI ERASMO DA ROTTERDAM, BARI, 1914, VI E XXV), CHE NE RICORDA INVECE CINQUE. DALL'ESAME DEGLI ESTRATTI RISULTA CHE CROCE AGGIUNSE IL QUINTO DIALOGO NELL' OPUSCOLO DIALOGHI DI ERASMO DA ROTTERDAM, TRANI, VECCHI, 1886, 8, PP.38.

BRET, JANE AND WILHELMSSEN, FREDERICK D. TELEPOLITICS. THOUGHT 46,29-54 SPR 71.

THREE DOMINANT ATTITUDES TOWARDS THE USE OF TELEVISION, AND OTHER ELECTRONIC MEDIA BY POLITICS DOMINATE THE UNITED STATES TODAY: A 'SEMI-LUDDHITE' POSITION SPANNING THE EXTREMES OF BOTH LEFT AND RIGHT THAT REJECTS A TELEPOLITICAL ORDER OR THAT USES IT ONLY RELUCTANTLY; A 'PROGRESSIVE- CONSERVATIVE' POSITION THAT SEES THESE NEW MEDIA AS SIMPLY PERFECTIONS OF OLDER MEANS OF COMMUNICATIONS; A GROWING CONSENSUS AMONG SCHOLARS AND PRACTITIONERS OF THE MEDIA THAT POLITICS HAVE BEEN RADICALLY TRANSFORMED INTERNALLY BY THE INTRODUCTION OF THE ELECTRONIC REVOLUTION. POLITICAL 'REALITY' IS THUS GRADUALLY BEEN SHADED INTO POLITICAL 'IMAGE' AND THE MASTERS OF THIS IMAGE MAKING HOLD THE KEY TO POWER.

BRIDGES, THOMAS. THE COMMEMORATIVE PAST. MAN WORLD 3,275-288 S-N 70.

A PHENOMENOLOGICAL ANALYSIS OF COMMEMORATION, UNDERSTOOD AS THE LETTING-BE OF A PRESENCE IN WHICH THE GULF SEPARATING THE PAST AND THE PRESENT, THE LIVING AND THE DEAD, IS OVERCOME.

BRILLOUIN, J. QU'EST-CE QU'UN SYSTEME ORIGINE ET SIGNIFICATION DU PRINCIPE DE CARNOT. INT LOG REV 3,23-36 JE 71.

BRINCKERHOFF, ROBERT. FREUDIANISM, BEHAVIORISM, AND HUMANISM. HUMANIST 31,16-17 MR-AP 71.

BRINKMANN, DONALD. TECHNOLOGY AS PHILOSOPHIC PROBLEM. PHIL TODAY 15,122-128 SUM 71.

BRIEF EXAMINATION OF INTERRELATIONS BETWEEN TECHNOLOGY AND PHILOSOPHY, FOLLOWED BY A CRITICAL DISCUSSION OF FOUR THEORIES: TECHNOLOGY AS APPLIED SCIENCE, ECONOMIC MEANS, NEUTRAL MEANS, AND ASPIRATION FOR POWER. CONCLUDING ARGUMENT: TECHNOLOGY IS MODERN MAN'S ATTEMPT TO TAKE SALVATION INTO HIS OWN HANDS - IS AN ACTIVE, THIS-WORLDLY RELIGIOSITY.

BRISSON, LUC. DE LA PHILOSOPHIE POLITIQUE A L'EPOQUE "LE CRITIAS DE PLATON". REV METAPH MORALE 75,402-438 D-D 70.



BRISSON, LUC. L'INSTANT, LE TEMPS ET L'ETERNITE DANS LE PARMENIDE.  
DIALOGUE 9,389-396 1970.

BRITTAN, GORDON G. EXPLANATION AND REDUCTION. J PHIL 67,446-456 JL 70.

EXPLANATION AND REDUCTION SEEM TO BE HOOKED UP IN AT LEAST TWO DIFFERENT WAYS. ON ONE, TO REDUCE SOME THEORY IS TO DERIVE IT, IS TO EXPLAIN IT; REDUCTION AND EXPLANATION SATISFY THE SAME FORMAL CONDITIONS. ON THE OTHER, TO REDUCE SOME THEORY IS TO DECOMPOSE ITS OBJECTS INTO THEIR PARTS, WITH A THEORY ABOUT THE BEHAVIOR OF SUCH PARTS, WHICH IN TURN IS TO EXPLAIN THE THEORY. THE ARGUMENT IS THAT THESE TWO WAYS OF HOOKING UP EXPLANATION AND REDUCTION ARE INCOMPATIBLE AND THAT TRYING TO YOKE THEM TOGETHER IN A SINGLE ACCOUNT PRODUCES CONFUSION (E.G., THE DOCTRINE OF "EMERGENCE"), ALTHOUGH THERE ARE PROBLEMS (PERHAPS PARADOXES) CONCERNED WITH REDUCTION IN THE DECOMPOSITION SENSE.

BROCK, DAN W. CONTRACTUALISM, UTILITARIANISM AND SOCIAL INEQUALITIES.  
SOC THEOR PRACT 1,33-44 SPR 71.

I ARGUE THAT JOHN RAWLS' DEFENSE OF HIS CONCEPTION OF JUSTICE AS FAIRNESS FAILS; THAT, IN HIS CONTRACTUALIST ETHICAL THEORY, A UTILITARIAN PRINCIPLE FOR REGULATING SOCIAL INEQUALITIES WOULD BE CHOSEN; THAT HIS CONCEPTION OF JUSTICE NEEDS A STRONGER SENSE OF EQUALITY AND STRONGER MORAL CONSTRAINTS ON SELF-INTEREST; THAT TO REMOVE AN IMPORTANT INDETERMINATENESS IN HIS PRINCIPLES REQUIRES A SUBSTANTIVE THEORY OF VALUE; AND THAT HIS FAILURE TO ESTABLISH HIS PRINCIPLES DERIVES FROM THE NATURE OF MORAL FREEDOM.

BRODY, BORUCH A. ABORTION AND THE LAW. J PHIL 68,357-368 17 JE 71.

IT HAS OFTEN BEEN CLAIMED THAT THE QUESTION OF THE MORALITY OF ABORTION IS DISTINCT FROM THE QUESTION OF WHETHER IT SHOULD BE LEGALIZED AND THAT, EVEN IF ABORTION IS WRONG BECAUSE IT IS THE TAKING OF AN INNOCENT HUMAN LIFE, THERE SHOULD BE NO LAWS AGAINST ABORTION. IN THIS PAPER, I OFFER NEW REASONS FOR SAYING THAT THE TWO QUESTIONS ARE DISTINCT BUT TRY TO SHOW THAT, GIVEN THAT MORAL CLAIM ABOUT ABORTION, THERE IS NO REASON TO LEGALIZE ABORTIONS.

BRODY, BORUCH A. ON THE ONTOLOGICAL PRIORITY OF PHYSICAL OBJECTS. NOUS 5,139-156 MY 71.

THIS PAPER BEGINS WITH A CRITICAL ANALYSIS OF STRAWSON'S ARGUMENTS FOR THE CLAIM THAT PHYSICAL OBJECTS ARE ONTOLOGICALLY PRIOR TO ALL OTHER INDIVIDUALS. IT IS SHOWN THAT HIS ARGUMENTS EMPLOY SEVERAL MAJOR ASSUMPTIONS WHOSE JUSTIFICATION IS VERY UNCLEAR. I THEN SUGGEST THAT MORE PROGRESS COULD BE MADE BY THINKING ABOUT THESE ISSUES IN TERMS OF THE PROBLEM OF IDENTITY RATHER THAN, AS HE DOES, IN TERMS OF THE PROBLEM OF INDIVIDUATION. FINALLY, I OFFER A NEW ARGUMENT, BASED UPON THE THEORY OF IDENTITY FOR PARTICULARS, FOR THE ONTOLOGICAL PRIORITY OF ENDURING ENTITIES.

BRODY, BORUCH A. REID AND HAMILTON ON PERCEPTION. MONIST 55,423-441 JL 71.

IN THIS PAPER, I POINT OUT SOME OF THE MAJOR DIFFERENCES BETWEEN REID'S AND HAMILTON'S REFUTATIONS OF SKEPTICISM. HAMILTON, UNLIKE REID, DID NOT SEE THE PHYSICAL OBJECT AS THE DIRECT OBJECT OF ACTS OF PERCEPTION AND DID FEEL THAT COMMON-SENSE BELIEFS NEEDED JUSTIFICATION. AS A RESULT, HAMILTON SERIOUSLY WEAKENED THE COMMON-SENSE REPLY TO THE SKEPTIC. AT THE END OF THE PAPER, I LOOK AT THE REASONS FOR THESE CHANGES AND SHOW THAT THEY WERE NOT CAUSED BY SOME INTRINSIC WEAKNESS IN THE COMMON-SENSE POSITION.



BROEKMAN, J M. RUSSISCH FORMALISME, MARXISME, STRUCTURALISME. TIJDSCHR FILOSOF 33,5=41 MR 71.

THE DISCUSSIONS BETWEEN MARXISM AND STRUCTURALISM ARE NOT RESTRICTED TO THE RECENT FRENCH DISCUSSION; ROOTS OF BOTH PRINCIPLES CAN BE FOUND IN RUSSIAN FORMALISM. MAIN THEMES OF DISCUSSION BETWEEN MARXISM AND FORMALISM WERE: THE PROBLEM OF ALIENATION, QUESTIONS OF STRUCTURAL THINKING AND OF SUBJECTIVITY AS WELL AS THE RELATION BETWEEN LITERARY AND SOCIAL REALITY. THE CUMULATION OF THESE THEMES NOWADAYS LEADS TO THE OPPOSITION BETWEEN STRUCTURAL AND ESSENTIALIST THINKING. AT THIS MOMENT, THE OPPOSITION IS DISCUSSED IN MARXISM ITSELF. NOW THE QUESTION ARISES IF MARXISM CAN MEDIATE THESE FORMS OF THINKING SINCE THIS OPPOSITION IS RECOGNIZED AS ITS OWN AMBIGUITY.

BROUDY, H S. SARTRE'S EXISTENTIALISM AND EDUCATION. EDUC THEORY 21,155-177 SPR 71.

IT IS ARGUED THAT SARTRE'S BRAND OF EXISTENTIALISM IN DENYING THE VALIDITY OF A GENERIC HUMAN NATURE PROVIDES NO ADEQUATE GROUND FOR UNITY AMONG MEN. ALTHOUGH SARTRE IS NOT AGAINST THE REDEMPTION OF INDIVIDUAL MEN, HE GIVES NO REASON FOR SAVING MANKIND. AS REGARDS EDUCATION THERE ARE NO CLEAR-CUT PRESCRIPTIONS TO BE DERIVED FROM HIS VIEWS, BUT IT IS FAIR TO INFER THAT AS IN ALL OTHER HUMAN ACTIVITIES HE WOULD PRESCRIBE AUTHENTICITY FOR THE TEACHER, I.E., HE WOULD DEMAND THAT THE TEACHER BE A LIVING WITNESS OF THE 'TRUTH' THAT HE PURPORTS TO TEACH.

BROWN, LEE B. TRADITIONAL AESTHETICS REVISITED. J AES ART CRIT 29,343-352 SPR 71.

IN THIS PAPER I ARGUE THAT RECENT CRITICAL APPROACHES (E.G., WEITZ, KENICK, GALLIC) TO TRADITIONAL ART THEORY ARE VITIATED BY AN INCORRECT APPRAISAL OF WHAT TRADITIONAL AESTHETICS DID. IN REVIEWING A NUMBER OF TRADITIONAL VIEWS, IT IS ARGUED THAT THERE IS NO ONE THING THAT TRADITIONAL AESTHETICS DID, AND THAT THE SEARCH FOR ESSENCES WAS BY NO MEANS UNIVERSAL. AGAINST THE COMMON CRITICISM THAT THESE CLASSICAL 'REAL' DEFINITIONS ARE REALLY HONORIFIC RE-DEFINITIONS, OR CONTROLLED BY EVALUATIONS, I AGREE THAT COLLINGWOOD HAS NO DOUBT AT ALL THAT HE IS PRIMARILY INTERESTED IN QUESTIONS OF GOOD AND BAD IN ART BUT THAT NOTHING LIKE HONORIFIC RE-DEFINITIONS ARE INVOLVED, SINCE COLLINGWOOD IS TRYING TO 'PRESERVE' A TRADITION BY DRAWING BOUNDARIES CLEARLY SO THAT WE WOULD NOT FORGET THEM.

BROWN, LEE B. WORLD INTERPRETATIONS AND LIVED EXPERIENCE. MONIST 55,275-292 AP 71.

IN THIS ARTICLE CERTAIN POST-HUSSERLIAN INTERPRETATIONS OF THE CONCEPT "LEBENSWELT" ARE SUBJECTED TO CRITICAL SCRUTINY. IT IS ARGUED THAT THE CONCEPT AS EXPOUNDED IN AMERICA (E.G., IN THE WRITING OF JOHN WILD) IS A TECHNICAL CONCEPT BUT ONE PRESENTED AS SIGNALLING A RETURN TO "EVERYDAYNESS," AN INTERPRETATIVE CATEGORY BUT ONE PRESENTED AS SIGNALLING A RETURN TO IMMEDIATE EXPERIENCE, AND A CONCEPT INTENDED TO PRESERVE THE "OPENNESS" OF THE WORLD AGAINST THE FANATICISM OF QUASI-SCIENTIFIC ONTOLOGIES BUT ONE WHICH MASKS ITS OWN PRIVILEGED METAPHYSICAL COMMITMENTS (BECAUSE OF A DUBIOUS APPEAL TO THE GIVEN). IT IS POINTED OUT THAT WHILE THESE COMMITMENTS ARE NOT NEW BUT ARE PART OF A WELL KNOWN TRADITION WHICH INTERPRETS THE WORLD AS UNINTERPRETABLE, IN THEIR CURRENT VERSIONS THEY SUPPORT THEMSELVES BY A CONCEPT OF PRIVILEGED ACCESS THROUGH THE METHOD OF PHENOMENOLOGY.

BROWN, MALCOLM AND COULTER, JAMES. THE MIDDLE SPEECH OF PLATO'S PHAEDRUS. J HIST PHIL 9,405-423 D 71.

AN INTERPRETATION OF THE MIDDLE SPEECH OF THE PHAEDRUS. TWO THESES ARE ARGUED: 1) THIS SPEECH IS AN ASSAULT ON THE BELIEFS CENTRAL TO RHETORICAL CULTURE OF ATHENS, MAKING MORE EXPLICIT THE POSITION OF THE SPEECH OF LYSIAS. ALL INTERPRETATIONS ARE REJECTED WHICH TAKE THE MIDDLE SPEECH AS AN ADVANCE TOWARD A PLATONIC RHETORIC. 2) PLATO'S TARGET IN THIS SPEECH IS THE CHIEF RHETORICAL EDUCATOR, ISOCRATES. ATTENTION IS ALSO PAID TO TOPICS IN LATER PLATONIC LOGICAL THEORY: THE NATURE, CAUSES AND POWERS OF HOMONYMY.

BROWN, PATTERSON. STACE'S REFUTATION OF REALISM. PHIL PHENOMENOL RES 31,426-428 MR 71.

BROWNHILL, R J. SITUATIONAL METHOD: AN EXPERIMENT. EDUC THEORY 21,297-301 SUM 71.

THE SITUATIONAL METHOD OF TEACHING SOCIAL PHILOSOPHY WAS USED IN COMBINATION WITH AN ORTHODOX LECTURE PROGRAMME IN A 4 TERM EXPERIMENT AT THE UNIVERSITY OF SURREY, ENGLAND. THE METHOD IS INTENDED NOT ONLY TO TEACH SOCIAL PHILOSOPHY BUT TO TRAIN STUDENTS TO ANALYSE PRACTICAL SITUATIONS BY RECOGNISING AND FORMULATING DIFFERENT PRINCIPLES FOR ACTION INHERENT IN THE SITUATIONS, AND TO GIVE PRACTICE IN THE GRADING AND RANKING OF PRINCIPLES AND VALUES IN A HIERARCHY OF INDIVIDUAL AND PUBLIC PREFERENCES. IT IS ALSO A METHOD TO INITIATE STUDENTS INTO DEMOCRATIC PROCEDURES. IN THE SPHERE OF ACADEMIC PHILOSOPHY IT PROVIDES A USEFUL ADDITION TO ORTHODOX TEACHING METHODS FOR IT DEVELOPS A RECOGNITION OF THE RELATIONSHIP BETWEEN MAJOR BRANCHES OF PHILOSOPHY, AND THEIR ULTIMATE RELEVANCE TO PRACTICAL APPLICATION.

BROWNING, DOUGLAS. THE SUBJECT-MATTER OF METAPHYSICS. SW J PHIL 2,103-115 SPR-SUM 71.

IN ORDER FOR ANY PHILOSOPHICAL INVESTIGATION INTO THE CATEGOREAL CHARACTER OF A PARTICULAR SUBJECT-MATTER TO GET UNDER WAY, THAT SUBJECT-MATTER MUST BE DESIGNATED BY SOME MEANS WHICH DOES NOT PRESUPPOSE AN ANSWER TO THE CATEGOREAL QUESTION. THOUGH SELDOM RECOGNIZED, THIS DIVISION OF LABOR IS CENTRAL TO METAPHYSICS. THE PROBLEM OF DESIGNATING THE SUBJECT-MATTER OF METAPHYSICS IS, HOWEVER, MOST PUZZLING. IT IS SUGGESTED THAT HOW ONE SOLVES IT DEPENDS UPON HIS THEORY OF REFERENCE.

BRUAIRE, CLAUDE. L'ENJEU POLITIQUE D'UNE REFLEXION SUR L'ETERNITE. REV PHIL LOUVAIN 68,473-482 N 70.

BRUCE, J A. FREE OF INFLUENCE. SCIENTIA 65,15-24 1971.

WE SPEAK SOMETIMES OF THINGS BEING FREE OF OTHERS OR WE SPEAK OF THINGS AS FREE OF INFLUENCE FROM SOMETHING ELSE. THE MOST EFFECTIVELY EXPLICATIVE CASE OF THIS IS WHERE WE REFER TO PHYSICAL THINGS AND EVENTS. UPON EXAMINATION, THIS PHYSICAL SENSE OF FREEDOM REVEALS A NEED FOR SHOWING VARIETIES OF INTERPRETATION AND THE RELEVANCE OF PARTICULAR CONTEXTS AND CIRCUMSTANCES. THIS PHYSICAL CASE CAN THEN BE EMPLOYED AS A SORT OF MODEL FOR EXAMINING: 1) POLITICAL AND SOCIAL FREEDOM, 2) PERSONAL FREEDOM (VOLUNTARY AND INVOLUNTARY ACTIONS), 3) MORAL PROBLEMS OF FREEDOM (GUILT, RESPONSIBILITY, PUNISHMENT, IDENTITY, OBLIGATION). IT MAY THEN BE CONCLUDED THAT MOST, IF NOT ALL CASES OF FREEDOM CAN BEST BE UNDERSTOOD IF SEEN AS CLOSELY ANALOGOUS WITH THE PHYSICAL SENSE. THIS MEANS THAT WE MUST ASK OURSELVES WHAT IT IS THAT IS FREE, WHAT IT IS SUPPOSEDLY FREE OF INFLUENCE FROM, AND WHAT THE END, PURPOSE, AIM, PREVISION OR HYPOTHESIS IS FOR WHICH THE FREEDOM IS BEING CONSIDERED.

BRUCH, JEAN-LOUIS. L'ADMINISTRATION COMME POUVOIR. REV PHIL FR 96,129-153 1971.

BRUENING, WILLIAM H. MOORE AND "IS-UGHT". ETHICS 81,143-149 JA 71.

THE ARTICLE INVESTIGATES MOORE'S DOCTRINE OF THE NATURALISTIC FALLACY AND ITS RELATIONSHIP WITH THE "IS-UGHT" PROBLEM. IT IS SHOWN THAT MOORE'S DOCTRINE IS NOT THE SAME AS THE "IS-UGHT" PROBLEM AS COMMONLY INTERPRETED. IN FACT, MOORE SHOWS US HOW TO DERIVE AN "UGHT" FROM AN "IS".

BRUMBAUGH, ROBERT S. APPLIED METAPHYSICS AND SOCIAL UNREST. METAPHILOSOPHY 1,66-70 JA 70.

"REALISTIC" AND "UNREALISTIC" PROGRAMS AND DECISIONS, REVOLUTIONARY OR CONSERVATIVE, REST ON PRESUPPOSITIONS—USUALLY NOT CONSCIOUS—CONCERNING THE NATURE OF "REALITY". IT IS ARGUED THAT METAPHYSICS IN APPLICATION—OF A SORT ILLUSTRATED BY RICHARD MCKEON'S USES OF ARISTOTLE'S FOUR CAUSES—IS ESSENTIAL TO AN UNDERSTANDING OF THE REASONS FOR "SOCIAL UNREST" AND FOR ITS RATIONAL DISCUSSION AND CONSTRUCTIVE RESOLUTION.

BRUMBAUGH, ROBERT S. THE DIVIDED LINE AND THE DIRECTION OF INQUIRY. PHIL FORUM (BOSTON) 2,172-199 WINT 70-71.

IT IS ARGUED THAT THE DIAGRAM OF THE DIVIDED LINE CAN BE GIVEN FOUR INTERPRETATIONS, ONE FOR EACH OF ITS OWN LEVELS. IT CAN BE REGARDED AS A PICTURE, AS A MAP OF TEMPORAL STAGES GIVING DIRECTION TO INQUIRY, AS A TIMELESS TAXONOMY OF KINDS OF 'KNOWLEDGE', AND AS A NORMATIVE CRITERION OF COMPLETENESS. THIS FOURTH ROLE EXPLAINS WHY THERE ARE FOUR ACCOUNTS OF THE FORM OF THE GOOD IN BOOKS VI AND VII OF THE "REPUBLIC".

BRUN, JEAN. KIERKEGAARD ET LUTHER. REV METAPH MORALE 75,301-308 JL-S 70.

ON TROUVE DANS L'OEUVRE DE KIERKEGAARD DE NOMBREUX PASSAGES OU LE PHILOSOPHE DANOIS FAIT UN GRAND ELOGE DU REFORMATEUR ET D'AUTRES DANS LESQUELS IL L'ATTAQUE VIOLEMMENT. IL LUI SAIT GRE D'AVOIR DEMYSTIFIE LES OEUVRES ET D'AVOIR MIS L'ACCENT SUR LA FOI. IL LUI REPROCHE SES COMPROMISSIONS AVEC LE POUVOIR TEMPOREL: LUTHER EN FAISANT APPEL AU POLITIQUE EST DEvenu LE SERVITEUR DE CESAR. ENSUITE LUTHER A LE TORT D'AVOIR SOUVENT CRU QU'IL AVAIT SATAN A SES TROUSSES. ENFIN ET SURTOUT LUTHER A VOULU, AUX YEUX DE KIERKEGAARD, LENIFIER LE CHRISTIANISME EN FAISANT DE LUI UN CALMANT POUR CONSCIENCES ANGOISSEES. OR, POUR KIERKEGAARD, IL S'AGIT, DANS CE MONDE PECCAMINEUX D'EVEILLER L'INQUIETUDE ET NON DE LA CALMER.

BRUN, JEAN. SAINT AUGUSTIN, PASCAL ET NOTRE TEMPS. REV PHIL FR 95,395-406 1970.

SAINT AUGUSTIN VOIT MOURIR LE MONDE ANTIQUE, PASCAL ASSISTE A LA DISLOCATION DE L'EGLISE CATHOLIQUE ROMAINE. TOUS DEUX SONT AU CARREFOUR D'UN MONDE EN AGONIE ET D'UN UNIVERS EN GESINE; ILS ONT VU L'HOMME SE TOURNER VERS LA "PHYSIS" ET VERS L'"ETHOS" POUR SE GUERIR DU DIVORCE ENTRE LE "NOMOS" ET LA "POLIS". C'EST POURQUOI ILS ONT ETE CONFRONTES AU SCEPTICISME, AUX NATURALISMES ET AU PELAGIANISME. MAIS TOUS DEUX SONT DES PENSEURS TRAGIQUES DES TEMOINS DE CECI QUE L'HOMME, EN TANT QUE CREATURE, EMERGE TOUJOURS DES NAPPES DE CHARRIAGE DE L'HISTOIRE QUI VEUT LE DEFAIRE POUR LE REFAIRE. L'OEUVRE DE ST. AUGUSTIN ET CELLE DE PASCAL NOUS DONNENT A ENTENDRE LE CRI DE L'INTERIORITE DE L'HOMME, CRI JAILLI DE LA PROFONDEUR, LANCE DANS LE MONDE ET MONTANT VERS UNE VERTICALITE.

BRUNTON, ALAN. A MODEL FOR THE RELIGIOUS PHILOSOPHY OF D Z PHILLIPS.  
ANALYSIS 31,43-48 D 70.

THIS ARTICLE DRAWS A PARALLEL BETWEEN RYLE'S RE-PLOTTING OF THE LOGICAL GEOGRAPHY OF THE CONCEPT OF "MIND" AND A SIMILAR RE-PLOTTING BY PHILLIPS OF THE CONCEPT OF "GOD". THE MOVE IS, IN BOTH CASES, FROM THE SUBSTANTIAL TO THE ADVERBIAL. CHARGES OF REDUCTIONISM ARE COUNTERED, THOUGH SOME REMAINING DIFFICULTIES ARE MENTIONED AND NO ATTEMPT IS MADE TO DENY THE UN-ORTHODOX NATURE OF PHILLIPS' ACCOUNT OF CHRISTIANITY.

BRUNTON, J A. THE ABSOLUTE EXISTENCE OF UNTHINKING THINGS. PHIL  
45,267-280 D 70.

WE HAVE A TENDENCY TO SHRUG OFF BERKELEY'S SUGGESTION, THAT 'THE ABSOLUTE EXISTENCE OF UNTHINKING THINGS' ARE MEANINGLESS, SELF-CONTRADICTIONARY WORDS, AS A MUDDLE. HAS HE NOT CONFUSED THE LOGICAL INSIGHT, THAT IT IS IMPOSSIBLE TO HIVE OFF THINGS-IN-THEMSELVES FROM OUR MODES OF CLASSIFICATION AND DESCRIPTION, WITH THE EMPIRICAL FALSEHOOD, THAT WE CAN NEVER REFER INTELLIGIBLY TO THINGS EXISTING AT A TIME WHEN NO ONE, (NOT EVEN GOD AS A MATTER OF NECESSITY) MAY BE AWARE OF THEM? THIS ARTICLE EXPLORES SOME RESIDUAL DISCOMFORTS AFTER THIS QUICK WAY WITH BERKELEY. WHILST ALMOST CONVINCED BY THE ABOVE, THE AUTHOR REMAINS A LITTLE QUEASY OVER THE ONTOLOGICAL STATUS OF THINGS WHICH 'EX HYPOTHESIS' CANNOT DISCRIMINATE THEMSELVES AND ARE NOT AT THE STIPULATED TIME THE OBJECTS OF ANYONE'S DISCRIMINATION. IN SHORT, HE THINKS HE SEES A GENUINE 'KANTIAN' LIMIT TO HUMAN THOUGHT, WHERE OTHERS WOULD SEE JUST A MUDDLE.

BRUNTON, J A. THE LOGIC OF GOD'S NECESSARY EXISTENCE. INT PHIL QUART  
10,276-290 JE 70.

THE MAIN PART OF THIS ARTICLE SUGGESTS THE VIEW THAT, WHILE FORMAL LOGICAL SYSTEMS NEED PAY NO ATTENTION TO SPATIO-TEMPORAL RESTRICTIONS ON INTELLIGIBILITY, ONTOLOGICALLY DIFFICULTIES ARE RAISED BY IGNORING SUCH RESTRICTIONS. NOTIONS OF REFERENCE AND INDICATION IN RELATION TO SPATIO-TEMPORAL COMPATIBILITIES AND INCOMPATIBILITIES ARE BOUND UP WITH THE FOUNDATIONS OF LOGIC. THIS RESULTS IN A SERIOUS DIFFICULTY WHEN WE TRY TO DISTINGUISH BETWEEN THE CONCEPT OF GOD AND HIS REALITY OR EXISTENCE.

BUCHANAN, JAMES M. EQUALITY AS FACT AND NORM. ETHICS 81,228-240 AP 71.

ECONOMISTS USE MODELS EMBODYING ASSUMPTIONS ABOUT EQUALITY. THEY EMPLOY TWO ATTRIBUTES: PREFERENCES AND CAPACITIES. VISIONS OF SOCIAL PROCESS AS WELL AS IDEAS ABOUT REFORM DEPEND ON THE ATTRIBUTE OF EQUALITY SELECTED AS EMPIRICALLY DESCRIPTIVE. THE INDIVIDUALIST'S MODEL EMBODIES EQUALITY IN CAPACITIES AND DIFFERENCES IN PREFERENCES WHILE THE COLLECTIVIST'S MODEL EMBODIES EQUALITY IN PREFERENCES AND DIFFERENCES IN CAPACITIES.

BUCHDAHL, GERD. INDUCTIVIST VERSUS DEDUCTIVIST APPROACHES IN THE PHILOSOPHY OF SCIENCE AS ILLUSTRATED BY SOME CONTROVERSIES BETWEEN WHEWELL AND MILL. MONIST 55,343-367 JL 71.

WHEWELL'S CRITERION OF HYPOTHESES IS 'FITTING THE DATA' PLUS CONSILIENCE AND SIMPLIFICATION. MILL DEMANDS ADDITIONAL PROOF FOR INDUCTIVE CONCLUSIONS. BOTH HOWEVER INVOKE SIMILAR EXTRA ASSUMPTIONS. WHEWELL: THE NECESSITARIAN ASPECT OF 'IDEAS'; MILL: DISTINCTION BETWEEN FALLIBILITY AND VALIDITY OF INDUCTION, WHICH INVOLVES THE ASSUMPTION OF OBJECTIVE NATURAL CONNECTIONS, GUARANTEEING ALSO THE LAWLKENESS OF SCIENTIFIC LAWS.



BUCKLEY, MICHAEL J. THE CATHOLIC UNIVERSITY AS PLURALISTIC FORUM. THOUGHT 46,200-212 SUM 71.

THE CATHOLIC UNIVERSITY AS A "CUSTODIAL" INSTITUTION -- ONE IN WHICH THE FACULTY, THE CURRICULA, THE DISCIPLINE, AND THE ORIENTATION WERE DICTATED BY A DEFENSE OF ORTHODOX DOCTRINE -- IS GIVING WAY TO A PLURALISTIC FORUM, AN ORDER OF DISCUSSION IN WHICH ANY SERIOUS POSITION OR TRADITION MUST BE WELCOMED. THE CHURCH SHOULD SPONSER SUCH INSTITUTIONS OF UNHAMPERED INQUIRY AS THE MATRIX NECESSARY FOR A THEOLOGY. THE NEW UNIVERSITY IS CATHOLIC THROUGH (1) THE COMMUNITY OUT OF WHICH IT COMES; (2) THE FINALIZING INQUIRIES WHICH IT ENTERTAINS; (3) THE SPIRIT BY WHICH IT IS INFORMED; (4) THE ENERGETIC PRESENCE OF CATHOLIC TRADITION AND REFLECTION AS ONE OF ITS MOST SALIENT COMPONENTS.

BUDD, M J. MATERIALISM AND IMMATERIALISM. PROC ARIS SOC 70,181-196 1969-1970.

BUDGE, EDWIN S. BIBLIOGRAPHY OF THE WRITINGS OF JACOB LOEWENBERG. J HIST PHIL 8,431-466 D 70.

THE BIBLIOGRAPHY LISTS THE SIXTY-TWO PUBLISHED BOOKS, ESSAYS AND ARTICLES (EXCLUSIVE OF BOOK REVIEWS) OF JACOB LOEWENBERG (1882-1969), STUDENT OF ROYCE AND SANTAYANA AT HARVARD, PAST PRESIDENT OF THE AMERICAN PHILOSOPHICAL ASSOCIATION, AND FOR THIRTY-FIVE YEARS PROFESSOR OF PHILOSOPHY AT THE UNIVERSITY OF CALIFORNIA, BERKELEY. PROFESSOR LOEWENBERG'S BREADTH OF INTEREST IS REFLECTED IN THE WIDE RANGE OF TOPICS TREATED. HIS SPECIAL RESEARCH INTO HEGEL AND ROYCE IS PARTICULARLY REPRESENTED AS IS HIS OWN PHILOSOPHICAL POSITION WHICH HE MOST RECENTLY TERMED "DIALECTICAL PLURALISM."

BUECHEL, WOLFGANG. ZU ZWEI FRAGEN DER ANALYTISCHEN WISSENSCHAFTSTHEORIE. THEOL PHIL 45,562-567 1970 (P.I.D.G.).

BUECHEL, WOLFGANG. ZUR "PROTOPHYSIK" VON RAUM UND ZEIT. PHIL NATUR 12,261-281 1970 (P.I.D.G.).

BUGARIU, VICU AND NADIN, MIHAI. COLLAGE ET METAPHORE. REV ESTH 23,131-139 AP-JE 70.

BUHR, MANFRED. A CRITIQUE OF ERNST BLOCH'S PHILOSOPHY OF HOPE. PHIL TODAY 14,259-271 WINT 70.

BUKOWSKI, THOMAS P. AN EARLY DATING FOR AQUINAS' 'DE AETERNITATE MUNDI'. GREGORIANUM 51,277-304 1970.

BULL, R A. AN APPROACH TO TENSE LOGIC. THEORIA 36,282-300 1970.

BUNGE, MARIO. IS SCIENTIFIC METAPHYSICS POSSIBLE? J PHIL 68,507-520 2 S 71.

AN EXACT (I.E., LOGICAL OR MATHEMATICAL) THEORY IS SAID TO BE METAPHYSICAL IF IT CONCERNS GENERAL TRAITS OF THE WORLD. IF A THEORY IN EXACT METAPHYSICS IS CONSONANT WITH SCIENCE, IT IS DECLARED TO BELONG TO SCIENTIFIC METAPHYSICS. THREE THEORIES IN SCIENTIFIC METAPHYSICS ARE PRESENTED: (A) ASSEMBLY THEORY, WHICH IS AN OUTCOME OF A CERTAIN ONTOLOGICAL INTERPRETATION OF THE ALGEBRAIC THEORY OF RINGS; (B) THE THEORY OF CAUSAL SEQUENTIAL SYSTEMS, WHICH IS AN INTERPRETATION OF AUTOMATA THEORY; AND (C) A THEORY OF THE EMERGENCE OF NOVELTY AS THE RESULT OF EITHER ANALYSIS OR SYNTHESIS. THE PROBLEM OF THE TESTABILITY OF SCIENTIFIC METAPHYSICS IS BRIEFLY DISCUSSED.



BUNTING, I A. SARTRE ON IMAGINATION. PHIL STUD IRELAND 19,236-253 1970.

BUNZEL, JOHN H. STUDENT PARTICIPATION: NO. HUMANIST 30,32 S=0 70.

BURGE, EVAN L. THE IDEAS AS AITIAI IN THE PHAEDO. PHRONESIS 26,1-13 1971.

THE DISCUSSION OF AITIA 'CAUSATION' IN PHAEDO 96FF. DOES NOT IMPLY EITHER THAT THE IDEAS ARE CAUSAL AGENTS OR THAT PLATO'S STATEMENT OF A "SIMPLE-MINDED BUT SAFE" AITIA IS A TAUTOLOGY. OBSERVATION ASSURES US, AT MOST, OF CONSTANT CONJUNCTIONS BUT NOT OF THE NECESSITY INTRINSIC TO CAUSATION. THIS DEPENDS ON INVARIANT RELATIONS ('ENTAILMENT' AND INCOMPATIBILITY) BETWEEN THE IDEAS. PLATO MAKES CLEAR THAT JUDGMENTS OF CAUSATION, LIKE ETHICAL JUDGMENTS, MUST BE FOUNDED ON MORE THAN SENSE-EXPERIENCE IF A CLAIM TO INDUBITABLE KNOWLEDGE IS TO BE MADE GOOD.

BURKE, RICHARD. "WORK" AND "PLAY". ETHICS 82,33-47 O 71.

A DIALECTICAL ANALYSIS OF THE CONCEPTS 'PLAY' AND 'WORK', STARTING FROM 10 DIFFERENT USES OF EACH TERM IN ENGLISH USAGE, AND DEVELOPING A CORE MEANING FOR EACH. THESE TWO CORE MEANINGS TURN OUT NOT TO BE ANTONYMS; EACH DESCRIBES A FORM OF BEHAVIOR ACCOMPANIED BY AN ATTITUDE, AND CERTAIN ACTIVITIES COMBINE BOTH BEHAVIORS AND BOTH ATTITUDES. THE COMBINATION OF FREEDOM AND DISCIPLINE IN THESE ACTIVITIES ACCOUNTS FOR THEIR SATISFYING QUALITY, AND POINTS TO THEIR IMPORTANCE FOR ETHICS, AESTHETICS, AND POLITICAL THEORY.

BURNEYAT, M F. THE MATERIAL AND SOURCES OF PLATO'S DREAM. PHRONESIS 15,101-122 1970.

THE DREAM IN THE THEAETETUS DEVELOPS A PROBLEM ABOUT DEFINITION IN PLATO'S OWN THOUGHT AND DOES NOT DERIVE FROM ANTISTHENES OR ANOTHER PHILOSOPHER. ARGUED FOR BY A CLOSE EXAMINATION OF THE LANGUAGE AND THOUGHT OF THE PASSAGE AND THE EVIDENCE FOR ANTISTHENES.

BURSTEIN, NORMAN. STRAWSON ON THE CONCEPT OF A PERSON. MIND 80,449-452 JL 71.

STRAWSON'S CONCEPTION OF A PERSON SEEMS TO INVOLVE A SELF-CONTRADICTION. ON THE ONE HAND HE CLAIMS THAT THE CONCEPT OF A PERSON IS PRIMITIVE, THAT PHYSICAL ATTRIBUTES ARE ASCRIBABLE TO THE PERSON HIMSELF, ON THE OTHER HAND HE CLAIMS THAT IT IS A CONCEPTUAL TRUTH THAT A PERSON POSSESSES A MATERIAL BODY, THAT PHYSICAL ATTRIBUTES ARE ASCRIBABLE TO THAT MATERIAL BODY. BUT THEN 180=LB. JOHN SMITH WOULD WEIGH 360LB: 180 LB. OF PERSON PLUS 180LB. OF MATERIAL BODY. PERHAPS STRAWSON SHOULD SAY THAT A PERSON'S BODY, LIKE HIS MIND (BUT UNLIKE A CORPSE) IS NOT A 'BASIC PARTICULAR'.

BURTT, EDWIN A. THE PHILOSOPHY OF MAN AS ALL-EMBRACING PHILOSOPHY. PHIL FORUM (BOSTON) 2,159-171 WINT 70-71.

HOW CAN PHILOSOPHY RECOVER A COMPREHENSIVE VIEW OF LIFE AND THE UNIVERSE WITHOUT FALLING INTO THE ERRORS OF ANCIENT AND MEDIAEVAL METAPHYSICS? A 'PHILOSOPHY OF MAN' IS PROPOSED AS CAPABLE OF FILLING THIS ROLE. THE AUTHOR CONTENDS THAT THE HISTORY OF WESTERN PHILOSOPHY SHOWS A DEFINITE TREND IN THAT DIRECTION AND THAT ALL BRANCHES OF THOUGHT CAN FIND THEIR APPROPRIATE PLACE WITHIN A PHILOSOPHY OF MAN. EVEN ANALYTIC PHILOSOPHY, WISELY UNDERSTOOD, IS AN EXCELLENT EXAMPLE OF SUCH A CONCEPTION OF PHILOSOPHY.

BUSCH, THOMAS. CONSCIOUSNESS AND TRANSCENDENTAL PHILOSOPHY. PHIL TODAY 14,299-304 WINT 70.

BUTTERS, RONALD R. DIALECT VARIANTS AND LINGUISTIC DEVIANCE. FOUND LANG 7,239-256 MY 71.

AMONG THE TYPES OF STRINGS WHICH ARE TECHNICALLY UNGRAMMATICAL BUT FULLY INTELLIGIBLE, DIALECT VARIANTS FORM A SPECIAL CLASS. THEY CAN BE VIEWED AS GENERATED BY ALTERNATE TRANSFORMATIONS WITHIN THE GRAMMAR; THE MEANS BY WHICH THEY ARE INTERPRETED IS THEREFORE IDENTICAL WITH THE MEANS BY WHICH INTERPRETATIONS ARE ASSIGNED TO WELL-FORMED STRINGS. SUCH LANGUAGE-SPECIFIC RULES THUS DIFFER FROM THE UNIVERSAL PROCEDURES BY WHICH OTHER TYPES OF STRINGS ARE APPARENTLY DERIVED.

BUYTENDIJK, F J J. NAAR EEN EXISTENTIELE VERKLARING VAN DE DOORLEEFDE DWANG. TIJDSCHR FILOSOF 32,565-608 D 70.

APRES AVOIR CIRCONSCRIPT SON SUJET, L'AUTEUR, EN S'INSPIRANT DES TRAVAUX DE ERWIN STRAUSS, AFFRONTÉ LES DOCTRINES PSYCHANALYTIQUES CONCERNANT LES ÉTATS OBSESSIONNELLES. IL SE LIVRE EN PARTICULIER À UNE CRITIQUE DU CONCEPT DE LIBIDO ORALE ET ANALE. INDÉPENDamment DES CONCEPTIONS FREUDIENNES IL ENTREPREND ENSUITE UN EXAMEN DE LA RELATION ENTRE LIBERTÉ ET OBSESSION DANS LA RÉALISATION DE L'EXISTENCE. PLUS PARTICULIÈREMENT IL EXAMINE L'IMAGE DE L'ATTIRANCE DE L'ABÎME COMME OBSESSION ABSOLUE. ET IL S'EFFORCE DE DÉLIMITER ENSUITE LES LIMITES DE LA LIBERTÉ PAR RAPPORT À LA DISPOSITION À L'OBSESSION VECUE. L'ÉTUDE SE CONCENTRE ENSUITE SUR LE SUJET DE L'OBSESSION ET DE LA QUASI-OBSESSION DANS LA VIE NORMALE. À CE PROPOS IL EXAMINE SUCCESSIVEMENT LES EXPÉRIENCES OBSESSIONNELLES QUI PEUVENT ÊTRE VECUES D'UNE MANIÈRE PLUS OU MOINS QUOTIDIENNE: REPRÉSENTATIONS ET PENSÉES OBSEDANTES EN ÉTAT D'INSOMNIE; L'ÉTRANGÈRE VECUE COMME OBSEDANTE; L'ÉTAT DE TROUBLE CARACTÉRISTIQUE À LA SITUATION DU SEUIL COMME OBSESSION VECUE; JE DOIS FAIRE CE QUE JE NE VEUX PAS FAIRE; À PROPOS DE CERTAINS GESTES SUPERSTITIEUX COMME MANIFESTATION D'UNE ANGOISSE PASSAGÈRE; 'QUELQUE CHOSE M'AGACE'; 'CE QUE J'AI FAIT ME TOURMENTE'.

CADWALLADER, EVA H. WORLDS WITHOUT GOOD OR YELLOW. J VALUE INQ 5,161-173 SUM 71.

THIS PAPER REPRESENTS A THOUGHT EXPERIMENT UNDERTAKEN WITH A VIEW TOWARDS CONCEPTUALIZING WHAT IT WOULD BE LIKE TO "DROP" FIRST YELLOW, AND THEN GOOD, OUT OF THE UNIVERSE. THE THESIS IS DEFENDED THAT RADICALLY DIFFERENT TYPES OF CHANGES IN OUR ACTUAL WORLD WOULD HAVE TO BE MADE IN ORDER TO CREATE THE YELLOWLESS AS OPPOSED TO THE GOODLESS POSSIBLE WORLDS. (TWO FUNDAMENTALLY DIFFERENT SENSES OF 'GOOD' ARE DISTINGUISHED AND DEALT WITH FOR THIS PURPOSE.) THIS ENTERPRISE WAS INSPIRED BY AN EFFORT TO TAKE A NEW APPROACH TOWARDS UNDERSTANDING WHAT G.E. MOORE'S FAMOUS CLAIM THAT "GOOD IS LIKE YELLOW" IN BEING SIMPLE AND UNANALYZABLE MIGHT COME TO. IT MAY BE REGARDED AS A PROLEGOMENON TO QUESTIONS CLUSTERING ABOUT THE ISSUE: WHAT IS 'SIMPLICITY' IN THIS CONTEXT? IS IT, E.G., ONTOLOGICAL? PHENOMENOLOGICAL? LOGICAL? EPISTEMOLOGICAL?

CAHNMAN, WERNER J. TOENNIES UND DURKHEIM: EINE DOKUMENTARISCHE GEGENÜBERSTELLUNG. ARCH RECHTS SOZ 56,189-208 1970 (P.I.O.G.).

CAIRD, ALFRED P AND MAURER, ARMAND A. THE ROLE OF INFINITY IN THE THOUGHT OF FRANCIS OF MEYRONNES. MED STUD 33,200-227 1971.

THIS ARTICLE IS A STUDY OF FRANCIS OF MEYRONNES' NOTION OF INFINITY AND ITS ROLE IN HIS PHILOSOPHY AND THEOLOGY. INFINITY IS SHOWN TO BE A POSITIVE PERCEPTION OF GOD, AND ITS PRIORITY TO THE OTHER DIVINE MODES OF BEING IS ESTABLISHED. MEYRONNES' PROOF OF THE EXISTENCE OF INFINITE BEING IS ESTABLISHED. MEYRONNES' PROOF OF THE

EXISTENCE OF INFINITE BEING IS ANALYZED. HE IS SHOWN TO BE A FOLLOWER OF DUNS SCOTUS, BUT ALSO AN ORIGINAL THINKER.

CALDER, RITCHIE. THE USES AND MISUSES OF TECHNOLOGY. HUMANIST 30,14-20 N-D 70.

CALIFANO, JOSEPH J. BERGSON'S CONCEPT OF MOTION. THOMIST 34,555-567 O 70.

CAMAGNA, MARIANGELA RAAHAUGE. JULIAN MARIAS: AMERICA E INDIA. FILOSOFIA 22,401-426 O 71.

CAMINERO, NEMESIO GONZALEZ. LAS CUESTIONES ACTUALES EN LA FILOSOFIA DE SCIACCA. REV FILOSOF (MEXICO) 4,220-231 MY-AG 71.

CAMP, JOSEPH L. PLANTIGA ON DE DICTO AND DE RE. NOUS 5,215-226 MY 71.

CAMPBELL, HARRY M. RELIGION AS ILLUSION IN THE THOUGHT OF SANTAYANA. THOMIST 34,533-554 O 70.

SANTAYANA USUALLY REJECTED THE IDEA OF ANY KIND OF GOD BEYOND MAN; HE CALLED HIMSELF THE ONLY REAL MATERIALIST OF HIS DAY. HE REFERRED TO CHRISTIANITY AS A FABLE, BUT HE CONSIDERED IT TO BE FULL OF MEANING IF TAKEN AS SUCH. HE OBJECTED TO MODERNIST ATTACKS ON THE TRADITIONAL LANGUAGE OF RELIGION, WHICH HE WISHED TO RETAIN FOR ITS EMOTIVE FORCE AND TO INTERPRET AS BEAUTIFUL FICTIONS OR ILLUSIONS. SUCH AN APPROACH TO RELIGION AS SELF-CONSCIOUS ILLUSION HE CONSIDERED TO BE MORE TRULY "SPIRITUAL" THAN THE ATTITUDE OF THE BELIEVER, EVEN IF THE BELIEVER'S VIEWPOINT WAS FAR MORE SOPHISTICATED THAN THAT OF THE FUNDAMENTALIST.

CAMTO, FREDERICO AND GOOD, PAUL. BIBLIOGRAPHIE DES WERKES VON MAURICE MERLEAU-PONTY. PHIL JARH 77,434-443 1970 (P.I.D.G.).

CANAS, JOSE MARIN. MI CUARTO A ESPADAS. REV FILOSOF (COSTA RICA) 8,55-70 JA-JE 71.

CANDLISH, STEWART. PHYSIOLOGICAL DISCOVERIES: CRITERIA OR SYMPTOMS. ANALYSIS 31,162-165 AP 71.

I EXAMINE AND REJECT WITH A COUNTER-EXAMPLE AN ARGUMENT USED BY BAIER AND BY MALCOLM TO SHOW THAT PHYSIOLOGICAL STATES CANNOT BE CRITERIA FOR PSYCHOLOGICAL STATES. THE COUNTER-EXAMPLE IS PROVED NOT TO DIFFER SIGNIFICANTLY FROM THEIR EXAMPLES; IT IS FURTHER SHOWN THAT THEIR ARGUMENT DEPENDS ON A TOO-CAVALIER USE OF THE NOTIONS OF CRITERION, SYMPTOM AND LOGICAL POSSIBILITY.

CANDLISH, STEWART. THE INEXPLICABILITY OF IDENTITY. AUSTL J PHIL 49,23-37 MY 71.

THE AUTHOR GIVES FORMAL EXPRESSION TO THE PRINCIPLES OF INDISCERNIBILITY OF IDENTICALS AND IDENTITY OF INDISCERNIBLES AND CONSIDERS FOUR ACCOUNTS OF THESE FORMULAE. TWO OF THE THREE SIGNIFICANT ACCOUNTS ESSENTIALLY REGARD THE PRINCIPLES AS SCHEMES FOR ANALYSIS OF IDENTITY STATEMENTS WHILE THE THIRD REGARDS THEM AS STATEMENTS OF NECESSARY AND SUFFICIENT CONDITIONS FOR THEIR TRUTH. THE AUTHOR ARGUES THAT NUMERICAL IDENTITY CLAIMS CAN NEVER BE ANALYSED AWAY; THAT NO NON-CIRCULAR SUFFICIENT CONDITION CAN BE FORMULATED; AND THAT THE ATTEMPT TO FRAME A NECESSARY CONDITION RESULTS EITHER IN INCOHERENCE OR IN THE IMPOSING OF IMPOSSIBLY STRONG DEMANDS. THE CONCLUSION IS THAT WE DO NOT FULLY UNDERSTAND THESE INTUITIVELY CONVINCING ACCOUNTS OF IDENTITY.

CANTISTA, MARIA JOSE. REFLEXAO SOBRE A ONTOLOGIA DE MERLEAU-PONTY. REV  
PORT FILOSOF 27,289-299 JL-S 71.

CANTOR, G N. HENRY BROUGHAM AND THE SCOTTISH METHODOLOGICAL TRADITION.  
STUD HIST PHIL SCI 2,69-89 MY 71.

BROUGHAM'S REJECTION OF HYPOTHESES IS RELATED TO THOMAS REID'S  
DEMAND FOR 'TRUE CAUSES'. THIS FORMS PART OF AN 'ANTI-CONJECTURAL'  
TRADITION WHICH EXPLAINS THE REJECTION OF ETHEREAL FLUIDS BY MANY  
SCOTTISH NATURAL AND MORAL PHILOSOPHERS. FINALLY, BROUGHAM'S  
ATTACKS ON THOMAS YOUNG (CONCERNING THE WAVE THEORY OF LIGHT) ARE  
ATTRIBUTED TO BROUGHAM'S DEFENSE OF HIS METHODOLOGY AND HIS  
INTERPRETATION OF NEWTON.

CANTY, JOHN THOMAS AND KUNG, GUIDO. SUBSTITUTIONAL QUANTIFICATION AND  
LESNIEWSKIAN QUANTIFIERS. THEORIA 36,165-182 1970.

VARIOUS THESES IN LESNIEWSKI'S SYSTEM OF ONTOLOGY ARE CONSIDERED AND  
IT IS SHOWN THAT LESNIEWSKIAN QUANTIFICATION CAN NEITHER BE  
REFERENTIAL NOR SUBSTITUTIONAL IN THE USUAL SENSE. THE RANGE OF THE  
QUANTIFIERS IS NEITHER IDENTICAL WITH THE UNIVERSE OF DISCOURSE NOR  
WITH THE DOMAIN OF INSCRIPTIONS, BUT CONSISTS OF ALL POSSIBLE  
EXTENSIONS. SINCE THESE EXTENSIONS ARE NOT NAMED OR REFERRED TO,  
BUT ONLY QUANTIFIED OVER, LESNIEWSKI'S SYSTEM IS NOMINALISTIC IN A  
VERY SPECIAL SENSE.

CANTY, JOHN THOMAS. ELEMENTARY LOGIC WITHOUT REFERENTIAL QUANTIFICATION.  
NOTRE DAME J FORM LOG 12,441-446 O 71.

A THEORY T IS PRESENTED WHOSE SEMANTICS ALLOWS INTERPRETATIONS OF T  
BASED ON THE EMPTY DOMAIN. THE THEORY IS SHOWN TO RETAIN ALL THE  
PRINCIPLES OF CLASSICAL QUANTIFICATION EVEN IN THE PRESENCE OF SUCH  
SEMANTICS. IT IS SHOWN THAT THE THEORY CONTAINS THE SECOND ORDER  
MONADIC PREDICATE CALCULUS WITH IDENTITY. IN PARTICULAR,  
QUANTIFICATION WITH RESPECT TO INDIVIDUALS IN THE LATTER SYSTEM  
APPEARS AS RESTRICTED QUANTIFICATION IN T.

CAPALDI, NICHOLAS. HUME'S PHILOSOPHY OF RELIGION: GOD WITHOUT ETHICS.  
INT J PHIL RELIG 1,233-240 WINT 70.

I ESTABLISH THE FOLLOWING SIX THESES: 1) HUME NEVER DENIED THE  
EXISTENCE OF GOD. 2) HE REJECTED THE ONTOLOGICAL ARGUMENT. 3) HE  
ACCEPTED THE EXISTENCE OF GOD AND THE ARGUMENT FROM DESIGN. 4) GOD  
EXISTS, BUT HIS PROPERTIES ARE UNKNOWN TO US. 5) MORALITY IS  
INDEPENDENT OF RELIGION (BUT NOT OF GOD). 6) NO ONE OF THE  
CHARACTERS BUT EVERY ONE OF THEM IN THE DIALOGUES SPEAKS FOR HUME.  
THE MESSAGE: MORALITY IS INDEPENDENT OF RELIGION. A TEXTUAL ANALYSIS  
SHOWS THAT HUME ALWAYS MAINTAINED THE SAME POSITION FROM THE  
TREATISE TO THE DIALOGUES.

CAPEK, MILIC. PROFESSOR BLANSHARD ON KIERKEGAARD. MOD SCH 48,44-53 N  
70.

THE ARTICLE DEALS WITH PROFESSOR BLANSHARD'S CRITICISM OF  
KIERKEGAARD. THE AUTHOR AGREES LARGELY WITH BLANSHARD'S REJECTION  
OF KIERKEGAARD IRRATIONALISM, BUT HE POINTS OUT THAT A)  
KIERKEGAARD'S THOUGHT CANNOT BE PROPERLY UNDERSTOOD WITHOUT ITS  
INTELLECTUAL ANCESTRY WHICH INCLUDES THE POST-KANTIAN GERMAN  
IDEALISM, LUTHER, AND THE THEOLOGICAL VIEWS OF SCOTUS AND OCKHAM; B)  
THAT KIERKEGAARD'S IDEA OF GOD "BEYOND GOOD AND EVIL" IS STRIKINGLY  
SIMILAR TO THAT OF DETERMINISTIC MONISM, IN PARTICULAR THAT OF  
SPINOZA, WHICH BLANSHARD WHOLE-HEARTEDLY ACCEPTS; C) THAT IN  
CRITICIZING KIERKEGAARD BLANSHARD UNWITTINGLY CRITICIZES HIMSELF AND  
D), FINALLY, THAT BESIDES KIERKEGAARD'S ETHICAL IRRATIONALISM THERE  
ARE SOME OTHER ELEMENTS IN HIS THOUGHT WHICH REPRESENT VALID  
METAPHYSICAL INSIGHTS, NO MATTER HOW CONFUSED AND FRAGMENTARY THEY



ARE. THEY ARE, IN PARTICULAR, KIERKEGAARD'S EMPHASIS ON THE IRREDUCIBILITY AND UNIQUENESS OF INDIVIDUALS WITH WHICH BLANSHARD AGREES AND THE EMPHASIS ON THE REALITY OF BECOMING WHICH HAS NO PLACE WHATSOEVER IN B. THOUGHT.

CAPPELLETTI, VINCENZO. DIE LEBENSFORSCHUNG AUS WISSENSCHAFTSHISTORISCHER SICHT. PHIL NATUR 12,199-213 1970 (P.I.D.G.).

CAPURRO, R. FILOSOFIA EXISTENCIAL Y DIALOGICA CRISTIANA. STROMATA 26,389-425 JL=D 70.

LA TESIS DE J.C. SCANNONE "SEIN UND INKARNATION" PRESENTA UNA INTERPRETACION ONTOLOGICA DE LA FILOSOFIA DE M.BLONDEL. LA DIALECTICA BLONDELIANA ES RELEIDA COMO "DIA-LOGICA", MOSTRANDO EL CARACTER LIBRE Y ABISAL DE LA ACCION, QUE ES EL LUGAR DONDE SE ENCARNA (LOGOS) FACTICAMENTE LA INTERPELACION MUTUA DE LAS LIBERTADES (DIA). LA FILOSOFIA DE LA ACCION ES UNA FILOSOFIA DEL SER, PERO A DIFERENCIA DE HEIDEGGER, BLONDEL DESTACA MAS LA PERSONA (AUNQUE TENIENDO EN CUENTA SU SENTIDO ANALOGICO, PUES NO SE TRATA DE LA VUELTA A UNA METAFISICA PRE-HEIDEGGERIANA).

CAPURRO, R. LA PREGUNTA HERMENEUTICA POR EL CRITERIO DEL SENTIDO DEL LENGUAJE. STROMATA 27,61-103 JA-MR 71.

TANTO LA FILOSOFIA TRADICIONAL (METAFISICA) COMO LA ANALITICA, Y TAMBIEN LA PRAXIS CRITICA, BUSCAN UN CRITERIO QUE INDIQUE EL SENTIDO DEL LENGUAJE, I.E. DEL SER Y DE LA ACCION. HEIDEGGER RADICALIZA DICHS INTENTOS UBICANDO LA PREGUNTA EN SU ORIGEN. ESTE SE DEJA TEMATIZAR EN EL "DIALOGO" (COMO LO SEÑALA LEVINAS), DONDE EL (LOGOS) TEMPORAL E HISTORICO SE ABRE, EVENTUALMENTE, A LA DIFERENCIA ("DIA"). EL ACONTECER DE LA COINCIDENCIA DIFERENCIANTE (DIA-LOGICA) ES EL CRITERIO (HERMENEUTICO) DEL SENTIDO DEL LENGUAJE.

CAPUTO, JOHN D. HEIDEGGER'S ORIGINAL ETHICS. NEW SCHOLAS 45,127-138 WINT 71.

AFTER DEMONSTRATING THAT THE CHARGES OF "ETHICAL EGOISM" AND "MORAL PERMISSIVENESS" OFTEN LEVELLED AGAINST HEIDEGGER ARE BASED UPON A MISUNDERSTANDING OF THE LEVEL ON WHICH HEIDEGGER CONDUCTS HIS THOUGHT, VIZ., THAT OF ONTOLOGY, THE AUTHOR EXPLORES THE UNIQUE AND POSITIVE MEANING HEIDEGGER ATTACHES TO THE PHRASE "ORIGINAL ETHICS."

CAPUTO, JOHN D. THE ROSE IS WITHOUT WHY: THE LATER HEIDEGGER. PHIL TODAY 15,3-15 SPR 71.

THE AUTHOR SETS OUT TO RECONCILE, WITHOUT DISSIPATING THE DIFFERENCES BETWEEN, HEIDEGGER'S EARLY VIEW OF 'QUESTIONING' (AND SO ALSO OF FREEDOM) AND HIS LATER VIEW. THIS IS DONE BY A STUDY OF THE MYSTICAL SENSE OF THE 'ROSE' IN ANGELUS SILESII'S "DIE CHERUBINISCHE WANDERSMANN." IN "DER SATZ VOM GRUND" HEIDEGGER SAYS THAT DASEIN MUST BE LIKE SILESII'S ROSE, "WITHOUT WHY."

CARDONA, GEORGE. SOME PRINCIPLES OF PANINI'S GRAMMAR. J INDIAN PHIL 1,40-74 O 70.

CARGILE, JAMES T. ON NEAR KNOWLEDGE. ANALYSIS 31,145-152 AP 71.

CARGILE, JAMES. ON GOODMAN'S RIDDLE OF INDUCTION. RATIO 12,144-147 D 70.

CARMICHAEL, PETER A. COLLINGWOOD AND ART MEDIA. SW J PHIL 2,37-42 SPR-SUM 71.

IN "ART AND PHILOSOPHY", EDITED BY SIDNEY HOOK, A CHAPTER BY JOHN HOSPER DISPUTES THE EXPRESSIONIST ACCOUNT OF ART GIVEN BY R.G. COLLINGWOOD, SAYING THAT COLLINGWOOD DOES NOT ACCOUNT FOR



TRANSLATION FROM MIND TO MEDIA AND ARGUING THAT ART IS A COMBINATION OF ELEMENTS OF THE MEDIUM. THE PRESENT ARTICLE CITES COLLINGWOOD AT LENGTH TO THE CONTRARY AND ARGUES, WITH EXAMPLES FROM OTHER SOURCES, THAT THE MEDIUM MAY BE ONLY A VEHICLE AND THE GENIUS OF A WORK MAY BE INDEPENDENT OF IT.

CARMODY, JOHN. PLATO'S RELIGIOUS HORIZON. PHIL TODAY 15,52-68 SPR 71.

THIS ARTICLE STUDIES THE EXPERIENCES AND INSIGHTS WHICH LIKELY GROUNDED PLATO'S VIEW OF GOD, STATE RELIGION, THE THEOPHANOUS COSMOS, ETC. IT FINDS AN INNER SEARCH FOR PSYCHIC ORDER AT THE SUBJECTIVE POLE AND A BREAKTHROUGH TO TRANSCENDENT DEITY AT THE OBJECTIVE POLE. IT CONCLUDES THAT THIS SEARCH AND BREAKTHROUGH EXPLAINS BOTH PHILOSOPHY'S RULE OF RELIGION AND RELIGION'S MANY RIGHTS' IN THE PLATONIC STATE.

CARNEY, JAMES D. THE COMPATIBILITY OF THE IDENTITY THEORY WITH DUALISM. MIND 80,136-140 JA 71.

CARPIO, ADOLFO P. LA 'VERDAD' EN LA SITUACION ACTUAL DE LA FILOSOFIA. CUAD FILOSOF 9,7-13 JA-JE 70.

CARR, DAVID. HUSSERL'S PROBLEMATIC CONCEPT OF THE LIFE-WORLD. AMER PHIL QUART 7,331-339 1970.

HUSSERL'S NOTION OF THE LIFE-WORLD, DEVELOPED IN HIS LATEST WRITINGS, HAS INSPIRED MANY ORIGINAL CONTRIBUTIONS TO PHENOMENOLOGY SINCE HIS DEATH; NOTABLY IN THE WORKS OF MAURICE MERLEAU-PONTY AND ALFRED SCHUTZ. WITHOUT ATTEMPTING TO CRITICIZE THESE LATER DEVELOPMENTS, THIS ESSAY EXAMINES HUSSERL'S OWN CONCEPTION, PRIMARILY AS PRESENTED IN 'THE CRISIS OF EUROPEAN SCIENCES', AND FINDS THAT IT ASSEMBLES UNDER ONE TITLE A NUMBER OF DISPARATE AND IN SOME SENSES EVEN INCOMPATIBLE CONCEPTS. THE ARTICLE ATTEMPTS TO SORT OUT THESE WORLD-CONCEPTS (E.G., THE PRE-SCIENTIFIC, THE PRE-PREDICATIVE, THE PRE-THEORETICAL OR PRACTICAL, THE CULTURAL) AND TO EXPLAIN WHY HUSSERL WAS LED TO ASSOCIATE THEM UNDER ONE HEADING. WHILE HUSSERL IS ACCUSED OF USING HIS TERM IN A CONFUSING WAY, IT IS SUGGESTED THAT THERE IS INDEED AN ASSOCIATING PRINCIPLE THAT THE PHILOSOPHER FAILED TO ARTICULATE. THE ANALYSIS ATTEMPTS TO SHOW HOW HUSSERL'S INVESTIGATIONS CAN BE UNDERSTOOD AND MADE FRUITFUL WHEN THEIR CONFUSIONS ARE AVOIDED.

CARRIER, HERVE S I. HOW WILL CATHOLIC UNIVERSITIES CONFRONT WORLD DEVELOPMENT? GREGORIANUM 52,5-26 1971.

HOW WILL CATHOLIC UNIVERSITIES CONFRONT WORLD DEVELOPMENT? THE CATHOLIC UNIVERSITIES IN CONFRONTING THE COMPLEX PROBLEMS OF DEVELOPMENT WANT TO GIVE A COLLECTIVE WITNESS OF SOCIAL RESPONSIBILITY. THE FIRST PART OF THE ARTICLE HIGHLIGHTS A HARSH REALITY: THE MAJORITY OF OUR CONTEMPORARIES LIVE IN LESS THAN HUMAN CONDITIONS. THE SECOND PART ANALYSES THE RESPONSIBILITIES OF THE CATHOLIC UNIVERSITY IN WORLD DEVELOPMENT. IN THE THIRD PART, ELEMENTS OF A PROGRAM OF ACTION ARE PROPOSED. A) THE UNIVERSITY MUST INFLUENCE MINDS AND CONSCIENCES. B) THE CATHOLIC UNIVERSITY MUST HELP FORM A MORE COMPREHENSIVE UNDERSTANDING OF DEVELOPMENT. INTERDISCIPLINARY STUDIES TO DEEPEN THE NOTION OF DEVELOPMENT ARE PARTICULARLY NECESSARY TODAY. C) THE UNIVERSITIES SHOULD COLLABORATE ON SPECIFIC PROJECTS, FAVORABLE TO DEVELOPMENT: EXCHANGE OF STUDENTS, PROFESSORS; SCIENTIFIC MISSIONS; ASSISTANCE TO UNDERDEVELOPED COUNTRIES AND REGIONS. D) FINALLY, PARTICIPATION OF STUDENTS IN THE COMMUNITY LIFE OF A SOCIALLY ENGAGED AND ORIENTED UNIVERSITY.

CARRIER, LEONARD S. AN ANALYSIS OF EMPIRICAL KNOWLEDGE. S J PHIL 9,3-12 SPR 71.

MY PURPOSE IS: 1) TO RENOUNCE JUSTIFICATION AS PART OF THE ANALYSIS OF KNOWLEDGE, AND 2) TO DEFEND A CAUSAL ANALYSIS. 1) MY COUNTEREXAMPLES SHOW JUSTIFIED TRUE BELIEF TO BE NEITHER SUFFICIENT NOR NECESSARY. MOREOVER, JUSTIFICATIONISTS MUST ACCEPT EITHER AN INFINITE REGRESS OF BELIEFS OR AN INDOBABILITY THESIS. MY DIAGNOSIS IS THAT THEY CONFUSE ONE'S POSSESSION OF KNOWLEDGE WITH ONE'S CLAIM TO POSSESS IT. 2) ASSUMING THAT REASONS ARE CAUSES, I ANALYZE 'A KNOWS THAT P' IN TERMS OF THE NECESSITY AND SUFFICIENCY OF A'S REASONS FOR BELIEF AND THUS ANSWER THE STANDARD OBJECTIONS TO OTHER CAUSAL ANALYSES.

CARRUCCIO, ETTORE. PRINCIPI FILOSOFICI E METODI SCIENTIFICI NELLA "QUESTIO DE AQUA ET TERRA" DI DANTE. FILOSOFIA 21,525-536 D 70.

L'OPERETTA DANTESCA IN ESAME E DOMINATA DAI PRINCIPI DI RAGION SUFFICIENTE E DELLA REALIZZAZIONE DELL' OPTIMUM IN NATURA, ENTRAMBI RIAFFERMATI DA LEIBNIZ. I METODI SCIENTIFICI DANTESCHI SONO MATEMATICI E SPERIMENTALI. LA FORMA DELLE ARGOMENTAZIONI E SPESSO TRADUCIBILE IN FORMULE DI LOGICA MATEMATICA AL LIVELLO DEL CALCOLO DELLE PROPOSIZIONI. IL CONTENUTO DELL'OPERETTA CONSIDERATA E PER LO PIU LONTANO DALLA SCIENZA MODERNA, MA IN ESSA TROVANO ANCORA UN ECO PRINCIPI E METODI IMPIEGATI NELLA QUESTIO.

CARSTAIRS, A D. RYLE, HILLMAN AND HARRISON ON CATEGORIES. MIND 80,403-408 JL 71.

CASARES, ANGEL JORGE. LA DOCTRINA DEL JUICIO EN LA 'CIENCIA DE LA LOGICA'. CUAD FILOSOF 9,221-244 JL-D 69.

CASE, JOHN. ENUMERATION REDUCIBILITY AND PARTIAL DEGREES. ANNALS MATH LOG 2,419-439 F 1971.

CASEBIER, ALLAN. THE CONCEPT OF AESTHETIC DISTANCE. PERSONALIST 52,70-91 WINT 71.

THE MAIN CONTENTION OF THE ESSAY IS THAT THE EXPRESSIONS "HAVING AESTHETIC DISTANCE" AND "DISTANCING AN ART OBJECT" HAVE SENSES THAT ARE FAR MORE COMPLEX AND IMPORTANT THAN HAS BEEN RECOGNIZED BY AESTHETIC THEORISTS (MOST NOTABLY BY GEORGE DICKIE WHO ARGUES THAT THESE TERMS ONLY HAVE TRIVIAL SENSES). TWO FUNDAMENTALLY DIFFERENT TYPES OF DISTANCE ARE DISTINGUISHED — ONE HAVING TO DO WITH THE FOCUS OF THE APPRECIATOR'S ATTENTION; THE OTHER HAVING TO DO WITH THE EMOTIONAL RELATION THAT THE APPRECIATOR HAS TO THE ART-OBJECT. THE ESSAY PROVIDES ILLUSTRATIONS OF HOW THESE TWO CONCEPTS OF DISTANCE MAY BE USED TO ANALYZE THE NATURE OF AESTHETIC APPRECIATION.

CASEY, EDWARD S. EXPRESSION AND COMMUNICATION IN ART. J AES ART CRIT 30,197-207 WINT 71.

THE THEORY THAT ART IS COMMUNICATIVE BY NATURE NOT ONLY FALSELY ANALOGIZES ART TO LANGUAGE, IT DEVALUES THE AESTHETIC SURFACE. THIS SURFACE, COMPOSED OF PERCEPTUAL, NOTIONAL, AND AFFECTIVE FACTORS, IS THE PROPER LOCUS OF EXPRESSION. IT SHOULD NOT BE INTERPRETED AS COMMUNICATIVE OR EVEN AS MANIFESTATIVE, FOR THIS IS TO INTRODUCE THE INDICATIVE SIGN-RELATION INTO EXPRESSION. YET EXPRESSION IN ART IS AN AUTONOMOUS WHOLE WHICH EXCLUDES SUCH A RELATION IN ANY OF ITS MANIFOLD FORMS. AESTHETIC EXPRESSION MAY BE SHEER, BUT IT CAN NEVER BE PURE OR TOTAL IN CHARACTER.

CASEY, EDWARD S. IMAGINATION: IMAGINING AND THE IMAGE. PHIL PHENOMENOL RES 31,475-490 JE 71.

IMAGINATION IS EXAMINED IN TWO OF ITS ESSENTIAL ASPECTS THROUGH A PHENOMENOLOGICAL ANALYSIS. IMAGINING IS DESCRIBED AS THE CONSCIOUS PROJECTION AND CONTEMPLATION OF OBJECTS POSITED AS PURE POSSIBILITIES. THE IMAGE IS THEN SEEN AS THE INDETERMINATE PRESENTATION OF AN IMAGINED OBJECT TO CONSCIOUSNESS. IMAGINED OBJECTS ARE SHOWN TO BE INDEPENDENT OF PERCEPTION. THESE OBJECTS, TOGETHER WITH THE IMAGE, FORM THE TOTAL INTENTIONAL CORRELATE OF THE ACT OF IMAGINING.

CASEY, EDWARD S. MAN, SELF AND TRUTH. MONIST 55,218-254 AP 71.

THE PAPER EXPLORES THE RELATIONSHIP OF MAN AND SELF TO PHILOSOPHICAL TRUTH. MAN IS DISCUSSED IN THE LIGHT OF PHILOSOPHICAL ANTHROPOLOGY AND IS SEEN TO BE A PRESUMPTIVE UNITY OF MODES OF EXISTENCE. THE SELF IS VIEWED IN THE LIGHT OF ONTOLOGICAL AUTOBIOGRAPHY: ITS NUCLEAR UNITY AND ESSENTIAL MINENESS ARE DISCERNED. TRUTH IS CONCEIVED AS A TENSIONAL RELATION BETWEEN POLES. MAN AND SELF COMPOSE THE HUMAN POLE OF THIS RELATION, WHILE THEIR RESPECTIVE OTHERS - E.G., OTHER PERSONS AND NATURE - CONSTITUTE THE SECOND POLE. THE GROUND OF THE TRUTH-RELATION IS SHOWN TO LIE IN A TRANSCENDENTAL FACTOR WHICH MAKES EACH POLE CO-REQUISITE FOR THE OTHER. THE CONCLUSION IS THAT PHILOSOPHICAL TRUTH IS BOTH HUMAN AND TRANSCENDENTAL IN CHARACTER.

CASEY, EDWARD S. TRUTH IN ART. MAN WORLD 3,351-369 N 70.

A CRITIQUE OF THE CORRESPONDENCE THEORY OF TRUTH, ESPECIALLY AS THIS APPLIES TO ART, IS FIRST PRESENTED. THEN THE LOCUS OF TRUTH IN ART IS DESCRIBED; CAREFUL ATTENTION IS GIVEN TO THE THESIS THAT ARTISTIC TRUTH IS PROPOSITIONAL. FINALLY, A NOTION OF TRUTH IN ART AS A FORM OF 'INSIGHT' IS GIVEN. THROUGHOUT, THE MAIN LINES OF INTERPRETATION ARE PHENOMENOLOGICAL.

CASINI, P. TEORIA E STORIA DELLE RIVOLUZIONI SCIENTIFICHE SECONDO THOMAS KUHN. RIV FILOSOF 61,213-218 1970.

RECENSENDO L'EDIZIONE ITALIANA (1969) DI T S KUHN, 'THE STRUCTURE OF SCIENTIFIC REVOLUTIONS', L'AUTORE NOTA CHE UNA MENTALITÀ ANTI-STORICA PERSISTE NEL PUNTO DI VISTA DI KUHN, QUANDO KUHN PRETENDE DI TRACCIARE UNA TIPOLOGIA DELLE RIVOLUZIONI SCIENTIFICHE, VALIDA PER MOLTI CASI DIFFERENTE. (EGLI RILEVA CHE KUHN PREDISPONE UNO SCHEMA, NEL QUALE SISTEMA POI 'EXEMPLA' CORRENTI TRATTI DA OPERE DI STORIA DELLA SCIENZA DI DIVERSO INDIRIZZO.) LA POLEMICA CONDOTTA DA KUHN CONTRO LA 'SCIENZA NORMALE' È VALIDA; MA NESSUNA TIPOLOGIA PUÒ SOSTITUIRE LA RICERCA STORICA CONCRETA SUGLI SVILUPPI DEL PENSIERO SCIENTIFICO, COSÌ DIVERSI IN CIASCUNA ETÀ.

CASINI, PAOLO. IL PROBLEMA D'ALEMBERT. RIV FILOSOF 61,26-47 JA-MR 70.

I RECENTI STUDI SU D'ALEMBERT HANNO CONTRIBUITO AD IMPOSTARE UN NUOVO 'PROBLEMA D'ALEMBERT', (SOPRATTUTTO PER QUANTO RIGUARDA LA FILOSOFIA DELLA SCIENZA.) L'AUTORE SOTTOLINEA LO STRETTO NESSO CHE SUSTISCE TRA IL PRINCIPIO DI D'ALEMBERT (IN DINAMICA) ED I TENTATIVI DI CLASSIFICAZIONE DEL SAPERE PROPOSTI DAL PHILOSOPHE NELL' "ENCYCLOPÉDIE" E NEGLI "ÉLÉMENTS DE PHILOSOPHIE": L'UNO E GLI ALTRI SI FONDANO SUL CONCETTO CHE LA RIDUZIONE DEI PRINCIPI DI UNA SCIENZA CONTRIBUISCE AL SUO RIGORE. D'ALEMBERT PORTO QUESTO CONCETTO METODICO AD OPERARE NELL' "ENCYCLOPÉDIE" ED IN TUTTA LA SUA AZIONE A FAVORE DELLE "LUMIÈRES".

CASINI, PAOLO. L'ECLISSI DELLA SCIENZA. RIV FILOSOF 61,239-262 JL-S 70.

ACCENNANDO AL 'METHODENSTREIT' SVILUPPATO DAI SOCIOLOGI DELLA SCUOLA DI FRANKFURT CONTRO IL NEOPOSITIVISMO LOGICO, L'AUTORE TRACCIA IN SINTESI UNA COSTANTE DELLA POLEMICA IRRAZIONALISTICA CONDOTTA DA HORKHEIMER, ADORNO, MARCUSE CONTRO LA SCIENZA MODERNA. E' UN'EREDITA' HEGELIANA (=PRESENTE ANCHE IN MARX COME DISINTERESSE PER L'EPISTEMOLOGIA SCIENTIFICA-) CHE I SOCIOLOGI DI FRANKFURT HANNO RIVISSUTO ATTRAVERSO LA 'KRISIS DER EUROPÄISCHEN WISSENSCHAFTEN' DI HUSSERL. QUESTA EREDITA', E IL TENTATIVO DI APPLICARE IL METODO FREUDIANO ALLA STORIA DELLA IDEE, GIUSTIFICA IL GIUDIZIO DI POPPER CIRCA GLI SCRITTI DI J HABERMAS, COSI' LEGATI (=AL DI LA DELLE CRITICHE MARGINALI-) ALLA PROBLEMATICHE DI MARCUSE.

CASTANEDA, HECTOR-NERI. INTENTIONS AND THE STRUCTURE OF INTENDING. J PHIL 68,453-468 5 AG 71.

CASTANEDA, HECTOR-NERI. ON THE SEMANTICS OF THE OUGHT-TO-DO. SYNTHESIS 21,449-468 0 70.

THE STANDARD APPROACH TO DEONTIC LOGIC TREATS DEONTIC MODALITIES AS OPERATORS ON PROPOSITIONS THAT YIELD PROPOSITIONS. SEMANTICALLY, ON THAT APPROACH A DEONTIC PROPOSITION OF THE FORM "IT IS OBLIGATORY THAT P" IS TRUE IN A WORLD W, IF AND ONLY IF P IS TRUE IN ALL IDEAL OR PERFECT WORLDS WITH RESPECT TO W. IN THIS PAPER, CASTANEDA CLAIMS THAT THE STANDARD APPROACH MAY BE SUITED FOR THE OUGHT-TO-BE, BUT IS NOT SUITED FOR THE OUGHT-TO-DO, THE LATTER BEING THE TYPE OF DEONTIC MODALITY PRESENT IN ORDINARY RULES, STATUTES, LAWS, AND MORAL PRINCIPLES. HE ENGAGES IN A PHENOMENOLOGICAL ANALYSIS OF ORDINARY DEONTIC DISCOURSE WHICH REVEALS THAT: (I) PRESCRIPTIONS ARE THE UNITS OF PRACTICAL THINKING, JUST AS PROPOSITIONS ARE THE UNITS OF THEORETICAL THINKING; (II) DEONTIC STATEMENTS OF THE OUGHT-TO-DO TYPE ARE PROPOSITIONS RESULTING FROM THE OPERATION OF DEONTIC MODALITIES ON PRESCRIPTIONS; (III) MIXED CONNECTIVE COMPOUNDS OF PROPOSITIONS AND PRESCRIPTIONS ARE PRESCRIPTIONS. HE THEN GIVES AN ARGUMENT TO SHOW THAT A LARGE SET OF ORDINARY PRESCRIPTIONS IS TWO-VALUED AND HAS A LOGIC PARALLEL TO THE LOGIC OF PROPOSITIONS.

CASTELLON, ENRIQUE LOPEZ. CUESTIONES SOBRE ANTROPOLOGIA ETICA MARXISTA. ESTUD FILOSOF 52,579-594 S-D 70.

CASTIGNONE, SILVANA. NATURALISMO O EMOTIVISMO? RIV FILOSOF 62,69-89 JA-MR 71.

ESAME DELL'"IS-DOUGHT PARAGRAPH" NEL QUADRO DELL'INTERA TEORIA HUMEANA DELLA MORALE E DELLA GIUSTIZIA. ATTRAVERSO LA DISTINZIONE DI TRE PROBLEMI DIVERSI- AUTONOMIA DELLA MORALE, COGNITIVISMO E STATUS LOGICO DELLE VALUTAZIONI - E L'ANALISI DELLE LORO IMPLICAZIONI RECIPROCHE, SI SOSTIENE CHE HUME E UN AUTONOMISTA E UN NON-COGNITIVISTA, E CHE PUO' ESSERE CONSIDERATO UN EMOTIVISTA ANTE-LITTERAM PER QUANTO EGLI SI OCCUPASSE SOLTANTO DELLA NATURA DELLE VALUTAZIONI E NON DELLA LORO ESPRESSIONE LINGUISTICA.

CATAN, JOHN. RECOLLECTION AND POSTERIOR ANALYTICS. APEIRON 4,34-57 AG 70.

DOES ARISTOTLE'S REFERENCE IN "A. PO." II, 19 TO "PRINCIPLES OF SCIENCE" WHICH ARE "INNATE" BUT "UNNOTICED" POINT—AS IS USUALLY HELD—TO THE PLATONIC DOCTRINE OF RECOLLECTION OR TO SOME OTHER SOURCE? MY ARGUMENT IS TWO-PRONGED: NEGATIVELY I ARGUE THAT ARISTOTLE IS NOT DESCRIBING HIS HEARERS AS IMPEDED BY PLATO'S NOTION OF RECOLLECTION; THE OTHER, POSITIVE, THAT HE IS DESCRIBING A MISUNDERSTANDING OF HIS OWN QUITE DIFFERENT DOCTRINE OF NOUS IN THE MINDS OF HIS HEARERS. I SHOW THAT THE TWO ELEMENTS OF THE APORIA FIT THE TEACHING OF ARISTOTLE ON NOUS FOUND IN "DE AN." III, 5, 430A15 AND THE "GENERATION OF ANIMALS" B, 3, 736B27-28. NAMES



MENTIONED: MERLAN, JAEGER, NUYENS, H.D.P. LEE, ROSS, ROBINSON, GRENE, RANDALL, MCKEON, AUBENQUE, KLEIN, AND J. OWENS.

CATANIA, ALFONSO. L'ACCETTAZIONE NEL PENSIERO DI HERBERT A. HART. RIV INT FILOSOF DIRITTO 48,261-279 AP=5 71.

CATON, CHARLES E. ESSENTIALLY ARISING QUESTIONS AND THE ONTOLOGY OF A NATURAL LANGUAGE. NOUS 5,27-38 F 71.

GIVEN A SIMPLE SENTENCE, THERE IS A SMALL SET OF QUESTIONS THAT "ESSENTIALLY ARISE" IN THE SENSE OF NECESSARILY HAVING AFFIRMATIVE ANSWERS. THE PAPER URGES THAT THE QUESTIONED CONSTITUENTS IN THESE QUESTIONS CAN BE REGARDED AS ESPECIALLY IMPORTANT IN FIXING THE ONTOLOGICAL CATEGORIES INHERENT IN THE LANGUAGE. THESE "ESSENTIAL CONSTITUENTS" UNIVERSALLY NEGATIVIZED FORM NEGATIONS OF SENTENCES AND INDEFINITELY PRONOMINALIZED FORM ENTAILED EXISTENTIAL SENTENCES. WITHOUT USING ANY ASSUMPTIONS AS TO THE FORM OF AN EMPIRICAL SEMANTICAL DESCRIPTION, ATTENTION IS THUS DIRECTED TO A PART OF IT THAT WOULD REVEAL (PERHAPS NOT ALL) THE BASIC ONTOLOGICAL CATEGORIES OF A LANGUAGE.

CATON, HIRAM P. ON THE INTERPRETATION OF THE MEDITATIONS. MAN WORLD 3,224-245 S=N 70.

THE PROBLEM OF THE "MEDITATIONS" AS THE "FOUNDATION" OF PHILOSOPHY IS EXAMINED FROM THE PERSPECTIVE OF THE "DISCOURSE," WHERE THE METAPHYSICAL FOUNDATION IS PRECEDED BY A METHODOLOGICAL FOUNDATION. STUDY OF THE DISCREPANCIES BETWEEN THE TWO FOUNDATIONS SHOWS THAT THE METAPHYSICAL FOUNDATION IS NOT THE TRUE SYSTEMATIC BEGINNING OF CARTESIAN PHILOSOPHY.

CATON, HIRAM. THE PROBLEM OF DESCARTES' SINCERITY. PHIL FORUM (BOSTON) 2,355-370 SPR 71.

CATON, HIRAM. THE THEOLOGICAL IMPORT OF CARTESIAN DOUBT. INT J PHIL RELIG 1,220-232 WINT 70.

THE "DEUS DECEPTOR" AND MALIGN DEMON ARE FIGURES THROUGH WHICH THE "MEDITATIONS" POSE THE QUESTION OF THE RELATION BETWEEN REASON AND REVELATION. THE DEFEAT OF THE DOUBT BY THE "COGITO" FREES REASON FROM ITS POSITION AS "HANDMAIDEN" TO THEOLOGY.

CATURELLI, A. EL DESARROLLO DEL PENSAMIENTO FILOSOFICO ARGENTINO DESDE EL PUNTO DE VISTA DEL SER NACIONAL. STROMATA 26,337-388 JL=D 70.

CAWS, PETER. THE RECENT LITERATURE OF STRUCTURALISM. PHIL RUNDSCH 18,63-77 1971.

EIGHTEEN WORKS, INCLUDING GENERAL INTRODUCTIONS, COLLECTIONS OF ESSAYS, AND ORIGINAL TEXTS BY ALTHUSSER, BARTHES, CHOMSKY, DERRIDA, FOUCAULT, LEVI-STRAUSS AND LACAN, ARE REVIEWED IN THE LIGHT OF THEIR CONTRIBUTIONS TO THE UNDERSTANDING OF STRUCTURALISM. THE MOVEMENT IS DISCUSSED UNDER THE HEADING OF LINGUISTICS, ANTHROPOLOGY, LITERARY CRITICISM, PSYCHOANALYSIS, PHILOSOPHY, THE HISTORY OF IDEAS, AND MARXISM. IT IS CONCLUDED THAT STRUCTURALISM, AS A PHILOSOPHICAL POINT OF VIEW, DOES NOT INVOLVE AN IDEOLOGICAL COMMITMENT.

CAZAYUS, PAUL. QU'EST-CE QUE LA PSYCHOLOGIE? REV PHIL FR 96,29-44 1971.

A LA QUESTION "QU'EST-CE QUE LA PSYCHOLOGIE?" ON PEUT ESSAYER DE REPENDRE PAR UNE DETERMINATION DE L'OBJET, DES METHODES, DE L'EVOLUTION HISTORIQUE DE CETTE SCIENCE. MAIS CES REPONSES NE SUFFISENT POINT. UNE PSYCHOLOGIE RENOUVELEE DANS SON UNITE DEVRAIT CONSISTER EN UNE ANALYSE DES EFFETS DE LA CIVILISATION INDUSTRIELLE SUR LA CONDITION HUMAINE ET EN UNE ETUDE DES MOYENS QUI



PERMETTRAIENT A L'HOMME DE SURMONTER ET DE COMPENSER CES EFFETS.

CEBIK, L. B. CONCEPTS, LAWS AND THE RESURRECTION OF IDEAL TYPES. PHIL SOC SCI 1,65-82 JA 71.

J. W. N. WATKINS' RESURRECTION OF WEBER'S IDEAL TYPES, ALTHOUGH DISTINGUISHING DEFINITIONAL HOLISTIC TYPES FROM INDIVIDUALISTIC TYPES SAID TO BE COMPATIBLE WITH COVERING LAW THEORY, STILL CONFUSES FEATURES OF THE USE, JUSTIFICATION, AND PROPOSAL OF CONCEPTS WITH FEATURES OF APPLYING AND GENERATING SCIENTIFIC LAWS IN THE PROMOTION OF THE LATTER SORT OF TYPES.

CEBIK, LEROY B. COLLINGWOOD: ACTION, RE-ENACTMENT AND EVIDENCE. PHIL FORUM 2,68-90 FALL 70.

AN INTERPRETATION OF COLLINGWOOD'S VIEWS ON EVIDENCE AND HISTORICAL EVENTS AND ACTIONS IN TERMS OF A CRITERIAL ANALYSIS OF CONCEPTS SHOWS HIS GENERAL CORRECTNESS WHILE PERMITTING ONE TO REJECT AS IRRELEVANT THE NOTION OF RE-ENACTMENT.

CELLUCCI, CARLO. CONCEZIONI DI INSIEMI. RIV FILOSOF 62,123-154 AP-JE 71.

CENTORE, F. F. NEO-DARWINIAN REACTIONS TO THE SOCIAL CONSEQUENCES OF DARWIN'S NOMINALISM. THOMIST 35,113-142 JA 71.

THE PAPER DEALS WITH THE A PRIORI POSSIBILITIES OF TWO ASPECTS OF NEO-DARWINIAN THEORY. FIRST, THE PROBLEM OF UNIVERSALS IS DISCUSSED WITH RESPECT TO DARWIN'S VIEW. NEXT, GRANTED DARWIN'S NOMINALISM, HOW DOES THE MODERN THINKER AVOID THE LOGICALLY INEVITABLE SOCIAL CONSEQUENCES? IT IS ARGUED THAT TWO BASIC APPROACHES CAN BE DISCERNED AMONG MODERN BIOLOGISTS. THE MORE GENERAL IS TO PLAY DOWN THE OLDER DARWINIAN VIEW IN FAVOUR OF DIFFERENTIAL REPRODUCTION. THE MORE SPECIAL IS THE GENE-POOL THEORY OF SPECIATION. VARIOUS SERIOUS OBJECTIONS TO EACH APPROACH ARE SET OUT AND EVALUATED.

CENTORE, F. F. THE SNEAKY O PROPOSITION. NEW SCHOLAS 44,600-602 FALL 70.

SUPPOSEDLY USING COLLOQUIAL SPEECH AS A STANDARD, MANY LOGIC TEXTS HAVE RATHER CONSISTENTLY AND METHODICALLY BEEN TELLING STUDENTS THAT THE FORMULAS "NOT ALL S ARE P" AND "ALL S ARE NOT P" ARE TO BE REINTERPRETED AS "SOME S IS NOT P." IN FACT, HOWEVER, ACCORDING TO COLLOQUIAL USAGE, SUCH FORMULAS ARE A SHORTHAND WAY OF EXPRESSING A CONJUNCTION OF TWO SUBCONTRARIES WITH THE SAME SUBJECTS AND PREDICATES. IF COLLOQUIAL SPEECH IS NOT TAKEN AS THE STANDARD, THEN THE FORMULAS MUST BE CONSTRUED OTHERWISE. "NOT ALL S ARE P" WOULD BE EITHER AN I OR AN E PROPOSITION, WHILE "ALL S ARE NOT P" COULD ONLY BE AN E PROPOSITION.

CENTORE, F. F. THERE ARE TWO LOGICS: A REPLY TO J. J. ROMANO'S "HOW MANY LOGICS ARE THERE?" NEW SCHOLAS 45,343-347 SPR 71.

IT IS OFTEN OPENLY SAID THAT INTENTIONAL LOGIC IS FINE FOR SOME PURPOSES OR PEOPLE BUT THAT, IN THE END, IF ONE REALLY WANTS TO BE RIGOROUS, UNAMBIGUOUS, OR "SCIENTIFIC," ONE MUST ADHERE TO MATHEMATICAL LOGIC. WHAT THIS APPROACH MORE OFTEN THAN NOT LEAVES UNSAID IS THAT IT PRESUPPOSES A CERTAIN UNDERSTANDING OF WHAT LOGIC IS ALL ABOUT IN THE FIRST PLACE. THAT THE SUBJECT MATTER OR OBJECT OF LOGIC AS A RIGOROUS SCIENCE MIGHT BE OTHERWISE THAN THAT PRESUPPOSED BY MATHEMATICAL LOGICIANS IS HARDLY RECOGNIZED. HOWEVER, IF, FOR EXAMPLE, THE STUDY OF LOGIC IS TAKEN TO BE THAT SCIENCE WHICH THROUGH REFLECTION DISCOVERS THE LAWS FOR CORRECTLY RELATING THINGS AS KNOWN (I.E., AS THEY EXIST INTRAMENTALLY), THE LOGICAL PROCEDURES CAN BE SET OUT AND ELABORATED IN A FASHION WHICH IS JUST AS CLEAR AND RIGOROUS AS IN MATHEMATICAL LOGIC. SEVERAL EXAMPLES TAKEN FROM BOTH MATHEMATICAL LOGIC AND INTENTIONAL LOGIC WERE

BROUGHT FORWARD TO ILLUSTRATE THIS FACT.

CENTORE, F. F. WHITEHEAD'S CONCEPTION OF GOD. PHIL STUD IRELAND 19,149-171 1970.

THE INFLUENCE OF A.N. WHITEHEAD ON 20TH CENTURY PHILOSOPHY IS LIKELY TO CONTINUE FOR MANY YEARS TO COME. THE PURPOSE OF THE PAPER IS TO SET OUT AND EVALUATE ONE OF THE MOST IMPORTANT PARTS, IF NOT THE MOST IMPORTANT PART, OF WHITEHEAD'S DOCTRINE. IN ELEVEN SECTIONS, GOD THE PRIMORDIAL, GOD THE CONSEQUENT, GOD THE SUPERJECT, AND SEVERAL PROBLEMS INHERENT WITHIN WHITEHEAD'S OVER-ALL POSITION ARE ELABORATED UPON.

CERA, GIOVANNI. ESISTENZA E REALTA. G CRIT FILOSOF ITAL 23,548-560 0-0 69.

CERA, GIOVANNI. SARTRE E LE SCIENZE. RIV FILOSOF 62,177-194 AP-JE 71.

CON PARTICOLARE RIFERIMENTO ALLE "QUESTIONI DI METODO" E ALLA "CRITICA DELLA RAGIONE DIALETTICA", L'A. ANALIZZA L'INTERPRETAZIONE SARTRIANA DEL PROBLEMA DEL RAPPORTO TRA FILOSOFIA E SCIENZE. DOPO AVER SOTTOLINEATO IL RUOLO METODOLOGICO SDOGMATIZZANTE E DEMISTIFICANTE CHE, SECONDO SARTRE, HANNO RICOPERTO E DEVONO RICOPRIRE LE SCIENZE ALL'INTERNO DEL MATERIALISMO MARXISTA, L'A. FA NOTARE COME SARTRE, SUL PIANO SPECIFICAMENTE TEORICO, PONGA SU DI UN PIANO SUBALTERNO LA RAGIONE SCIENTIFICA RISPETTO ALLA RAGIONE FILOSOFICA. IN QUESTO MODO, PER CIO CHE CONCERNE, IN PARTICOLARE, IL PROBLEMA DELLA SCIENZA, VIENE OPERATA, SECONDO L'A., UNA CORREZIONE IN SENSO IDEALISTICO ED ESISTENZIALISTICO DELLA FILOSOFIA DELLA PRASSI MARXISTA. A CONCLUSIONE DEL SAGGIO, SI ESAMINA L'INTERPRETAZIONE CHE SARTRE HA DATO DELLA SCIENZA NELLE SUE OPERE ESISTENZIALISTICHE.

CESA, CLAUDIO. ENRICO DE NEGRI INTERPRETE DI HEGEL. G CRIT FILOSOF ITAL 1,559-565 0-0 70.

THE ARTICLE DEALS WITH E. DE NEGRI'S REVISED SECOND EDITION OF "INTERPRETATION OF HEGEL", ONE OF THE THREE OR FOUR OUTSTANDING WORKS ON HEGEL PUBLISHED IN ITALY IN THIS CENTURY. THE LINKS WITH THE GERMAN "HEGELFORSCHUNG" ARE BRIEFLY POINTED OUT AND IT IS ALSO EXPLAINED HOW, IN THIS SECOND EDITION, THE AUTHOR INSISTS ON A PHILOSOPHICAL, RATHER THAN POLITICAL, INTERPRETATION OF THE WELL KNOWN PAGES FROM THE "PHENOMENOLOGY" ON OWNER AND SERV. FINALLY A SYNTHESIS IS GIVEN OF THE AUTHOR'S APPRAISAL OF HEGEL'S DIALECTICS.

CH'IEH, TA-YU. THE MARXIST DIALECTICAL METHOD AND DIALECTICAL LOGIC. CHIN STUD PHIL 1,223-234 WINT-SPR 70.

CH'IU, SHIH. CONCERNING 'PRELIMINARY LAWS AND FORMS OF CORRECT THOUGHT'. CHIN STUD PHIL 1,76-88 FALL 69.

CHAMBERLAIN, GARY L. THE DRIVE FOR MEANING IN WILLIAM JAMES' ANALYSIS OF RELIGIOUS EXPERIENCE. J VALUE INQ 5,194-206 SUM 71.

THE ABOVE ARTICLE ANALYZES THE WRITINGS OF WILLIAM JAMES AS AN ATTEMPT TO EXPLICATE THE PROCESSES BY WHICH AN INDIVIDUAL CAN FIND MEANING IN LIFE. BUILDING UPON THE WRITINGS OF SUCH POST-FREUDIAN AS HERBERT FINGARETTE ("THE SELF IN TRANSFORMATION"), THE AUTHOR EXPLORES JAMES' CATEGORIES OF "HEALTHY-MINDED" AND "SICK-SOUL'D," CONVERSION, AND MYSTICISM AS AN UNDERSTANDING OF "INTEGRATION" OR THE DRIVE FOR MEANING. CONCENTRATION CENTERS UPON THE PHENOMENOLOGICAL PROCESSES INVOLVED.

CHANDLER, HUGH S. A NOTE IN DEFENSE OF PERSONAL MATERIALISM. PHIL STUD 22,61-64 JE 71.

CHANDLER, HUGH S. CONSTITUTIVITY AND IDENTITY. NOUS 5,313-320 S 71.

A COMPLEX ENTITY IS DEMONSTRABLY DISTINCT FROM ITS PARTS AND FROM THE SET OF ITS PARTS. THIS DOES NOT REFUTE MATERIALISM. MATERIALISTS CAN STILL HOLD THAT EVERY COMPLEX ENTITY IS ONE AND THE SAME AS THE AGGREGATE OF ITS PARTS. TWO ARGUMENTS AGAINST THIS VIEW ARE EXAMINED; BUT BOTH PROVE UNSUCCESSFUL.

CHANDRA, PRATAP. WAS EARLY BUDDHISM INFLUENCED BY THE UPANISADS? PHIL EAST WEST 21,317-324 JL 71.

THE PAPER AIMS AT SHOWING THAT THERE IS NOT MUCH REASON TO THINK THAT EARLY BUDDHISM WAS INFLUENCED BY THE MONISTIC IDEALISM OF THE UPANISADS. SUCH INFLUENCE CAN BE PROVED NOT BY MERE ANTERIORITY OF THE UPANISADS AND A LIMITED SIMILARITY BETWEEN THEM AND EARLY BUDDHISM BUT BY SHOWING THAT THE PALI CANON WAS ACQUAINTED WITH THE CARDINAL UPANISADIC TENETS. IT IS ARGUED THAT 1) THE EARLY BUDDHISTS WERE TOTALLY IGNORANT OF THE UPANISADIC IDIOM, ESPECIALLY OF THE NEUTER 'BRAHMA' WHICH IS A BASIC UPANISADIC CONCEPT; 2) THE BRAHMANAS FIGURE IN THE BUDDHIST SCRIPTURES EXCLUSIVELY AS PRIESTS AND NEVER AS PHILOSOPHERS; 3) THERE IS NO GROUND FOR THINKING THAT THEY WERE SPECIALLY POWERFUL IN THE BUDDHA'S DAY, AND THEREFORE THE TERM 'BORROWING' IS QUITE OUT OF PLACE IN THIS CONTEXT; 4) THE UPANISADS ARE MANIFESTLY A 'TENDER-MINDED' PHILOSOPHY, WHILE EARLY BUDDHISM IS 'TOUGH-MINDED' AND COULD HARDLY BE IN SYMPATHY WITH THE FORMER. THE PAPER CONCLUDES THAT ALL TALK OF THE UPANISADIC INFLUENCE ON EARLY BUDDHISM IS WITHOUT ADEQUATE FOUNDATION, AND THAT IT IS NOT IMPROBABLE THAT BOTH THESE CURRENTS DEVELOPED INDEPENDENTLY OF EACH OTHER AS TWO BASICALLY DIFFERENT REACTIONS TO THE SACRIFICIAL IDEAS OF THE BYGONE ERA.

CHANG TAI-NIEN. CLASS NATURE AND CONTINUITY IN MORALITY. CHIN STUD PHIL 2,268-270 SUM 71.

CHANG, MATTHIEU. VALEUR, PERSONNE ET AMOUR CHEZ MAX SCHELER, II. REV PHIL LOUVAIN 69,216-249 MY 71.

NOTRE ARTICLE EST UN ESSAI DE COMPREHENSION DES NIVEAUX DE L'EMOTIONNEL CHEZ MAX SCHELER. NOUS AVONS SUIVI CE DERNIER DANS SA DESCRIPTION DES VALEURS ET DES CORRELATIONS EXISTANT ENTRE ELLES, CAR TOUTE SA PHILOSOPHIE EST CENTREE SUR LA NOTION DE VALEUR. LE CORRELAT SUBJECTIF ET LE SUPPORT SUPREME DES VALEURS EST LA PERSONNE. NOUS AVONS MIS EN RELIEF L'INDIVIDUALITE DE CELL-CI, CAR CE THEME JOUE UN ROLE CAPITAL DANS LA CONCEPTION QUE L'AUTEUR SE FAIT DU MONDE, DE LA VERITE ET DU SALUT PERSONNEL. L'ACTE PRIMORDIAL DE LA PERSONNE ET LE FONDEMENT DE TOUTS SES ACTES EST L'AMOUR. NOUS AVONS PARTICULIEREMENT PRETE ATTENTION A CE THEME, CAR IL EST, EN QUELQUE SORTE, LE NOEUD DE TOUTE LA PHILOSOPHIE DE SCHELER. POUR CONCLURE, NOUS AVONS VU MONTRER LE CARACTERE RELIGIEUX DE L'ETHIQUE SCHELERIENNE EN FAISANT QUELQUES ALLUSIONS AU SACRE, VALEUR SUPREME.

CHANG, MATTHIEU. VALEUR, PERSONNE ET AMOUR CHEZ MAX SCHELER, I. REV PHIL LOUVAIN 69,55-72 F 71.

NOUS AVONS SUIVI L'AUTEUR DANS SA DESCRIPTION DES VALEURS ET DES CORRELATIONS ENTRE ELLES. NOUS AVONS EGALEMENT MIS EN RELIEF L'INDIVIDUALITE DE LA PERSONNE (CORRELAT SUBJECTIF DES VALEURS), THEME CAPITAL DANS LA CONCEPTION QUE L'AUTEUR SE FAIT DU MONDE, DE LA VERITE ET DU SALUT PERSONNEL. L'AMOUR ETANT L'ACTE PRIMORDIAL DE LA PERSONNE, NOUS Y AVONS PARTICULIEREMENT PRETE ATTENTION. FAISANT ALLUSION AU SACRE, NOUS AVONS VU MONTRER LE CARACTERE RELIGIEUX DE L'ETHIQUE SCHELERIENNE.

CHAPIN JR, E WILLIAM. GENTZEN-LIKE SYSTEMS FOR PARTIAL PROPOSITIONAL CALCULI: II. NOTRE DAME J FORM LOG 12,179-182 AP 71.

CONTINUING THE WORK OF PART I, A SYSTEM IN THE STYLE OF GENTZEN IS CONSTRUCTED FOR THE PARTIAL PROPOSITIONAL CALCULUS WHOSE SOLE AXIOM IS THE THIRD ONE OF CHURCH'S SYSTEM P. IN THE PROCESS, THE COLLECTION OF THEOREMS OF THIS SYSTEM IS STUDIED IN DETAIL, AND A RECURSIVE DESCRIPTION OF THIS COLLECTION GIVEN.

CHAPIN, E WILLIAM. GENTZEN-LIKE SYSTEMS FOR PARTIAL PROPOSITIONAL CALCULI: I. NOTRE DAME J FORM LOG 12,75-80 JA 71.

THESE PAPERS PRESENT A GENERALIZED DEFINITION OF A GENTZEN SYSTEM (WITH PROVABLE CUT-ELIMINATION THEOREM) AND THEN APPLY THIS DEFINITION TO SPECIFIC CLASSICAL ONE-AXIOM PROPOSITIONAL CALCULI TO OBTAIN GENTZEN-LIKE SYSTEMS FOR THESE CALCULI. IN ONE CASE THE METHOD INVOLVES REPLACING THE CUT-RULE WITH OTHER, SIMPLER RULES. IN THE OTHER CASES, GENTZEN-LIKE SYSTEMS ARE CONSTRUCTED DIRECTLY WITHOUT A CUT-RULE AND A METHOD OF PROVING THESE SYSTEMS EQUIVALENT TO THE CLASSICAL ONES IS GIVEN.

CHAPIN, E WILLIAM. THE STRONG DECIDABILITY OF CUT LOGICS II: GENERALIZATIONS. NOTRE DAME J FORM LOG 12,429-434 D 71.

CHAPIN, E WILLIAM, JR. THE STRONG DECIDABILITY OF CUT-LOGICS I. NOTRE DAME J FORM LOG 12,322-328 JL 71.

CALL AN AXIOMATIZED DEDUCTIVE SYSTEM 'STRONGLY DECIDABLE' IF, GIVEN THE SYSTEM C, ONE CAN EFFECTIVELY FIND A FINITE COLLECTION C' OF FORMULAE SUCH THAT THE THEOREMS OF C ARE PRECISELY THE SIMULTANEOUS SUBSTITUTION INSTANCES OF THE FORMULAE OF C'. CALL A PROPOSITIONAL CALCULUS OR MODAL LOGIC 'CUT' IF ITS DEDUCTION RULES ARE SO RESTRICTED THAT MODUS PONENS AND ALL OTHER RULES EXCEPT SUBSTITUTION (OR SIMULTANEOUS SUBSTITUTION) ARE LIMITED TO BEING USED AT MOST A FIXED FINITE NUMBER OF TIMES. THEN ALL CUT PROPOSITIONAL CALCULI AND CUT MODAL LOGICS OF THE USUAL TYPES ARE STRONGLY DECIDABLE. THE PROOF IN THE DIFFICULT CASE OF THE RULE MODUS PONENS DEPENDS ON A LEMMA PROVED IN THE FIRST PART OF THIS PAPER, "THE STRONG DECIDABILITY OF CUT-LOGICS I: PARTIAL PROPOSITIONAL CALCULI".

CHAPMAN, TOBIAS. DETERMINISM AND OMNISCIENCE. DIALOGUE 9,366-373 1970.

CHARI, C T K. TOWARDS GENERALIZED PROBABILITIES IN QUANTUM MECHANICS. SYNTHÈSE 22,438-447 MY 71.

CHARRON, GHYSLAIN. IMPLICATIONS DE LA DISTINCTION DE BENVENISTE ENTRE LINGUISTIQUE DE LA LANGUE ET LINGUISTIQUE DU DISCOURS. REV UNIV OTTAWA 41,192-206 AP-JE 71.

APRES AVOIR EXPOSE CE QUI LUI PARAÎT ÊTRE LE FONDEMENT SCIENTIFIQUE DE LA DISTINCTION DE E. BENVENISTE ENTRE LINGUISTIQUE DE LA LANGUE ET LINGUISTIQUE DU DISCOURS, L'AUTEUR S'INTERROGE SUR LES IMPLICATIONS PHILOSOPHIQUES D'UNE TELLE DISTINCTION. IL REPREND LES RÉFLEXIONS DE P. RICOEUR ET DE R. FRANK SUR LES TRAVAUX DE BENVENISTE ET TENTE DE LES PROLONGER. SI L'ON ASSIGNE AU PHILOSOPHE UNE TRIPLE TÂCHE, C'EST-À-DIRE, TIRER DES LEÇONS DES SCIENCES EMPIRIQUES DU LANGAGE, FONDRE CES SCIENCES, ELABORER UNE ONTOLOGIE DU LANGAGE, QUEL AVANTAGE Y A-T-IL POUR LE PHILOSOPHE À SE METTRE À L'ÉCOUTE DU LINGUISTE E. BENVENISTE? QUEL PROFIT CELUI-CI PEUT-IL OBTENIR DES TRAVAUX PHILOSOPHIQUES POUR SES RECHERCHES SCIENTIFIQUES?



CHASTAING, MAXIME. GREGOIRE DE RIMINI ET LE PROBLEME DE LA CONNAISSANCE D'AUTRUI. REV PHIL FR 95,333-337 JL-S 70.

GREGOIRE DE RIMINI ENONCE ET RESOUT DE DEUX FACONS DIFFERENTES LE PROBLEME DE LA CONNAISSANCE D'AUTRUI. LA PREMIERE FACON EST, DEPUIS SAINT AUGUSTIN, TRADITIONNELLE. LA SECONDE PARAIT NOUVELLE. DES THEOLOGIENS, AU XIV SIECLE, LA COPIENT. DES PHILOSOPHES, COMME MALEBRANCHE, LA REPRODUISENT AU XVII SIECLE. ELLE TEMOIGNE, AINSI, DE L'INFLUENCE DES DOCTRINES MEDIEVALES SUR LA METAPHYSIQUE CARTESIENNE.

CHASTAING, MAXIME. QUE FONT DES HOMMES QUI DISENT FAIRE DE LA PSYCHOLOGIE? REV PHIL FR 96,5-18 1971.

NE DEMANDEZ JAMAIS: "QU'EST CE QUE LA PSYCHOLOGIE?" DEMANDEZ VOUS COMMENT LES HOMMES EMPLOIENT AUJOURD'HUI LE MOT 'PSYCHOLOGIE' OU 'PSYCHOLOGIQUE'. REPONSE: ILS L'EMPLOIENT POUR SIGNIFIER DES ACTIVITES ET DES OEUVRES TRES DIFFERENTES. SI DIFFERENTES QU'UN PSYCHOLOGUE NE PEUT PARFOIS COMPRENDRE UN AUTRE PSYCHOLOGUE. MAIS, A CAUSE MEME DE LEUR DIVERSITE, LES PSYCHOLOGIES NE PEUVENT VIVRE SEPARÉES: ELLES DOIVENT S'AIDER LES UNES LES AUTRES. LA PSYCHOLOGIE APPARAÎTRA, AINSI, COMME UNE CONFEDERATION DE PSYCHOLOGIES DIFFERENTES.

CHATTERJEE, MARGARET. TOWARDS A PHENOMENOLOGY OF TIME-CONSCIOUSNESS IN MUSIC. DIOGENES 74,49-56 SUM 71.

CHATTOPADHYAYA, D P. COPERNICUS BETRAYED. PHIL PHENOMENOL RES 22,57-63 S 71.

KANT THOUGHT THAT THE BEST WAY TO JUSTIFY NEWTONIAN PHYSICS IS TO SHOW (HUMAN) UNDERSTANDING MAKES NATURE POSSIBLE AND THAT OBJECTIVITY OF SCIENTIFIC OBJECTS CAN BE SAFELY SECURED IF ITS ORIGIN CAN BE STRESSED TO UNIVERSAL (INTER-SUBJECTIVE) MIND. A CRITIC OF CLASSICAL RATIONALISM AND THE EXPONENT OF CRITICAL PHILOSOPHY, KANT IN HIS BID TO DEFEND SCIENCE OVER DID HIS WORK. HE CREDITS HUMAN UNDERSTANDING WITH AN INFALLIBLE (I.E. UNIVERSAL AND NECESSARY) AUTHORSHIP OF NATURE, WHILE THE HISTORY OF NATURAL SCIENCE SPEAKS OF A DIFFERENT STORY, - STORY OF GROWTH OF SCIENTIFIC KNOWLEDGE. HUMAN MIND MAY PROPOSE APRIORI WHAT NATURE IS LIKE, BUT IT IS ALWAYS LIABLE TO BE DISPOSED OF BY WHAT NATURE IN ITSELF IS. SCIENTIFIC KNOWLEDGE MAY BE SYNTHETIC APRIORI BUT NOT NECESSARILY VALID.

CHAUDHURI, HARIDAS. THE INTEGRAL VIEW OF CONSCIOUSNESS. INT PHIL QUART 10,204-219 JE 70.

THE INTEGRAL VIEW OF CONSCIOUSNESS IS DEVELOPED OUT OF A CRITICAL EVALUATION AND INTEGRATION IN A HIGHER SYNTHESIS OF THE EXISTENTIALIST AND TRANSCENDENTALIST THEORIES. COMMON TO THEM IS THE CONVICTION THAT PURE CONSCIOUSNESS IN WHICH THE DICHOTOMY OF THE RATIONAL AND THE IRRATIONAL IS RESOLVED IS THE ESSENTIAL STRUCTURE OF HUMAN REALITY. THEY ALSO SHARE THE VIEW THAT PURE CONSCIOUSNESS IS CONTENTLESS, FORMLESS, EGOTLESS, AND NON-SUBSTANTIVE (NO-SUBSTANCE, NO-THING). ACCORDING TO THE INTEGRAL VIEW ADVANCED BY THE AUTHOR, PURE CONSCIOUSNESS, CAPABLE OF FUNCTIONING IN THE TRANSCENDENTAL AS WELL AS THE EXISTENTIAL MODE, IS AN EMERGENT CHARACTERISTIC OF THE HUMAN ORGANISM ENDOWED WITH THE KIND OF HIGHLY DEVELOPED NERVOUS SYSTEM AND BRAIN THAT MAN HAS.

CHAUDHURI, JOYOTPAUL. TOWARD A DEMOCRATIC THEORY OF PROPERTY AND THE MODERN CORPORATION. ETHICS 81,271-286 JL 71.

THERE IS A PECULIAR IRONY IN DEMOCRATIC POLITICAL CULTURE-CORPORATE INSTITUTIONS WHICH HAVE A LOGIC OF THEIR OWN BUT ARE INCAPABLE OF INTENTIONALITY; AND DEMOCRATIC MAN IS CAPABLE OF INTENTIONALITY BUT

IS HELPLESS WITHOUT THE LOGIC AND INSTRUMENT OF CORPORATE POWER. PART OF THE DIFFICULTY IS DUE TO THE IMPLICIT ASSUMPTION IN MOST DEMOCRATIC THEORIES THAT PROPERTY INVOLVES A TWO TERM RELATION BETWEEN PERSON AND THING. IN THIS ESSAY IT IS ARGUED THAT ONLY A THREE TERMED THEORY OF PROPERTY, HEREIN CALLED CONSTRUCT THEORY, CAN PROVIDE COHERENCE TO MODERN FORMS OF PROPERTY INCLUDING THE CORPORATION.

CHAZAN, BARRY. THE LIMITS OF "PHILOSOPHY OF EDUCATION". EDUC PHIL THEOR 3,55-62 AP 71.

THIS ARTICLE IS BASED ON THE PREMISE THAT THE CONTRIBUTION OF 'PHILOSOPHY OF EDUCATION' TO EDUCATION IS SEVERELY HAMPERED BY THE VERY AMBIGUITY OF THIS CONCEPT. THE OBJECTIVE OF THE ARTICLE IS THE ANALYSIS OF THE SOURCES OF THIS AMBIGUITY AND THE EXPOSITION OF THE CONCEPT'S TWO BASIC LIMITATIONS. THIS ANALYSIS IS EFFECTED THROUGH AN ELUCIDATION OF THE COMPLEXITIES OF THE TERMS CONSTITUENT ELEMENTS; 'PHILOSOPHY OF' AND 'EDUCATION'. THE ANALYSIS POINTS TO THE FOLLOWING TWO LIMITATIONS: THE LINGUISTIC - THE FACT THAT THIS TERM ALONE IS TOO GENERAL AND MULTI-MEANINGED TO BE A FUNCTIONAL INSTRUMENT OF COMMUNICATION, AND THE METHODOLOGICAL - THE FACT THAT SPECIFIC CONCEPTIONS OF 'PHILOSOPHY OF EDUCATION' BECOME IMMEDIATELY LIMITED AND RESTRICTED ONCE A SPECIFIC DEFINITION IS ASSUMED; I.E., THEY CAN DO NO MORE THAN THEIR DEFINITIONAL BOUNDARIES PERMIT. PRACTICAL IMPLICATIONS FOR THE TEACHING AND APPLICATION OF PHILOSOPHY OF EDUCATION ARE DISCUSSED.

CHENG, CHUNG-YING. CHINESE PHILOSOPHY: A CHARACTERIZATION. INQUIRY 14,113-137 SUM 71.

THIS ARTICLE OFFERS A SYNTHETIC CHARACTERIZATION OF CHINESE PHILOSOPHY BASED ON AN ANALYTICAL RECONSTRUCTION OF ITS MAIN TRADITIONS AND THINKING. THREE MAIN TRADITIONS IN CHINESE PHILOSOPHY, CONFUCIANISM, TAOISM AND CHINESE BUDDHISM, ARE DEPICTED AND DISCUSSED, TOGETHER WITH SOME COMMENTS ON CHINESE MARXISM IN THE CONTEMPORARY SCENE. FOUR CHARACTERISTICS OF CHINESE PHILOSOPHY ARE PRESENTED: INTRINSIC HUMANISM, CONCRETE RATIONALISM, ORGANIC NATURALISM, AND A PRAGMATISM OF SELF-CULTIVATION. IT IS CLEAR FROM THE DISCUSSION THAT THESE FOUR CHARACTERISTICS ARE INTERRELATED AND MUTUALLY SUPPORTING AND THUS SHOULD BE BETTER UNDERSTOOD IN THE CONTEXT OF ONE ANOTHER. MANY OPEN PROBLEMS OF PHILOSOPHY, SUCH AS TRANSCENDENCE, EVIL, LOGIC, AND THEORETICAL KNOWLEDGE, ARE RAISED BY AN INQUIRY INTO CHINESE PHILOSOPHY. IF CHINESE PHILOSOPHY SERVES TO MAKE US CRITICALLY AWARE OF THESE PROBLEMS AND TO PROVIDE ALTERNATIVE WAYS OF THINKING, WE ARE MORE THAN JUSTIFIED IN PRESENTING CHINESE PHILOSOPHY AS A PHILOSOPHY OF UNIVERSAL CONCERN AND UNIVERSAL SIGNIFICANCE.

CHENG, CHUNG-YING. COMMENTARY ON "LAW AND MORALITY: SOME REFLECTIONS ON THE CHINESE EXPERIENCE PAST AND PRESENT". PHIL EAST WEST 21,461-466 O 71.

CHENG, CHUNG-YING. DIALECTIC OF CONFUCIAN MORALITY AND METAPHYSICS OF MAN. PHIL EAST WEST 21,111-124 AP 71.

CHENG, CHUNG-YING. SOME ASPECTS OF CLASSICAL CHINESE LOGIC. INT PHIL QUART 6,213-237 JE 71.

IN THIS ARTICLE I HAVE DISCUSSED, FIRST, THE RELATION OF THE CHINESE GRAMMATICAL STRUCTURE TO LOGIC AND THOUGHT IN CHINESE PHILOSOPHY, SECOND, THE LOGICAL MODES OF REASONING AS CONTAINED IN CLASSICAL CHINESE PHILOSOPHICAL WRITINGS, AND FINALLY, THE EXPLICIT CHINESE LOGICAL CONSCIOUSNESS AND INQUIRIES INTO FORMS OF REASONING AND PROBLEMS OF LANGUAGE IN RELATION TO REALITY AND TRUTH. I HAVE SHOWN MANY ASPECTS OF THE RELATIONSHIP OF CHINESE LANGUAGE TO CHINESE LOGIC AND CHINESE THOUGHT. A MOST IMPORTANT ASPECT AMONG THESE IS

THAT BOTH CHINESE LOGIC AND CHINESE THOUGHT HAVE THEIR UNIVERSAL CHARACTERISTICS WHICH ARE NOT CONTINGENT ON CHINESE LANGUAGE, WHEREAS CHINESE LANGUAGE, IN SO FAR AS ITS GRAMMAR IS CONCERNED, SEEMS TO EXHIBIT THE BASIC POINTS OF CHINESE PHILOSOPHY, AND INDEED CAN BE TAKEN AS A CONCRETE ILLUSTRATION OF IMPORTANT CHINESE PHILOSOPHICAL PRINCIPLES SUCH AS THAT THE WHOLE IS RELEVANT FOR, AND CONTRIBUTES TO, THE DETERMINATION OF THE PART IN THE WHOLE.

CHESHER, WILLIAM L. THE TERM 'MIND' IN HUANG PO'S TEXT HUANG PO CH'UAN HSIN FA YAO. INQUIRY 14,102-112 SUM 71.

FOR THE WESTERN PHILOSOPHER THE MOST DIFFICULT IDEA TO UNDERSTAND IS THE ZEN (CH'AN) NOTION OF 'MIND', WHICH IS A KEY TO UNDERSTANDING ZEN BUDDHISM. IN ORDER TO TRANSMIT THE IDEA OF 'MIND' HUANG PO SUGGESTS THAT THE ONLY SUCCESSFUL METHOD FOR UNDERSTANDING IT IS INTUITION. PERHAPS THE DIFFICULTY FOR THE WESTERN PHILOSOPHER ARISES FROM HIS COMPULSION TO ANALYZE AND HIS WHOLESAL REJECTION OF INTUITION AS A VALID METHOD OF UNDERSTANDING. FOR THE ZEN BUDDHIST, 'MIND' IS A SEA IN WHICH MEN FLOAT EXPECTING TO KNOW IT AS A WHOLE BY ANALYZING EVERY DROPLET.

CHETHIMATTAM, JOHN BRITTO. RASA, THE SOUL OF INDIAN ART. INT PHIL QUART 10,44-62 MR 70.

ACCORDING TO INDIAN AESTHETICIANS THE SOUL OF ART IS 'RASA', THE CREATIVE EXPERIENCE THAT LOOKS FOR IN BEAUTY THE INNER MEANING OF LIFE IN ITS RICHNESS OF SENSIBILITY AND FEELING. 'RASA' THE UNITY OF LIFE AND ACTIVITY IN AN ULTIMATE REALITY, RECOGNIZED IN THE VEDAS, AND EXPRESSED IN MYTH, RELIGION AND PHILOSOPHY CONSTITUTES THE 'AESTHETIC CONTINUUM' FOR 'RASA'. HENCE 'RASA' COUNTERBALANCES THE ABSTRACT TREND OF INDIAN RELIGIOUS METAPHYSICS. 'RASA' IS THE RELATION BETWEEN MATTER AND ART-FORM, UNITING TH54 LIKE WORD AND MEANING IN POETRY. IT IS ALSO MAN'S RESPONSE TO BEAUTY IN EXPERIENCE, FEELING AND EMOTIONS, CENTERED IN 'SRNGARA', EROTIC FEELING. THE RELATIVE WORLD OF HUMAN FEELING AND EXPERIENCE HAS AN ABSOLUTE VALUE ALONG WITH THE ABSOLUTE OF METAPHYSICS. HINDU RELIGIOUS ART DOES NOT FIGHT SHY OF SEX, BUT TAKES IT AS THE EXPRESSION OF LIFE IN ALL ITS SACREDNESS. FOR, EVEN RELIGION BELONGS TO MAN'S TIME-BOUND EXISTENCE.

CHIANG, T' IEN-CHI. SOME BASIC CONCEPTS REGARDING THE PROBLEM OF THE OBJECT OF DIALECTICAL LOGIC. CHIN STUD PHIL 1,144-163 WINT-SPR 70.

CHILD, ARTHUR. HIDDENNESS: SIMPLE CONCEALMENT AND DISGUISE. METAPHILOSOPHY 1,223-257 JL 70.

THE NOTION OF HIDDENNESS, FOUND IN DIVERSE PHILOSOPHIES, IS DEFINED AND DISTINGUISHED INTO SIMPLE CONCEALMENT AND DISGUISE. THE ESSAY TREATS PROBLEMS OF THE EVIDENCE FOR AND COGNITION OF HIDDENNESS, THE KINDS OF HIDING AND OF THINGS HIDDEN, AND THE MEANS OF HIDING, AND CONCLUDES WITH SOME GENERAL REFLECTIONS. AMONG PHILOSOPHERS PROVIDING ILLUSTRATIONS: BACON, HOBBS, BERKELEY, HUME, MARX, FREUD, BUBER, WITTGENSTEIN, HEIDEGGER, BULTMANN, CARNAP, RYLE, WISDOM, WAISMANN, LAZEROWITZ.

CHILD, JAMES W AND GOLDBERG, FRED I. 'EXISTS' AS A PREDICATE: A RECONSIDERATION. ANALYSIS 31,53-57 D 70.

CHILD, JAMES W. ON THE THEORETICAL DEPENDENCE OF CORRESPONDENCE POSTULATES. PHIL SCI 38,170-177 JE 71.

CHIN, STEVE S. IDENTITY AND CONTRADICTION: AN EXPLANATION OF THE MAO-LIU STRUGGLE FROM AN IDEOLOGICAL POINT OF VIEW. STUD SOVIET THO 10,227-254 S 70.

CHIPMAN, LAUCHLAN. MATERIAL AND ILLATIVE IMPLICATION. MIND 80,179-193 AP 71.

MATERIAL IMPLICATION DOES NOT SEEM TO BE THE SAME AS ILLATIVE IMPLICATION, WHICH IS THE NAME THE AUTHOR GIVES TO THE RELATION BETWEEN ANTECEDENT AND CONSEQUENT OF AN ORDINARY CONDITIONAL. THE VIEW THAT ILLATIVE IMPLICATION IS NOMOLOGICAL IS CONSIDERED AND REJECTED. IT IS ARGUED THAT THE ONLY CONNECTION INVOLVED IN THE ORDINARY CONDITIONAL IS THAT OF MATERIAL IMPLICATION, BUT THAT EXPRESSIONS OF ORDINARY CONDITIONALITY INVOLVE A SUPPOSITIONAL ASSIGNMENT OF THE TRUTH-VALUE TRUE TO THE ANTECEDENT.

CHIPMAN, LAUCHLAN. THE ASSCRIPTIVE CHARACTER OF ETHICAL DISCOURSE. ETHICS 81,326-331 JL 71.

ATTITUDINAL THEORIES OF MORALITY RENDER ALL ETHICAL ASSERTIONS IRREDUCIBLY INTENSIONAL. THIS IN TURN MEANS THAT ALL APPARENTLY VALID ETHICAL SYLLOGISMS ARE REALLY INVALID, SINCE THE DICTUM DE OMNI ET NULO DOES NOT HOLD IN INTENSIONAL CONTEXTS. IF THE APPARENT VALIDITY OF ETHICAL SYLLOGISMS IS TO BE PRESERVED, ETHICAL ADJECTIVES MUST BE VIEWED ASSCRIPTIVELY.

CHISHOLM, RODERICK M. REFLECTIONS ON HUMAN AGENCY. IDEAL STUD 1,33-46 JA 71.

CHISHOM, RODERICK M. STATES OF AFFAIRS AGAIN. NOUS 5,179-190 MY 71.

CHOMSKY, NOAM. LANGUAGE AND FREEDOM. ABRAXAS 1,9-24 FALL 70.

CHOMSKY, NOAM. RESPONSE TO SIDNEY HOOK II. HUMANIST 31,30-34 MR-AP 71.

CHOMSKY, NOAM. THE STUDENT MOVEMENT. HUMANIST 30,19-25 S-O 70.

CHOU, KU-CH'ENG. FORMAL LOGIC AND DIALECTICS. CHIN STUD PHIL 1,5-20 FALL 69.

CHOU, KU-CH'ENG. ON FORMAL LOGIC AND DIALECTICS - A BRIEF ANSWER TO MA T'IE. CHIN STUD PHIL 1,63-75 FALL 69.

CHRISTENSEN, DARREL E. THE RELIGION OF VISION: A PROPOSED SUBSTITUTION FOR HEGEL'S 'UNAUTHENTIC' RELIGION OF UTILITY. INT J PHIL RELIG 1,147-160 FALL 70.

IN "'AUTHENTICITY' AND 'WARRANTED RELIEF' IN HEGEL'S DIALECTIC OF RELIGION" (SEE D. CHRISTENSEN (ED.), 'HEGEL AND THE PHILOSOPHY OF RELIGION,' MARTINUS NIJHOFF, 1970), I APPLIED A FORMAL TEST TO SEVERAL PHASES OF HEGEL'S DIALECTIC OF RELIGION TO FIND THAT THE MOST NOTABLE AND INTERESTING OF THE INSTANCES OF "UNAUTHENTIC" DIALECTIC IS THAT OF THE RELIGION OF UTILITY. IN THE PRESENT PAPER, BY THE USE OF CRITERIA SELECTIVELY DRAWN FROM HEGEL'S EXPOSITION OF DIALECTICAL METHOD, BY WHICH THE FORMAL CORRECTNESS OF DIALECTICAL ACCOUNTS OF HISTORY MIGHT BE JUDGED, I SET FORTH A DIALECTICAL ACCOUNT OF WHAT I CALL THE RELIGION OF VISION WHICH I PROPOSE AS A PLAUSIBLE SUBSTITUTION FOR THE RELIGION OF UTILITY. WHILE THE CRITERIA EMPLOYED ARE FOUND TO PROVIDE NECESSARY BUT NOT SUFFICIENT CONDITIONS OF TRUTH IN HEGEL'S SENSE, WHAT IS LOST IN THE STRINGENCY OF THE TEST BY "BRACKETING OFF" THE PRINCIPLE OF COMPLETENESS OF THE NOTION MAKES POSSIBLE A GAIN ON THE SIDE OF APPLICABILITY. THE STRATEGY EMPLOYED RENDERS A DIALECTICAL ACCOUNT OF HISTORY, AS SUCH, FALSTIFIABLE ON FORMAL GROUNDS BY A TEST THAT IS IN PRACTICE APPLICABLE.



CHRISTENSEN, WILLIAM N AND KING-FARLOW, JOHN. GAMBLING ON OTHER MINDS-HUMAN AND DIVINE. SOPHIA 10,1-6 AP 71.

IN "GOD AND OTHER MINDS" PLANTINGA ARGUES THAT THE TELEOLOGICAL AND ANALOGICAL ARGUMENTS FOR THE EXISTENCE OF GOD AND OTHER MINDS ARE OF THE SAME EPISTEMOLOGICAL AND LOGICAL KIND. THEY ARE THE BEST ARGUMENTS AVAILABLE IN EACH CASE; YET THEY FACE EXACTLY THE SAME DIFFICULTIES. A GAP, WHICH WE ARE UNABLE TO BRIDGE, EXISTS BETWEEN THEIR CONCLUSIONS AND PREMISES. HOWEVER, PEOPLE STILL BELIEVE IN OTHER MINDS. THEREFORE, IT IS JUST AS REASONABLE TO BELIEVE IN THE EXISTENCE OF GOD. WE ATTEMPT TO DEMONSTRATE HOW THE 'GAP' CAN BE BRIDGED BY WEIGHING THE PROBABILITIES OF BELIEF AND DISBELIEF IN EACH CASE. OUR GAMBIT DOES NOT SOLVE THE EPISTEMOLOGICAL PROBLEM. IT SIMPLY OFFERS A WAY OUT IN THE ARENA OF MORALITY AND ACTION.

CHRISTENSEN, WILLIAM N AND KING-FARLOW, JOHN. AQUINAS AND THE JUSTIFICATION OF WAR. THOMIST 35,95-112 JA 71.

WE REPLY TO DONALD WELLS' "HOW MUCH CAN THE 'JUST WAR' JUSTIFY?" ("JOURNAL OF PHILOSOPHY," #66, 1969, PP. 819-829). WELLS' POSITION IS OFTEN LEFT CONVENIENTLY VAGUE, BUT TOO OFTEN SEEMS INCOMPATIBLE WITH ANY MODERN STRUGGLE FOR LIBERATION'S BEING JUSTIFIABLE. (ANALYTICAL DISTINCTIONS ARE REPEATEDLY CALLED FOR BEFORE ONE CAN BEGIN TO EVALUATE WELLS' CLAIMS TO 'RELEVANCE'.) WELLS SAVAGELY ATTACKS THE CHRISTIAN (ESPECIALLY THOMIST) POSITION ON WAR; BUT IT, NOT WELLSISM, SEEMS RELEVANT TO MODERN NEEDS FOR SMALL-SCALE LIBERATING STRUGGLES WITHOUT NUCLEAR, GLOBAL WARS. 'PROPORTIONALITY' RELATIVE TO WAR AND PUNISHMENT IS ANALYSED ALSO: IT TURNS OUT TO FIT NOT WELLS BUT COMMON SENSE. AQUINAS' "DE REGIMINE PRINCIPUM" REMAINS RELEVANT TO MORAL ACTIVISM, DESPITE KINDLY AND HOSTILE ABUSERS OF HIS DOCTRINE.

CHRISTENSEN, WILLIAM N AND KING-FARLOW, JOHN. TWO SIDES TO A THEIST'S COIN. PHIL STUD IRELAND 19,172-180 1970.

THE PAPER DISTINGUISHES TWO FAMILIAR BUT PHILOSOPHICALLY VITAL CLASSES OF THEIST STATEMENTS: (A) EXPO-STATEMENTS ABOUT GOD'S EXISTENCE AND POWER (WHICH MAKE NO REFERENCE TO HIS GOODNESS AND MORAL ATTRIBUTES AS A PERSON.) (B) GOOPER-STATEMENTS ABOUT GOD'S GOODNESS AS A PERSON (WHICH PRESUPPOSE HIS EXISTENCE BUT NOT HIS SUPREME POWER). APPARENT INCONSISTENCIES IN SARTRE'S ATTACKS ON THEISM AND CURIOUS COMBINATIONS OF ASSERTIONS BY NORMAN MALCOLM AND BY PETER GEACH ARE ILLUMINATED BY DISTINGUISHING (A) AND (B). ALSO PURE VOLUNTARISM MAY THEREBY LOSE SOME PLURISIBILITY.

CHU KUANG-CHIEN. ON THE AMPHIBIAN NATURE OF THOUGHT. CHIN STUD PHIL 2,264-267 SUM 71.

CHU-KO, YIN-T'UNG. CAN THE LAW OF CONTRADICTION BE CONTRAVENED? CHIN STUD PHIL 1,196-202 WINT-SPR 70.

CHU, FENG-CHIEH. ON THE LAW OF IDENTITY. CHIN STUD PHIL 1,108-143 FALL 70.

CHUN-I, TANG. THE SPIRIT AND DEVELOPMENT OF NEO-CONFUCIANISM. INQUIRY 14,56-83 SUM 71.

THE IDEAL OF HUMAN LIFE AS A LIFE OF SAGEHOOD IS THE CORE OF CONFUCIAN THOUGHT. IN NEO-CONFUCIANISM THE STRESS IS ON THE SELF-PERFECTIBILITY OF MAN, AND THE CENTRAL CONCERN OF NEO-CONFUCIANIST THINKERS HAS ACCORDINGLY BEEN WITH THE QUESTION HOW MAN CAN CULTIVATE HIS OWN POTENTIALITY TO BE A SAGE. THE DIFFERENT ANSWERS THEY GIVE ARE IN THE FORM OF TEACHING ABOUT THE 'WAY', THESE TEACHINGS INCORPORATING DIFFERENT PHILOSOPHICAL VIEWS OF MIND, HUMAN NATURE, AND THE UNIVERSE. THE AUTHOR OUTLINES THE VIEWS OF SUCCESSIVE NEO-CONFUCIANISTS AND THEIR VERSIONS OF THE 'WAY', SEEING

THEIR TEACHINGS AS DEVELOPMENTS TOWARDS THE DOCTRINE PRESENTED BY WANG YANG-MING (B. 1472), WHOSE THOUGHT CAN BE SEEN PARTICULAR AS A SYNTHESIS OF THE VIEWS OF CHU TZU AND LU SHIANG-SHAN.

CHURCHMAN, C W. KANT-A DECISION THEORIST? THEOR DECIS 1,107-116 O 70.

THIS PAPER IS CONCERNED WITH THE ROLE OF SCIENTIFIC METHOD IN DECISION MAKING. ESSENTIALLY, IT IS THE EXAMINATION OF WHAT IMMANUEL KANT CALLED THE PRUDENTIAL IMPERATIVE AND WHAT WE WOULD TODAY CALL A STRATEGIC PLAN. THE PURPOSE OF THE IMPERATIVE OR THE PLAN IS TO MAXIMIZE A SET OF SOCIAL VALUES. IT IS ARGUED THAT THE EMPIRICIST AND RATIONALIST PARADIGMS OF SCIENTIFIC METHOD DO NOT SUCCESSFULLY APPLY TO THE SCIENTIFIC STUDY OF DECISION MAKING. INSTEAD IT IS ESSENTIAL THAT THE SCIENTIST MAKE STRONG JUDGMENTS ABOUT THE WHOLE SYSTEM BEFORE HE CAN LEGITIMATELY USE ANY AVAILABLE INFORMATION. THIS POINT SUGGESTS THAT JUDGMENTS THEMSELVES ARE STRATEGIES OF THE SCIENTIST. SEVERAL ALTERNATIVE STRATEGIES OF SCIENTIFIC METHOD IN DECISION MAKING ARE DISCUSSED.

CIARDO, MANLIO. HOMO HABILIS E HOMO SAPIENS. RIV STUD CROCE 7,75-80 JA-MR 1970.

DEFINIZIONE DI "HOMO HABILIS": RECIPROCA IMPLICAZIONE TRA CAPACITA DI ESCOGITAZIONE DELLA TECNICA, DA UN LATO, ED ESIGENZA DELL'UOMO COME "VITALITA", DALL'ALTRO. CONSEGUENZA: 1) INCAPACITA DELL'UOMO COME "HABILITAS", DI AVERE SCIENZA DELLA PROPRIA NATURA E DEL FINE DELLA SUA ESISTENZA; 2) RAPPORTO DI CONVERSIONE, NELL'UOMO COME MERA "HABILITAS", TRA SPIRITUALITA COME "INCONSAPEVOLEZZA" DELLA PROPRIA NATURA, DA UN LATO, E SPIRITUALITA, NON COME "REALTA-ASSOLUTA IN SE", MA COME UN "APPARIRE A SE MDESIMA". DEFINIZIONE DI "HOMO SAPIENS": SPIRITUALITA COME INTERIORE IMPERATIVO MORALE DI CONOSCERE LA PROPRIA ESSENZA (FILOSOFIA) AL FINE DI REALIZZARSI STORICAMENTE (AZIONE) SECONDO IL RISULTATO DI TALE CONOSCENZA. CONCLUSIONE: L'UOMO COME "HABILITAS", O RAPPORTO DI RECIPROCA IMPLICAZIONE TRA "HOMO HABILIS" E "HOMO VITALIS", SI SUBORDINA LOGICAMENTE ALL'UOMO COME "SAPIENTIA" O AUTOCOSCENZA FILOSOFICA, NELLA STESSA GUIA IN CUI IL "MEZZO" VIENE SUBORDINATO AL "FINE". AUTORI CITATI: DANTE, LEONARDO, GIORDANA BRUNO, GOETHE, CROCE.

CIARDO, MANLIO. INFINITA DELL'UNIVERSO O INFINTA DELLA STORIA? RIV STUD CROCE 7,420-436 O-D 70.

DIMOSTRATA L'IMMANENZA DELLO SPIRITO CREATIVO DI DIO NELLO SPIRITO DELL'UOMO, IL CORSO DELLA FILOSOFIA MODERNA E CONTEMPORANEA, DA BRUNO A KANT, DA HEGEL A CROCE, E VENUTO VIA VIA FONDANDO, CON SEMPRE MAGGIORE CONSAPEVOLEZZA CRITICA, LA VERITA CHE L'INFINITO HA, PER SUO INTRINSECO ATTRIBUTO, L'INFINITA. L'INFINITO NON E, DUNQUE, UN CONCETTO CHE HA E PUO AVERE PER SOGGETTO L'UNIVERSO FISICO, MA SOLO L'UNIVERSO METAFISICO E SPIRITUALISTICO DELLA STORIA. L'UNIVERSO FISICO, INVERO, E LA NATURALE SEDE DELLA CONVERSIONE DEL "FINITO" CON L'"INDEFINITO", MA NON MAI LA SEDE DELLA CONVERSIONE DELL'"INFINITO" CON LO "SPIRITO", CHE E E PUO ESSERE SOLO L'UNIVERSO DELLA STORIA. L'INFINITO NON E, DUNQUE, IL FATTO STATICO DEL REGNO FISICO, OVVERO ESECUTORIO-TAUTOLOGICO DEL REGNO VEGETALE E DELL'ANIMALITA SUBUMANA, MA L'ATTO DIVENIENTE DEL REGNO DELLO SPIRITO, O REGNO CHE, PER SUA NATURA, E INDEFINITIVA NOVITA DI CREAZIONE CHE, PERCIO, E AUTOCREAZIONE.

CIARDO, MANLIO. L'ANTITECNOCRATE MARCUSE PROFETA DI TIRANNIDI TECNOCRATICHE. RIV STUD CROCE 8,178-183 AP-JE 71.

IL CIARDO AFFERMA CHE IL PASSAGGIO DA SOCIETA TECNOCRATICHE A SOCIETA ANTITECNOCRATICHE E SPIEGATA DAL MARCUSE NEL SUO "SAGGIO SULLA LIBERAZIONE UMANA" ATTRAVERSO LA FORMULAZIONE DEL MITO DI UNA SOCIETA IN CUI SI DOVREBBE REALIZZARE L'ASSURDITA LOGICA DELLA IMMEDIATA IDENTITA TRA L'ISTINTO VITALE O EDONISTICO, DA UN LATO, E

L'ESIGENZA SOCIALE, MORALE E UMANISTICA, DALL'ALTRO. IL CIARDO RICORDA CHE LA FORMULAZIONE DI TALE MITO FU PROPRIA ANCHE DEL MARX, CHE L'ESPRESSE NELL'IDEA DEL PASSAGGIO DAL "REGNO DELLA NECESSITA" AL "REGNO DELLA LIBERTA"; "MA TALE MITO, CHE E POI DI SCHIETTA ORIGINE ANARCHICA, E STATO DIMOSTRATO COMPLETAMENTE FALSO DAL TOTALITARISMO TECNOCRATICO DELLE ODIERNE SOCIETA COMUNISTE. CON LA FORMULAZIONE DI TALE MITO, IL MARCUSE, SECONDO IL CIARDO, MOSTRA DI IGNORARE LA FONDAMENTALE VERITA CHE IL MONDO DELLA TECNICA E UMANIZZATO SOLO DALL'UMANITA MORALE CHE LA CIRCOSCRIVE NEI SUOI LIMITI CON L'ASSEGNALE LA FUNZIONE DI MEZZO PER IL FINE DELLA LIBERTA.

CILENTO, VINCENZO. IL GENIO RELIGIOSO DI PLOTINO TRA I MISTERI ANTICHI E NUOVI. FILOSOFIA 22,149-164 AP 71.

CIZEK, F. THE TESTING OF STATISTICAL HYPOTHESES. TEOR METOD 3,21-34 1971.

THE OBSERVATIONS ARE SUBJECT TO CHANCE VARIATIONS, SUCH AS MEASUREMENT OR SAMPLING ERRORS, AND THE SAME OBSERVATIONS COULD HAVE OCCURRED WHETHER THE HYPOTHESIS IS TRUE OR NOT, ALTHOUGH THEY ARE MORE LIKELY IN ONE CASE THAN IN THE OTHER. IT THEN BECOMES NECESSARY TO ASSESS THE STRENGTH OF THE EVIDENCE AND, IN PARTICULAR, TO DECIDE WHETHER THE DEVIATIONS OF THE OBSERVATIONS FROM WHAT IDEALLY WOULD BE EXPECTED UNDER THE HYPOTHESIS ARE TOO LARGE TO BE ATTRIBUTED TO CHANCE. THIS ARTICLE DEALS ONLY WITH GENERAL METHODS FOR MAKING SUCH DECISIONS: THE TESTING OF STATISTICAL HYPOTHESES.

CLAESGES, ULRICH. INTENTIONALITAET UND TRANZENDENZ: ZUR KONSTITUTION DER MATERIELLEN NATUR. ANAL HUSSERL 1,91-99 1971.

CLAIR, ANDRE. L'HOMME MALADE ET LA SANTE COMME TACHE, SELON KIERKEGAARD. REV SCI PHIL THEOL 54,489-515 JL 70.

L'OBJET DE CES ARTICLES EST, AU MOYEN D'UNE METHODE STRUCTURALE D'ANALYSE, DE MONTRER COMMENT S'ORDONNENT LES THEMES DU DESESPoir ET DE LA VIE ESTHETIQUE COMME MALADIE DE L'HOMME, ET D'INDIQUER L'EXIGENCE DE SANTE, I.E. D'IDENTITE DE L'HOMME A SOI PAR RECONNAISSANCE D'UN FONDEMENT DIVIN A SON EXISTENCE; CECI A PARTIR DE "L'INSTANT", DE "LA MALADIE A LA MORT" ET DE "L'ALTERNATIVE".

CLAIR, ANDRE. L'HOMME MALADE ET LA SANTE COMME TACHE, SELON KIERKEGAARD. REV SCI PHIL THEOL 54,619-635 D 70.

SEE PART 1 OF THIS ARTICLE FOR THE ABSTRACT (ED).

CLARK, MICHAEL. DESCRIPTIONS AND SPEECH ACTS. J PHIL 68,400-405 1 JL 71.

IN "SPEECH ACTS" 7.1 JOHN SEARLE ARGUES THAT THERE ARE ONLY TWO PLAUSIBLE WAYS IN WHICH DEFINITE DESCRIPTIONS IN NONASSERTIVE SPEECH ACTS LIKE QUESTIONS AND COMMANDS CAN BE CONSTRUED IN ACCORDANCE WITH RUSSELL'S THEORY OF DESCRIPTIONS; AND THAT NEITHER OF THESE IS SATISFACTORY. BUT THERE IS AT LEAST ONE OTHER PLAUSIBLE WAY, WHICH SEARLE HAS IGNORED.

CLARK, MICHAEL. THE MORAL GRADATION OF PUNISHMENT. PHIL QUART 21,132-140 AP 71.

HOW SEVERELY MAY A LEGAL AUTHORITY PUNISH AN OFFENDER? IT MAY REASONABLY BE URGED THAT PUNISHMENT SHOULD NEITHER EXCEED WHAT THE OFFENDER DESERVES IN RESPECT OF HIS MORAL GUILT NOR EXCEED WHAT IS IMPOSED FOR EQUALLY OR LESS SERIOUS OFFENCES. IF WE TAKE INTO ACCOUNT THE UTILITARIAN DEMAND THAT PUNISHMENT SHOULD BE SUFFICIENT TO ACHIEVE CERTAIN ENDS, WE CANNOT ALWAYS SATISFY ALL THESE PRINCIPLES FULLY. BUT THIS SHOULD NOT BE HELD TO DISCREDIT ANY OF

## THE PRINCIPLES INVOLVED.

CLARK, ROMANE. CONCERNING THE LOGIC OF PREDICATE MODIFIERS. NOUS  
4,311-335 N 70.

'BRUTUS STABBED CAESAR WITH A KNIFE' IMPLIES THAT BRUTUS STABBED CAESAR. THIS PAPER CONCERNS THE PROBLEM OF HOW TO PRESERVE SUCH INFERENCES IN A SUITABLE FORMAL SYSTEM IN SUCH A WAY THAT EACH DISTINCT PREDICATE WHICH OCCURS IN THE INFERENCE REMAINS A PREDICATE OF A SINGLE, FIXED DEGREE IN ALL OF ITS OCCURRENCES. THE ARTICLE DIVIDES INTO TWO PARTS. THE FIRST PART CONSISTS OF A PAPER WHICH CRITICIZED AN ATTEMPT BY PROFESSOR DONALD DAVIDSON TO DEAL WITH THIS PROBLEM BY INVOKING REFERENCES TO EVENTS IN THE CASE OF ACTION SENTENCES. AN ALTERNATIVE SOLUTION TO THE PROBLEM IS SUGGESTED. THE SECOND PART GOES ON TO GENERALIZE UPON, AND TO REPAIR DEFICIENCIES IN, THE ALTERNATIVE.

CLARKE, JOHN J. MYSTICISM AND THE PARADOX OF SURVIVAL. INT PHIL QUART  
6,165-179 JE 71.

CLAY, ROBERT E. A MODEL FOR LESNIEWSKI'S MEREOLOGY IN FUNCTIONS. NOTRE  
DAME J FORM LOG 12,467-478 O 71.

THE MODELS FOR LESNIEWSKI'S MEREOLOGY CONSTRUCTED UP TO THIS TIME HAVE INTERPRETED A MEREOLOGICAL PRIMITIVE TERM, SAY "ELEMENT" (EL) BUT HAVE EITHER DISREGARDED THE ONTOLOGICAL BASIS OF MEREOLOGY OR HAVE LEFT ONTOLOGY UNINTERPRETED. THE MODEL IN THIS PAPER INTERPRETS BOTH "ELEMENT" AND ONTOLOGY. NAMES ARE INTERPRETED AS FUNCTIONS WITH DOMAIN NON-EMPTY NAMES AND RANGE  $\{0,1\}$ , WHERE 0 AND 1 ARE ANY TWO DISTINCT INDIVIDUALS. INDIVIDUALS ARE INTERPRETED AS FUNCTIONS WHICH TAKE THE VALUE 1 EXACTLY ONCE. ONTOLOGICAL "IS" IS INTERPRETED AS FOLLOWS:  $F \& 'F'$  IF  $F$  IS AN INDIVIDUAL AND  $F(A) = 1$  AND  $G(B) = \neg A \& B$ . THE PRIMARY TECHNICAL DIFFICULTY INVOLVED IS PROVING THE ANALOGS OF THE ONTOLOGICAL RULES OF DEFINITION AND EXTENSIONALITY.

CLEAVE, J P. SOME PROPERTIES OF RECURSIVELY INSEPARABLE SETS. Z MATH LOG  
16,187-200 1970 (P.I.D.G.).

CLEAVE, J P. THE NOTION OF VALIDITY IN LOGICAL SYSTEMS WITH INEXACT  
PREDICATES. BRIT J PHIL SCI 21,269-274 AUG 70.

KOERNER DEFINES THE NOTION OF LOGICAL VALIDITY OF INDEFINITE SENTENCES IN TERMS OF A SYNTACTICAL OPERATOR WHICH DELETES IN SOME MANNER THE INDEFINITE ATOMS FROM A SENTENCE. THIS METHOD IS GENERALIZED TO ARBITRARY DEDUCTIVE SYSTEMS (IN TARSKI'S SENSE). IF A SYNTACTICAL OPERATOR 'DELTA' IS DEFINED ON THE EXPRESSIONS OF A DEDUCTIVE SYSTEM 'D' THEN A SUBSTRUCTURE 'D PRIME' OF 'D' CAN BE CONSTRUCTED FROM 'D' AND 'DELTA', WHICH IF 'DELTA' SATISFIES CERTAIN VERY GENERAL CONDITIONS, IS ALSO A DEDUCTIVE SYSTEM. THE NOTION OF LOGICAL CONSEQUENCE (AND HENCE LOGICAL VALIDITY), AS PROPOSED BY KOERNER, IS THEREFORE GENERALLY WELL-DEFINED.

CLEAVE, JOHN P. CAUCHY, CONVERGENCE AND CONTINUITY. BRIT J PHIL SCI  
22,27-37 F 71.

CLECAK, PETER. MORAL VERSUS MATERIAL INCENTIVES. SOC THEOR PRACT  
1,82-98 SPR 70.

A CRITIQUE OF SOCIALIST MORAL AND MATERIAL INCENTIVE MODELS, INCLUDING A DISCUSSION OF THEIR FORM AND CONTENT UNDER BOTH REVOLUTION AND MATURE COMMUNISM. INDIVIDUAL BEHAVIOR IN CONTEXTS OF MATERIAL SCARCITY AND ABUNDANCE ARE EMPHASIZED.



CLEMENS, ERIC. L'HISTOIRE (COMME) INACHEVEMENT. REV METAPH MORALE 76,206-225 AP=JE 71.

KOJEVE, SINGULIEREMENT DANS SON "INTRODUCTION A LA LECTURE DE HEGEL", A Pousse A BOUT L'IDEE DE SYSTEME ABSOLU ET DONC DE FIN DE L'HISTOIRE. MAIS DU MEME COUP IL A LAISSE SE PRODUIRE UNE SERIE DE CONTRADICTIONS. D'ABORD, EN REFUSANT DE RECONNAITRE LA DIALECTICITE DE LA NATURE. ENSUITE, EN FORGEANT UNE SERIE DE "FICTIONS" RENDUES NECESSAIRES DANS L'HYPOTHESE DE L'APRES-HISTOIRE. L'ENSEMBLE ENTRE DANS UNE STRATEGIE DE DECONSTRUCTION DE LA METAPHYSIQUE.

CLOSE, ANTHONY J. PHILOSOPHICAL THEORIES OF ART AND NATURE IN CLASSICAL ANTIQUITY. J HIST IDEAS 32,163-184 AP=JE 71.

THIS ARTICLE STUDIES THE CONCEPTIONS OF THE RELATIONSHIP BETWEEN HUMAN CULTURE/TECHNIQUES AND NATURE WHICH PREVAILED IN THE MAJOR PHILOSOPHIC SYSTEMS OF ANTIQUITY. IT PROVES, BY AMPLE REFERENCES AND EXAMPLES IN THE NOTES, THAT RENAISSANCE CONCEPTIONS OF THIS RELATIONSHIP DREW DIRECTLY FROM THESE ANCIENT SOURCES, AND PRESERVED INTACT THEIR DISTINCTIONS, CATEGORIES, AND FORMULATIONS. IT COMPLEMENTS AN ARTICLE "COMMONPLACE THEORIES OF ART AND NATURE IN ANTIQUITY", BY THE SAME AUTHOR, IN JHI XXX (1969).

COBURN, ROBERT C. ANIMADVERSIONS ON PLANTINGA'S KANT. RATIO 13,19-29 JE 71.

THE BULK OF THE PAPER IS DEVOTED TO AN EXAMINATION OF THE 'INTERPRETATIONS' WHICH ALVIN PLANTINGA SUGGESTS AS TO WHAT KANT WAS SAYING IN HIS DISCUSSION OF THE ONTOLOGICAL ARGUMENT IN THE FIRST "CRITIQUE." I CONCLUDE WITH AN INDEPENDENT ACCOUNT OF WHAT KANT WAS GETTING AT.

COBURN, ROBERT C. BELIEVING THINGS. CAN J PHIL 1,93-103 S 71.

IN THIS PAPER I EXAMINE SEVERAL ARGUMENTS AGAINST THE ACCOUNT OF BELIEF PRESENTED IN RYLE'S "THE CONCEPT OF MIND," AND THEN DEVELOP SOME OF THE CONSEQUENCES OF THE MOST PERSUASIVE OF THESE ARGUMENTS.

COBURN, ROBERT C. KNOWING AND BELIEVING. PHIL REV 80,236-243 AP 71.

THIS ESSAY IS A CRITICAL REVIEW OF DANTO'S "ANALYTICAL PHILOSOPHY OF KNOWLEDGE". I EXAMINE, INTER ALIA, DANTO'S CLAIM THAT BELIEF IS NON-RELATIONAL, HIS CLAIM THAT EVIDENCE IS ADEQUATE TO JUSTIFY A KNOWLEDGE CLAIM ONLY PROVIDED IT ENTAILS THE SENTENCE ALLEGEDLY KNOWN, AND HIS ARGUMENT THAT ONE CAN KNOW S IS TRUE WITHOUT BELIEVING IT.

CODER, DAVID. COMMENTS AND CRITICISM. J PHIL 67,424-425 JE 70.

IRVING THALBERG RECENTLY DEFENDED THE ANALYSIS OF KNOWLEDGE AS JUSTIFIED TRUE BELIEF ("IN DEFENSE OF JUSTIFIED TRUE BELIEF," 'JOURNAL OF PHILOSOPHY', VOL. LXVI (1969), PP. 794-803) BY QUESTIONING A PRINCIPLE THAT EDMUND GETTIER HAD USED TO ATTACK IT ("IS JUSTIFIED TRUE BELIEF KNOWLEDGE?" 'ANALYSIS', VOL XIII (1963), PP. 121-123). THE PRINCIPLE IS THAT IF A IS JUSTIFIED IN BELIEVING P, INFERS Q VALIDLY FROM P, AND CONSEQUENTLY BELIEVES Q, HE IS JUSTIFIED IN BELIEVING Q. CODER ARGUES THAT IF KNOWLEDGE IS JUSTIFIED TRUE BELIEF, THIS PRINCIPLE IS ENTAILED BY THE CORRECT PRINCIPLE THAT IF A KNOWS P, INFERS Q VALIDLY FROM P, AND CONSEQUENTLY BELIEVES Q, A KNOWS Q. SO THE ANALYSIS THALBERG DEFENDS ENTAILS THE PRINCIPLE HE ATTACKS IN DEFENSE OF IT.

COHEN, CARL. DEFENDING CIVIL DISOBEDIENCE. MONIST 54,469-487 O 70.

SOME INSTANCES OF CIVIL DISOBEDIENCE ARE JUSTIFIABLE, I ARGUE, EVEN IN A REASONABLY HEALTHY DEMOCRACY. IN SUPPORT OF THAT THESIS I EXAMINE TEN ARGUMENTS, COMMONLY VOICED THOUGH OFTEN JUMBLED, WHICH AIM TO SHOW THAT CIVIL DISOBEDIENCE CANNOT BE JUSTIFIED. I CONTEND THAT EVEN THE BEST OF THE BEST OF THESE ARGUMENTS — SOME BEING QUITE SOPHISTICATED — DO NOT SUCCEED, ON CLOSE SCRUTINY, IN ESTABLISHING THE UNJUSTIFIABILITY OF CIVIL DISOBEDIENCE.

COHEN, CARL. HAVE I A RIGHT TO A VOICE IN DECISIONS THAT AFFECT MY LIFE? NOUS 5,53-80 F 71.

I ARGUE HERE THAT THE RIGHT TO A VOICE IN DECISIONS THAT AFFECT ONE'S LIFE, OFTEN CLAIMED AS A CONSEQUENCE OF GENUINE DEMOCRACY, IS NOT CORRECTLY DERIVED THEREFROM. SPECIFYING A SET OF BASIC DEMOCRATIC PRINCIPLES, AND GRANTING THEIR TRUTH, I PRESENT SEVERAL KINDS OF CASES IN WHICH I YET HAVE NOT THE RIGHT TO A VOICE IN DECISIONS THAT AFFECT MY LIFE. HOLDING THAT DEMOCRACY IS ONE FORM OF COMMUNITY GOVERNMENT, I ARGUE THAT THE RIGHT TO PARTICIPATION IN DECISION-MAKING IN ANY COMMUNITY DEPENDS ESSENTIALLY UPON THE FACT OF ONE'S MEMBERSHIP (AND THE KIND OF ONE'S MEMBERSHIP) IN THE COMMUNITY IN QUESTION.

COHEN, CARL. THE JUSTIFICATION OF DEMOCRACY. MONIST 55,1-28 JA 71.

DEMOCRACY IS THAT FORM OF COMMUNITY GOVERNMENT IN WHICH THE MEMBERS OF A COMMUNITY MAY PARTICIPATE EQUALLY IN MAKING THE DIRECTIVE DECISIONS THAT AFFECT THEM ALL. IT MAY BE VINDICATED (IN SOME CONTEXTS) BY THE RESULTS OF ITS PRACTICE; IT MAY BE JUSTIFIED (IN SOME CONTEXTS) BY PRINCIPLES OF MORALITY FROM WHICH IT CAN BE DERIVED. THIS PAPER IS CONCERNED WITH THE LATTER TASK, EXHIBITING FIRST THE GENERAL FORM OF AN ARGUMENT THAT MIGHT (IF APPROPRIATE FACTUAL CLAIMS CAN BE SUBSTANTIATED) JUSTIFY DEMOCRACY IN ANY COMMUNITY, AND EXHIBITING SECOND THE SPECIFIC WAY IN WHICH THAT ARGUMENT CAN BE PROPERLY APPLIED TO THE POLITICAL COMMUNITY TO JUSTIFY DEMOCRACY IN IT.

COHEN, GERALD A. ON SOME CRITICISMS OF HISTORICAL MATERIALISM. ARIS SOC SUPPL VOL 44,121-142 1970.

THE ARTICLE PRESENTS, CLARIFIES AND REFUTES THE CONTENTION OF PROFESSOR JOHN PLAMENATZ (AND OTHERS) THAT THERE IS A LOGICAL FLAW IN THE CONSTRUCTION OF THE THEORY OF HISTORICAL MATERIALISM, IN-AS-MUCH AS LEGAL CONCEPTS, WHICH SHOULD APPLY TO SUPERSTRUCTURAL PHENOMENA ALONE, ACCORDING TO THE THEORY, ARE REQUIRED, AND ARE USED BY MARX, TO DESCRIBE THE ECONOMIC STRUCTURE. IT IS SHOWN THAT SUCH CONCEPTS ARE NOT REQUIRED TO DESCRIBE THE ECONOMIC STRUCTURE, AND THAT MARX'S APPARENT USE OF THEM FOR THAT PURPOSE DEMANDS AND IS CAPABLE OF A SPECIAL INTERPRETATION.

COHEN, L J AND MARGALIT, AVISHAI. THE ROLE OF INDUCTIVE REASONING IN THE INTERPRETATION OF METAPHOR. SYNTHESIS 21,469-487 O 70.

METAPHORS SHOULD BE TREATED AS A FEATURE OF "LANGUE", NOT "PAROLE". THEREFORE ONE CRITERIA OF ADEQUACY FOR A SEMANTICS OF NATURAL LANGUAGE IS THAT IT SHOULD ELUCIDATE THE NATURE OF METAPHOR. THE STRUCTURE OF LEXICAL ENTRIES IN SUCH A SEMANTICS IS BEST UNDERSTOOD IN TERMS OF THE INDUCTIVE REASONING UPON WHICH THEY MUST BE GROUNDED. THEN, WITH THE HELP OF A CATEGORIAL GRAMMAR FOR DEEP SYNTAX, METAPHOR IS SEEN TO BE JUST ONE OF THE WAYS IN WHICH SENTENCE-MEANINGS MAY BE PUT TOGETHER FROM WORD-MEANINGS AND DEEP-STRUCTURE.

COHEN, M D. THE SAME ACTION. PROC ARIS SOC 70,75-92 1969-1970.

COHEN, MARSHALL. CIVIL DISOBEDIENCE IN A CONSTITUTIONAL DEMOCRACY. PHIL EXCH 99-112 S 70.

CIVIL DISOBEDIENCE, OF BOTH THE DIRECT AND THE INDIRECT, VARIETIES IS DISTINGUISHED FROM CONSCIENTIOUS REFUSAL AND FROM REVOLUTIONARY ACTIVITY AND DEFENDED AGAINST ITS CRITICS. CIVIL DISOBEDIENCE OF THE CLASSICAL TYPE IS ALSO DISTINGUISHED FROM THAT WHICH CHARACTERISTICALLY TAKES PLACE IN A CONSTITUTIONAL DEMOCRACY WHERE THE CLAIM IS OFTEN MADE THAT THE DISOBEDIENT IS ACTING ON HIS CONSTITUTIONAL RIGHTS. CONSTITUTIONAL PROBLEMS, IN PARTICULAR THE PROBLEM OF THE "POLITICAL" QUESTION, ARE ASSESSED AND THEIR BEARING ON DISOBEDIENCE EXAMINED.

COHEN, MARSHALL. LEAR AND NATURE. PHIL EXCH 83-88 S 70.

THE ESSAY IS A REPLY TO PROF MORRIS WEITZ' ESSAY, "THE COINAGE OF MAN: KING LEAR AND CAMUS' STRANGER". ITS MAIN CONTENTION IS THAT PROFESSOR WEITZ FAILS TO DISTINGUISH TWO DIFFERENT CONCEPTS OF NATURE THAT ARE EXPLOITED BY SHAKESPEARE IN THE PLAY. IF ONE DOES SO IT IS POSSIBLE TO CLAIM, WHAT HE DENIES, NAMELY, THAT "THE LEAR UNIVERSE" DOES HAVE ULTIMATE MEANING AND DOES NOT UNDERMINE THE DISTINCTION BETWEEN GOOD AND EVIL.

COHEN, S MARC. SOCRATES ON THE DEFINITION OF PIETY: EUTHYPHRO 10A-11B. J HIST PHIL 9,1-13 JA 71.

THE CENTRAL ARGUMENT IN THE "EUTHYPHRO" IS THE ONE SOCRATES ADVANCES AGAINST THE DEFINITION OF PIETY AS "WHAT ALL THE GODS LOVE." THE ARGUMENT TURNS ON ESTABLISHING THAT A LOVED THING (PHILOUMENON) IS 1) A LOVED THING BECAUSE IT IS LOVED (PHILEITAI), NOT 2) LOVED BECAUSE IT IS A LOVED THING. I SUGGEST THAT THIS CLAIM CAN BE UNDERSTOOD AND FOUND ACCEPTABLE IF WE TAKE "BECAUSE" TO BE USED EQUIVOCALLY IN IT. DESPITE THE EQUIVOCATION, SOCRATES' ARGUMENT IS VALID, SHOWING THAT EUTHYPHRO CANNOT OFFER THIS DEFINITION CONSISTENTLY WITH HIS VIEW THAT THE GODS HAVE AS A REASON FOR LOVING PIOUS THINGS THAT THEY ARE PIOUS THINGS.

COHEN, S MARC. THE LOGIC OF THE THIRD MAN. PHIL REV 80,448-475 O 71.

THE MAIN LINES OF INTERPRETATION OFFERED TO DATE OF THE THIRD MAN ARGUMENT IN PLATO'S PARMENIDES (132A1-B2) ARE CONSIDERED AND REJECTED. A NEW, SET-THEORETIC, RECONSTRUCTION OF THE ARGUMENT IS OFFERED. IT IS CONCLUDED THAT THE PHILOSOPHICAL POINT OF THE ARGUMENT IS DIFFERENT FROM WHAT IT HAS BEEN GENERALLY SUPPOSED TO BE: PLATO IS POINTING OUT THE LOGICAL SHORTCOMINGS IN HIS EARLIER FORMULATED PRINCIPLE OF ONE-OVER-MANY.

COLBERT, JAMES G. WHITEHEAD Y LA HISTORIA DE LA FILOSOFIA. ANU FILOSOF 4,11-32 1971.

COLE, RICHARD. THE POSSIBLE EMPIRICAL VERIFIABILITY OF THE EXISTENCE OF MINDS. SW J PHIL 1,28-31 FALL 70.

IT HAS BEEN CLAIMED THAT THE EXISTENCE OF MINDS IS NOT TO BE ESTABLISHED BY NATURAL SCIENCE. I ARGUE THAT IT IS POSSIBLE THAT SUCH EXISTENCES BE VERIFIED BY ORDINARY METHODS OF THEORETICAL AND EXPERIMENTAL SCIENCE. I ALSO ARGUE THAT WHAT IS FUNDAMENTALLY AT STAKE IN THE ISSUE IS THE SCIENTIFIC USE OF THE LAW OF SUFFICIENT REASON.

COLEMAN, FRANCIS J. IS AESTHETIC PLEASURE A MYTH? J AES ART CRIT 29,319-332 SPR 71.

COLETTE, JACQUES. BULLETIN D'HISTOIRE DE LA PHILOSOPHIE: KIERKEGAARD. REV SCI PHIL THEOL 54,654-680 O 70.

COLISH, MARCIA L. THE IDEA OF LIBERTY IN MACHIAVELLI. J HIST IDEAS 32,323-350 JL-S 71.

AN EXAMINATION OF MACHIAVELLI'S IDEA OF LIBERTY BY A SYNTACTICAL AND CONTEXTUAL STUDY OF HIS USE OF THE TERM 'LIBERTY', ITS COGNATES, AND SYNONYMS, THROUGHOUT HIS WORKS, FOLLOWING THE METHODOLOGY EMPLOYED BY J. H. HEXTER AND J. H. WHITFIELD IN THEIR STUDIES OF MACHIAVELLI'S IDEA OF 'THE STATE' AND 'ORDER'. THE STUDY SHOWS THREE USES OF 'LIBERTY' IN MACHIAVELLI, OUTSIDE OF A COMMONPLACE OR THEORETICALLY UNINTERESTING ONE: FREE WILL, CORPORATE LIBERTY, AND LIBERTY WITHIN THE STATE. MACHIAVELLI ADHERES TO THE TRADITIONAL THEME AND TERMINOLOGY OF FREE WILL THEORY, BUT REMOVES ITS TRANSCENDENTAL FOCUS. HIS IDEA OF CORPORATE LIBERTY, CONFINED MAINLY TO ITALIAN CITY-STATES, IS CONSISTENT WITH THE MEDIEVAL CORPORATION THEORY DERIVED FROM ROMAN LAW. HE SOMETIMES IDENTIFIES LIBERTY WITHIN THE STATE WITH SPECIFIC CONSTITUTIONAL FORMS, AND AT OTHER TIMES WITH LEGAL, SOCIAL, MORAL AND ECONOMIC CHARACTERISTICS OF GOOD STATES REGARDLESS OF CONSTITUTION, A VIEW SHOWING A MORE THOROUGHGOING REVIVAL OF ROMAN THOUGHT ON THIS POINT THAN THAT TYPICAL OF HIS ITALIAN HUMANIST PREDECESSORS.

COLLINGRIDGE, D G. PUCETTI'S 'PARADOX'. PHILOSOPHY 46,158 AP 71.

COLLINS, ARDIS B. LOVE AND NATURAL DESIRE IN FICINO'S PLATONIC THEOLOGY. J HIST PHIL 9,435-442 O 71.

COLLINS, GEORGE E AND HALPERN, J D. ON THE INTERPRETABILITY OF ARITHMETIC IN SET THEORY. NOTRE DAME J FORM LOG 11,477-483 O 70.

WE GIVE AN INTERPRETATION OF THE THEORY Q, A FINITELY AXIOMATIZABLE ESSENTIALLY UNDECIDABLE FRAGMENT OF ARITHMETIC, IN THE THEORY S, A SMALL FRAGMENT OF SET THEORY. S IS EASILY INTERPRETABLE IN THE KNOWN FORMALIZATIONS OF CLASS OR SET THEORY. S IS FINITELY AXIOMATIZED, IT HAS THREE AXIOMS, AND EVEN THOUGH ITS NONLOGICAL CONSTANTS CONSIST OF ONE UNARY AND ONE BINARY PREDICATE SYMBOL, THE MODIFICATION RESULTING FROM SIMPLE DELETION OF THE UNARY SYMBOL GIVES A STRONGER THEORY AND HENCE GIVES ANOTHER PROOF THAT FIRST ORDER LOGIC WITH A BINARY PREDICATE SYMBOL IS UNDECIDABLE.

COLTER, L W. A REPLY TO MR LANGE. MIND 80,122-123 JA 71.

PROF. J.F. LANGE ARGUES THAT HARE'S ANTI-NATURALISTIC ARGUMENT OCCURRING IN CHAPTER 6 OF "THE LANGUAGE OF MORALS" FAILS BECAUSE OF A CRUCIAL AMBIGUITY BETWEEN 'GOOD' IN "THAT'S A GOOD STRAWBERRY" AND IN "'GOOD STRAWBERRY' MEANS 'TASTY STRAWBERRY'". BUT THE KIND OF AMBIGUITY LANGE NEEDS DOES NOT OCCUR IN HARE'S ARGUMENT, AND HENCE LANGE'S ARGUMENT IS INCONCLUSIVE.

COMMONER, BARRY. SCIENCE AND THE SENSE OF HUMANITY. HUMANIST 30,10-13 N-D 70.

THE MISUSE OF SCIENCE IN IMPLEMENTING ENVIRONMENTALLY UNSUITABLE TECHNOLOGIES, RATHER THAN POPULATION GROWTH OR AFFLUENCE, HAS RESULTED IN A GLOBAL POLLUTION CRISIS. SINCE WORLD WAR II IN THE UNITED STATES POPULATION HAS INCREASED 43%, CONSUMPTION PER CAPITA HAS HARDLY VARIED BUT POLLUTION LEVELS HAVE RISEN 500-1500%. SUCH CHANGES AS SYNTHETIC FIBERS FOR COTTON ARE CULPABLE. THE SOLUTIONS LIE NOT IN SCIENCE ITSELF, BUT IN REDEDICATION OF SCIENCE TO HUMANITARIAN CONCERNS.



COMOTH, RENE. PHILOSOPHIE ET ENSEIGNEMENT. RIV STUD CROCE 21,61-64  
JA-MR 71.

L'ENSEIGNEMENT DE LA PHILOSOPHIE EN FRANCE A ETE RECEMMENT L'OBJET DE VIVES ATTAQUES. LE BUT DE CET ARTICLE EST D'EN EXAMINER LE BIEN-FONDE. D'APRES SES ADVERSAIRES, LA PHILOSOPHIE UNIVERSITAIRE EST ORIENTEE VERS L'INTEGRATION DES JEUNES A LA SOCIETE BOURGEOISE, ELLE SE COMPLAIT DANS UN VERBALISME CREUX. CES REPROCHES SONT EN PARTIE JUSTIFIES. ON PEUT TOUTEFOIS SE DEMANDER SI LA CRITIQUE MARXISTE DE CET ENSEIGNEMENT NE VISE PAS AVANT TOUT CE QU'IL A DE MEILLEUR : SON LIBERALISME.

COMPOSTA, DARIO. HEGEL E MARX E LA FILOSOFIA DEL DIRITTO. AQUINAS 13,392-411 1970.

CONNELL, RICHARD J. A REPLY TO MR ALBURY. LAVAL THEOL PHIL 27,141-150  
JE 71.

CONRAD, DAVID. MUMFORD, ORGANIC ARCHITECTURE, AND EDUCATION. J AES EDUC 5,149-158 JL 71.

COONEY, THOMAS J. A MODEL FOR ORGANIZING KNOWLEDGE. EDUC THEORY 21,50-58 WINT 71.

THE MODEL, FORMULATED THROUGH AN INTERACTION OF LOGICAL CONSIDERATIONS AND THE RESULTS OF ANALYSES OF TRANSCRIPTS FROM 44 MATHEMATICS CLASSES, EXPLICATES THOSE ACTIVITIES WHICH HELP STUDENTS ORGANIZE KNOWLEDGE. THE FOLLOWING CLASSIFICATION WAS DEVELOPED. (A) DEDUCTIVE = EXPLAINING, IMPLICATING, (B) INDUCTIVE = GENERALIZING, ABSTRACTING, (C) CLASSIFYING = SET MEMBERSHIP, SET INCLUSION, (D) ANALYZING = ANALYSIS, SPECIFYING, CHARACTERIZING. THE THEORY OF RELATIONS WAS USED TO EXPLICATE EACH OF THESE ACTIVITIES.

COOPER, J M. PLATO ON SENSE PERCEPTION AND KNOWLEDGE: THEAETETUS 184 TO 186. PHRONESIS 15,123-146 1970.

COPFLAND, JOHN W. B F SKINNER'S SKEPTICISM ABOUT CHOICES AND FUTURE CONSEQUENCES. PHIL PHENOMENOL RES 31,540-545 JE 71.

COPPOLINO, SANTO. FILOSOFIA E STORIA NEL PENSIERO DI BERTRAND RUSSELL. RIV STUD CROCE 6,426-434 D-D 69.

IN QUESTO ARTICOLO CI SIAMO PROPOSTI DI TRATTARE DUE ASPETTI DEL PENSIERO FILOSOFICO DI BERTRAND RUSSELL : UNO CONCERNENTE IL VALORE ED IL SENSO CHE IL TERMINE "FILOSOFIA" VIENE AD ASSUMERE NELLA SUA PROSPETTIVA MENTALE, L'ALTRO RIGUARDANTE LA SUA CONCEZIONE DE LA "STORIA", QUALE SPECIALMENTE E STATA TEORIZZATA NELLO SCRITTO "HISTORY AS AN ART".

CORDING, RICHARD A. THE REFUTATION OF AGNOSTICISM. RELIG HUM 5,154-156  
AUTUMN 71.

THERE IS EVIDENCE BOTH FOR AND AGAINST THE EXISTENCE OF GOD, OR THERE IS NO EVIDENCE FOR AND AGAINST GOD'S EXISTENCE. AGNOSTICISM CAN ONLY BE SUPPORTED BY JUSTIFYING ONE OF THESE CLAIMS. THE FIRST CLAIM IS TENUOUS FOR THE AGNOSTIC WOULD HAVE TO SHOW THE EVIDENCE FOR AND AGAINST THE EXISTENCE OF GOD TO BE EQUALLY BALANCED; OTHERWISE THEISM OR ATHEISM WOULD BE MORE PROBABLE. THE SECOND CLAIM IS MEANINGLESS. IF THERE IS NO EVIDENCE FOR AND AGAINST THE EXISTENCE OF GOD, THERE CANNOT BE ANY GROUNDS FOR AGNOSTICISM.

CORETH, EMERICH. FROM HERMENEUTICS TO METAPHYSICS. INT PHIL QUART 6,249-259 JE 71.

AN HERMENEUTICAL APPROACH, QUITE COMMON IN MODERN PHILOSOPHY AND THEOLOGY, DOES NOT EXCLUDE BUT REQUIRES A METAPHYSICAL REFLECTION. THAN THE PROCESS OF UNDERSTANDING TRANSCENDS THE LIMITS OF OUR OWN PREVIOUS WORLD AND PRESUPPOSES THE OPENNESS OF A COMMON HORIZON. IT IS, IMMEDIATELY, THE COMMON HISTORICAL WORLD, BUT ULTIMATELY THE ILLIMITED AND UNCONDITIONED HORIZON OF BEING AND MEANING. IT HAS TO BE MADE EXPLICIT BY A PROPERLY METAPHYSICAL REFLECTION UPON THE CONDITIONS OF THE POSSIBILITY OF ANY PERSONAL AND HISTORICAL UNDERSTANDING.

CORMIER, RAMONA. THE CONCEPT OF ISOLATION IN CONTEMPORARY AESTHETIC THEORY. TULANE STUD PHIL 19,1-20 1970.

THE AUTHOR EXAMINES THE CONCEPT OF 'ISOLATION' IN THE AESTHETIC THEORIES OF LANGER, STOLNITZ AND BELL IN ORDER TO SHOW THAT AESTHETIC VALUE CANNOT BE RESTRICTED TO WHAT IS IMMEDIATELY PRESENTED TO THE APPRECIATOR. IT IS ARGUED THAT THE STYLE OF A WORK OF ART IS BOUND TO ITS HISTORICITY WHICH EXTENDS BEYOND WHAT IS IMMEDIATELY PRESENTED AND THAT EVEN IN THE AESTHETIC EXPERIENCE THE HISTORICITY OF A WORK IS OFTEN RELEVANT TO AN AWARENESS OF AESTHETIC VALUE. THUS EVEN THOUGH AESTHETIC APPRECIATION INVOLVES ISOLATION OF THE WORK OF ART AND OF THE APPRECIATOR, THE ISOLATION IS ONE INCORPORATING THE SOCIAL SETTING OF THE WORK AND KNOWLEDGE OF THE WORK'S HISTORICITY.

CORNMAN, JAMES W. A RECONSTRUCTION OF BERKELEY: MINDS AND PHYSICAL OBJECTS AS THEORETICAL ENTITIES. RATIO 13,76-87 JE 71.

CORSANO, ANTONIO. VANINI E BACONTHORP. G CRIT FILOSOF ITAL 1,335-343 JL-S 70.

CORVEZ, PERE MAURICE. PHILOSOPHIE. REV THOMISTE 70,641-671 D=D 70.

COSIN, B R AND FREEMAN, C F AND FREEMAN, N H. CRITICAL EMPIRICISM CRITICIZED: THE CASE OF FREUD. J THEOR SOC BEHAV 1,121-151 O 71.

FALSIFICATIONIST PHILOSOPHY OF SCIENCE MISTAKENLY COUNTERPOSES 'FACTS' TO THEORY, REDUCING SCIENTIFIC EXPLANATION TO PRODUCTION OF PREDICTIVE HYPOTHESES; THUS IT DISTORTS THE THEORETICAL NATURE OF SCIENTIFIC EVIDENCE. E.G. FREUD'S ARGUMENTS ARE TRAVESTIED BY A (FALSIFICATIONIST) CRITIC: THE MODE WHEREBY A SCIENCE ESTABLISHES ITS OWN DOMAIN AND CRITERIA OF PROOF, IS DISMISSED AS A DESIRE FOR 'UNFALSIFIABILITY', AND 'PSEUDO-SCIENTIFIC'. THE RESULT: THE SUBJECTION OF SCIENCES TO COMMUN-SENSE AND SCEPTICISM.

COSTA DE BEAUREGARD, O. AUTOFONDATION. DIALECTICA 24,248-254 1970.

GONSETH HAS COINED "AUTOFOUNDATION" TO CHARACTERIZE THE SITUATION EXEMPLIFIED AS "NEWTONIAN DYNAMICS HOLDS IN A GALILEAN SPACE FRAME AND TIME SCALE, AND THESE ARE DEFINED AS SUCH THAT NEWTONIAN DYNAMICS HOLDS". THERE IS NO CIRCULARITY IN THIS, BECAUSE SCIENTIFIC RESEARCH IS INDUCTIVE, AND THEORIES ARE VERIFIED OR REFUTED BY AD HOC EXPERIMENTS TESTING THEM AS WHOLE. THE JOINT STATUS OF CHRONOMETRY AND METROLOGY IS BRIEFLY DISCUSSED ALONG THESE LINES TOGETHER WITH THE NEWTONIAN AND THE EINSTEINIAN RELATIVITY PRINCIPLES.

COSTA, FILIPPO. PROSPETTIVE SULLA LOGICA LEIBNIZIANA. G CRIT FILOSOF ITAL 11,36-70 JA-MR 71.

COSTA, GUSTAVO. VICO E LOCKE. G CRIT FILOSOF ITAL 1,344-361 JL-S 70.

COSTA, MARGARITA. WHITEHEAD Y LA FUNCION DE LA RAZON. CUAD FILOSOF 9,283-288 JL-D 69.

COSTANTINI, ELIO. IL PENSIERO DI M F SCIACCA IN UNA RECENTE OPERA DI G GIANNINI. AQUINAS 14,165-174 1971.

PER SCIACCA LA FILOSOFIA E METAFISICA COME SCIENZA DELL'ESSERE PRIMO FONDAMENTO E VALORE CHE TRASCENDE I GRADI E MODI DI TUTTI GLI ESSERI DELLA REALTA FINITA. PUNTO CONTROVERSO COL GIANNINI E LA NATURA GNOSEOLOGICA E LOGICA DEL CONCETTO DI ESSERE: ELEMENTO A PRIORI CHE NON ESCLUDE L'INDUZIONE PUR ESSENDONE CONDIZIONE, SALVA RESTANDO LA VERTICALITA METAFISICA E LA MEDIAZIONE RAZIONALE E RIFLESSA DELL'UOMO.

COSTANTINI, ELIO. LA CONOSCENZA NELLA VERTICALE DELL'ESSERE. G CARD MISSING 11,11 COLD 72.

L'ARTICOLO RECENSISCE "GLI ARIETI CONTRO LA VERTICALE" DI M.F. SCIACCA. IL PROBLEMA E QUESTO: LA FILOSOFIA O E METAFISICA DELL'ESSERE CHE FONDA E TRASCENDE L'UOMO E IL MONDO O NON E FILOSOFIA. NEL SECONDO CASO E LOGOMACHIA COME SOCIOLOGISMO, TECNOLOGISMO, ECC. ASSOLUTIZZARE L'UOMO SIGNIFICA ESALTARLO PER PERDERLO. IMMANENTIZZARE DIO SIGNIFICA PERDERLO LA DUPLICE VERTICALE DELL'ESSERE E DEL CONOSCERE E LA SALVEZZA, LA VERA PACE TRA LE GENTI.

COTTA, SERGIO. SUL RAPPORTO TRA FILOSOFIA DELLA POLITICA E FILOSOFIA DEL DIRITTO. RIV INT FILOSOF DIRITTO 48,8-25 JA-MR 71.

DAL PUNTO DI VISTA FENOMENOLOGICO, QUESTE FILOSOFIE STUDIANO DUE FENOMENI CHE, PUR AVENDO UN'ORIGINE COMUNE (LA POSSIBILITA ESISTENZIALE DELL'INIMICIZIA), SEGUONO, CONSIDERATE ALLO STATO PURO, DIREZIONI DIVERGENTI. LA POLITICA E UN MOVIMENTO CENTRIPETO, DI SOLIDARIETA DI GRUPPO, CHE TENDE A FAR CESSARE L'INIMICIZIA INTERNA, MA AGGRAVA QUELLA ESTERNA. IL DIRITTO E UN MOVIMENTO DIFFUSIVO, CHE TENDE A UNIRE OGNI POSSIBILE AGENTE IN UN RAPPORTO CHE ELIMINA IL TORTO SECONDO UNA MISURA UNIVERSALIZZABILE DI GIUSTIZIA.

COTTA, SERGIO. SUR LA SIGNIFICATION ESCHATOLOGIQUE DU DROIT. RIV INT FILOSOF DIRITTO 48,209-219 AP-S 71.

COULTER, GLYNN W. THE EVOLUTION OF THE PRINCIPLE OF VERIFIABILITY. DIALOGUE 13,20-23 MY 71.

COULTER, JAMES AND BROWN, MALCOLM. THE MIDDLE SPEECH OF PLATO'S PHAEDRUS. J HIST PHIL 9,405-423 O 71.

AN INTERPRETATION OF THE MIDDLE SPEECH OF THE PHAEDRUS. TWO THESES ARE ARGUED: 1) THIS SPEECH IS AN ASSAULT ON THE BELIEFS CENTRAL TO RHETORICAL CULTURE OF ATHENS, MAKING MORE EXPLICIT THE POSITION OF THE SPEECH OF LYSIAS. ALL INTERPRETATIONS ARE REJECTED WHICH TAKE THE MIDDLE SPEECH AS AN ADVANCE TOWARD A PLATONIC RHETORIC. 2) PLATO'S TARGET IN THIS SPEECH IS THE CHIEF RHETORICAL EDUCATOR, ISOCRATES. ATTENTION IS ALSO PAID TO TOPICS IN LATER PLATONIC LOGICAL THEORY: THE NATURE, CAUSES AND POWERS OF HOMONYMY.

COURNAND, ANDRE F AND ZUCKERMANN, HARRIET. THE CODE OF SCIENCE: ANALYSIS AND SOME REFLECTIONS ON ITS FUTURE. STUD GEN 23,941-962 1970 (P.I.D.G.).

COURTES, PIERRE-CESLAS. COHERENCE DE L'ETRE ET PREMIER PRINCIPE SELON SAINT THOMAS D'AQUIN. REV THOMISTE 70,387-423 JL-S 70.

AU LONG DE SA VIE, THOMAS D'AQUIN APPROFONDIT ET SYNTHETISE LE ROLE DE LA NEGATION ET SA SIGNIFICATION. IL SE SITUE ENTRE LES MONISMES QUI PRIVENT LES ETANTS DE LEUR ETRE PROPRE, ET LE MULTIPLE IRREDUCTIBLE CONTRAIRE AUX EXIGENCES DE L'UN. L'ETRE SE SITUE PAR MANIFESTATION DE L'UN, PUR ACTE D'ETRE, SE DIT EN TERMES D'OPERATION, SELON L'ANALOGIE DE L'ART. L'HOMME CONNAISSANT PAR DES ACTES FINIS EST UN ETRE METAPHYSIQUEMENT INACHEVE.

COURTNEY, RICHARD. IMAGINATION AND THE DRAMATIC ACT: COMMENTS ON SARTRE, RYLE, AND FURLONG. J AES ART CRIT 30,163-170 WINT 71.

THE RELATIONSHIP BETWEEN IMAGINATION AND THE DRAMATIC ACT IS CONSIDERED IN MODERN VIEWS, PARTICULARLY SARTRE, RYLE, AND FURLONG. THE PARADIGM PERCEPT/IMAGE/ACT IS A BASIC HUMAN MECHANISM IN LIFE AND ART: PERCEPTION PERMITS US TO ASSIMILATE MATERIAL, IMAGINATION ENABLES US TO MANIPULATE IT INTERNALLY, AND ACTING ALLOWS US TO WORK WITH IT EXTERNALLY. THE CHILD IN PLAY, THE ADULT IN SOCIAL ROLES, AND THE ACTOR IN CHARACTERIZATION, USE ACTING IN ORDER TO LIVE WITH THEIR FELLOWS.

COUTAGNE, PAUL. CHRONIQUE TEILHARDIENNE. REV SCI PHIL THEOL 54,681-715 O 70.

CETTE CHRONIQUE, QUI PRESENTE UNE QUINZAINE D'OUVRAGES RECENTS (1967-1970), SURTOUT FRANCAIS, S'ATTACHE EGALEMENT AU PROBLEME DE LA "SECULARISATION", PRESENT AU COEUR DE LA PENSEE TEILHARDIENNE. MAIS CE PROBLEME Y REVET UNE FORME ORIGINALE, EN RELATION AVEC L'EVOLUTION, ET LA SOLUTION PROPOSEE EST TOUT AUTRE QUE CHEZ LES THEOLOGIENS RADICAUX: NON PAS UN CHRISTIANISME A-RELIGIEUX, VOIRE ATHEE, MAIS UNE VISION TOUT A LA FOIS "PAN-RELIGIEUSE" ET "PAN-CHRISTIQUE". UNE CONFRONTATION AVEC LA PENSEE THEOLOGIQUE ALLEMANDE DE CE SIECLE PERMET DE VOIR EN TEILHARD UN PIONNIER DE CETTE "THEOLOGIE DE L'AVENIR", QUI, EN REFERENCE AU MARXISME, SE CHERCHE AUJOURD'HUI EN ALLEMAGNE COMME EN AMERIQUE.

COWEN, ROBERT H. SUPERINDUCTIVE CLASSES IN CLASS-SET THEORY. NOTRE DAME J FORM LOG 12,62-68 JA 71.

COWLEY, FRASER. THE IDENTITY OF A PERSON AND HIS BODY. J PHIL 68,678-683 21 O 71.

S-PREDICATES ARE ASCRIBED TO A STATUE AND NOT JUST TO THE BRONZE OF THE STATUE. THE STATUE AND NOT JUST THE BRONZE IS A WORK OF ART, A STRIKING IMAGE OF LINCOLN AND SO ON. BUT IT IS NOT ANOTHER, DIFFERENT THING. IT IS NOTHING BUT THE BRONZE IN THAT SHAPE, THE PIECE OF BRONZE TO WHICH S-PREDICATES ARE ASCRIBABLE. WHEN IT IS MELTED, IT IS NO LONGER A STATUE, THAT IS, S-PREDICATES ARE NO LONGER ASCRIBABLE TO IT. SIMILARLY, A PERSON IS NOT ANOTHER ENTITY IN ADDITION TO HIS BODY.

COX, J W ROXBEE. DISTINGUISHING THE SENSES. MIND 79,530-550 O 70.

(1) BY WHAT CRITERIA ARE THE SENSES DISTINGUISHED FROM ONE ANOTHER? (2) HOW, WHEN FOR EXAMPLE WE SEE SOMETHING, DO WE KNOW THAT WE ARE SEEING AND NOT, FOR EXAMPLE, HEARING IT? AFTER CONSIDERING ALTERNATIVE ANSWERS TO (1), THE AUTHOR ARGUES THAT PERCEIVING WITH A CERTAIN SENSE INVOLVES PERCEIVING THAT SOMETHING HAS A CORRESPONDING 'KEY FEATURE'. THIS KEY FEATURE ACCOUNT ENABLES US TO ANSWER (2) ALSO. FEELING, A PECULIAR CASE, IS SHOWN TO BE A SINGLE SENSE, WITH A NUMBER OF DIFFERENT VARIETIES.



CRABTREE, WALDEN B. AN AGE OF IRRELEVANCY. EDUC THEORY 21,33-41 WINT 71.

THIS ARTICLE ANALYZES SOME "RELEVANCE" LANGUAGE AND EXPLICATES AN IMPLICIT DEFINITION THAT FUNCTIONS IN LINGUISTIC CONTROVERSIES CONCERNING RELEVANCE, BUT WHICH IS NOT ADVERTED TO. THIS OVERSIGHT LEADS TO MISLEADING SEARCHES AND UNFOUNDED ACCUSATIONS. "RELEVANT", I CLAIM, IS OFTEN USED TO MEAN "SOLVING MY PROBLEMS". THIS IS AN AGE OF IRRELEVANCY BECAUSE OUR AWARENESS OF TELIC AND PHILOSOPHICAL PROBLEMS HAS INCREASED, WHILE OUR AWARENESS OF SOLUTIONS HAS DECREASED. TRADITIONAL PROBLEM-SOLVERS HAVE ABDICATED, AND MANY FEEL IMPOTENT. RELEVANCE IS PERSONAL, SUBJECTIVE, AND MUST BE DISCOVERED BY THE INDIVIDUAL SEEKER; HE IS TO BLAME IF HE DOES NOT FIND IT, NOT THE ESTABLISHMENT OR ANY OTHER SCAPEGOAT. THERE IS NO ABSOLUTE RELEVANCY AND IT IS THE RARE TEACHER OR PREACHER WHO CAN BE RELEVANT FOR VERY MANY. EACH MAN MUST MAKE HIS OWN RELEVANCE--OR LIVE WITHOUT IT.

CRAEMER-RUEGENBERG, INGRID. UEBER DIE MOEGELICHKEIT DER BEGRUENDUNG VON NORMATIVEN URTEILEN. FREI Z PHIL THEOL 17,186-205 1970 (P.I.D.G.).

CRAIGHEAD, HOUSTON. NON-BEING AND HARTSHORNE'S CONCEPT OF GOD. PROCESS STUD 1,3-24 SPR 71.

CHARLES HARTSHORNE'S ONTOLOGICAL ARGUMENT FOR THE EXISTENCE OF GOD IS EXAMINED IN THIS PAPER. THE PAPER ATTEMPTS TO MAINTAIN THAT (1) THE ARGUMENT, IF IT IS VALID, IS VALID ONLY FOR A HARTSHORNEAN GOD; (2) THAT THE ARGUMENT, IN FACT, IS NOT VALID, BECAUSE HARTSHORNE'S GOD REQUIRES THE EXISTENCE OF AT LEAST SOME WORLD, IN ADDITION TO HIMSELF. IT IS ARGUED THAT IT IS NOT NECESSARY THAT ANY WORLD AT ALL EXIST, THAT PURE NOTHINGNESS IS A LOGICAL POSSIBILITY. THE PAPER EXAMINES SIX HARTSHORNEAN ARGUMENTS AGAINST THIS VIEW, AND THEN GOES ON TO ADVANCE TWO ARGUMENTS TO SHOW THAT THIS VIEW IS CORRECT, THAT IT IS POSSIBLE THAT THERE MIGHT HAVE BEEN (AND COULD YET BE) ABSOLUTELY NOTHING AT ALL. (THE ARTICLE IS FOLLOWED, IN THE SAME ISSUE, BY A "REPLY" BY HARTSHORNE).

CRAWFORD, ALBERT BERRY. HUMANIZED HUMANISM. RELIG HUM 5,63-67 SPR 71.

CRAWFORD, D W. CONFORMING TO CUSTOM. MIND 80,354-364 JL 71.

IS THERE A JUSTIFICATION FOR THE BELIEF THAT WE OUGHT GENERALLY TO CONFORM TO CUSTOMS? THE ANSWERS USUALLY GIVEN TO THIS QUESTION ARE EXAMINED AND JUDGED TO BE INADEQUATE WITH RESPECT TO CUSTOMS WHICH HAVE NO MORAL BASIS. NONETHELESS THERE IS AN IMPORTANT RELATION BETWEEN CUSTOM AND MORALITY: CUSTOMS, BEING CONVENTIONAL PRACTICES, CAN GIVE RISE TO OBLIGATIONS, FOR SOMETIMES THE FAILURE TO CONFORM WILL HAVE MORAL IMPLICATIONS WHICH WE HAVE AN OBLIGATION IN GENERAL TO AVOID.

CRAWFORD, DONALD M. THE UNIQUENESS OF THE MEDIUM. PERSONALIST 51,447-469 FALL 70.

THE MEANING AND CRITICAL FORCE OF APPEALS TO THE UNIQUENESS THESIS -- THE VIEW THAT EACH ART MEDIUM HAS UNIQUE EXPRESSIVE POSSIBILITIES AND LIMITATIONS -- ARE EXAMINED IN TERMS OF THE FILM. WHEN APPEALED TO IN CRITICISM OF SPECIFIC WORKS, THE THESIS MAY HAVE DIRECTIVE BUT NOT LOGICAL FORCE. USUALLY APPEALS TO IT ARE WAYS OF ASSESSING THE ARTIST, NOT THE WORK. THIS ANALYSIS SHEDS LIGHT ON THE NOTIONS OF "TRUE TO," "FAITHFUL TO," AND "RESPECT FOR" AN ART MEDIUM.

CRAWFORD, DONALD W. CAUSES, REASONS AND AESTHETIC OBJECTIVITY. AMER PHIL QUART 8,266-274 JL 71.

AESTHETIC SUBJECTIVISM IS CHARACTERIZED, AND THREE WELL-KNOWN ARGUMENTS AGAINST IT (THE ARGUMENT FROM THE FALLACY OF DEFINITION, THE ARGUMENT FROM CRITICAL DEVELOPMENT, AND THE ARGUMENT FROM THE ADMISSION OF IRRELEVANCIES) ARE EXAMINED, CRITICIZED AND FOUND TO CONTAIN A COMMON ASSUMPTION: THAT AESTHETIC SUBJECTIVISM CANNOT DISTINGUISH BETWEEN CAUSES AND REASONS, OR BETWEEN EXPLANATORY AND JUSTIFICATORY REASONS. A FOURTH ARGUMENT (THE ARGUMENT FROM THE DISTINCTION BETWEEN CAUSES AND REASONS), WHICH ARGUES AGAINST AESTHETIC SUBJECTIVISM DIRECTLY ON THE BASIS OF THIS ASSUMPTION, IS CRITICIZED AND REJECTED. FINALLY SOME SUGGESTIONS ARE MADE AS TO HOW THE ISSUE BETWEEN SUBJECTIVISM AND OBJECTIVISM IN AESTHETICS CAN BE RESOLVED.

CRESS, DONALD A. REPLY TO MR STEPHEN SKOUSGAARD. DIALOGUE (PST) 14,32-34 O 71.

IN RESPONSE TO MR. SKOUSGAARD'S PAPER, THESE COMMENTS SEEMED IN ORDER: (1) WHAT IMPORTANCE IS TO BE PLACED ON DISTINGUISHING "PURE" QUESTIONING FROM "LIVED" QUESTIONING? (2) HOW IS QUESTIONING SOMETHING EXTRAORDINARY, YET AT THE BASIS OF ALL THINKING? (3) WHAT PURPOSE CAN ETYMOLOGICAL STUDIES HAVE IN DETERMINING THE TRUTH OF A PHILOSOPHICAL POSITION? (4) WHAT COUNTS AS PROGRESS IN THE HISTORY OF PHILOSOPHY? (5) DOES THE NOTION OF QUESTIONING HERE ADVANCED ALLOW THE POSSIBILITY OF A RELIGIOUS PHILOSOPHY?

CRESS, DONALD A. THE IMMEDIATE OBJECT OF CONSCIOUSNESS IN MALEBRANCHE. MOD SCH 48,359-370 MY 71.

THE SOLUTION OF THE PROBLEM OF THE GAP BETWEEN MIND AND IDEA IS SOLVED THRU IDENTIFYING IDEA WITH GOD'S ESSENCE AND THRU POSITING AN INTIMATE RELATIONSHIP OF GOD WITH THE MIND. THE PROBLEM OF THE GAP ARISES MOST CLEARLY IN ARNAULD'S PROOF OF GOD.

CRESSWELL, M J. CLASSICAL INTENSIONAL LOGICS. THEORIA 36,347-372 1970.

SEMANTICS FOR MODAL LOGIC HAVE USED MODELS HAVING A SET OF POSSIBLE WORLDS. THIS PAPER USES SUCH MODELS TO CHARACTERIZE QUITE GENERALLY ANY LOGIC BASED ON THE CLASSICAL PROPOSITIONAL CALCULUS BUT HAVING INTENSIONAL FUNCTORS. IN PARTICULAR SYSTEMS IN WHICH LOGICALLY EQUIVALENT FORMULAE ARE NOT INTERSUBSTITUTABLE IN ALL CONTEXTS SALVA VERITATE.

CRESSWELL, M J. NOTE ON THE INTERPRETATION OF SO 5. LOG ANAL 13,375-378 1970.

CRITTENDEN, CHARLES. ONTOLOGY AND MIND-BODY IDENTITY. PHIL FORUM (BOSTON) 2,251-270 WINT 70-71.

MATERIALISTS HAVE CONTENDED THAT ALTHOUGH STATEMENTS CONCERNING THE MENTAL AND STATEMENTS CONCERNING THE PHYSICAL MAY BE DIFFERENT IN MEANING, STILL THESE MAY BE ABOUT THE SAME ENTITIES. BUT ARGUMENTS ELABORATING THIS THEME BY FEIGL, SHAFFER AND RORTY ARE FALLACIOUS, FALSIFYING OR OVERSIMPLIFYING THE RULES GOVERNING REFERENCE. MENTAL AND PHYSICAL PHENOMENA ARE DIFFERENT IN KIND, AS SHOWN BY ACTUAL USAGE. MORE GENERALLY EVERYDAY LANGUAGE HAS NOT BEEN DISPROVEN AS A SOUND ONTOLOGICAL CRITERION.

CROCE, BENEDETTO. PAGINE DI DIARIO. RIV STUD CROCE 6,451-456 O-D 69.

CROMBIE, I M. DUFF-FORBES ON REPUBLIC 10. MIND 80,286-287 AP 71.

THE PASSAGE ON THE FORM OF BED DOES NOT SHOW THAT PLATO THOUGHT THAT FORMS WERE BOTH UNIVERSAL CHARACTERS AND ALSO PARADIGMS, BUT RATHER THAT HE THOUGHT THEY WERE UNIVERSAL CHARACTERS AND THEREFORE NOT PARADIGMS.

CROMP, GERMAINE. LA SITUATION IMMEDIATE DE L'ESPERANT CHEZ GABRIEL MARCEL. REV UNIV OTTAWA 40,573-584 O-D 70.

CRONUS, DIODORUS. THE GOVERNANCE OF THE KINGDOM OF DARKNESS. S J PHIL 9,113-118 SUM 71.

CROPSEY, JOSEPH. ON DESCARTES' DISCOURSE ON METHOD. INTERPRETATION 2,130-143 WINT 70.

THROUGH INSPECTION OF THE DISCOURSE ONLY, AN ATTEMPT IS MADE TO CONNECT DESCARTES' RULES OF METHOD (OR THE SCIENTIFIC METHOD) AND HIS RULES OF MORALITY (OR MORAL-POLITICAL UNDERSTANDING) THROUGH THE MEDIATION OF HIS METAPHYSICAL THEOLOGY AND HIS PHYSICS, WHICH ARE PRESENTED AS POSSIBLY RAISING A QUESTION ABOUT THE CARTESIAN DUALISM.

CROSBY, DONALD A. WHITEHEAD ON THE METAPHYSICAL EMPLOYMENT OF LANGUAGE. PROCESS STUD 1,38-54 SPR 71.

SIX CRITERIA GUIDING WHITEHEAD IN HIS DERIVATION OF A TECHNICAL METAPHYSICAL VOCABULARY ARE DISCUSSED. THEN THREE IMPLICATIONS OF THESE CRITERIA FOR UNDERSTANDING WHITEHEAD ARE BROUGHT OUT: (1) THEY SHED LIGHT ON HIS DICTUM THAT "PHILOSOPHY IS AKIN TO POETRY"; (2) THEY HELP TO SPECIFY THE SORT OF INTERPRETIVE SPIRIT WITH WHICH HE APPARENTLY HOPED HIS WORK WOULD BE APPROACHED; (3) THEY RENDER QUESTIONABLE THE CLAIM THAT DISCRIMINATIONS EXPRESSED IN ONE PHILOSOPHICAL IDIOM ARE REAL ONES ONLY IF THEY ADMIT OF TRANSLATION INTO ANY PHILOSOPHICAL IDIOM.

CROSBY, PETER. IS GOVERNMENT NECESSARY? PERSONALIST 52,379-411 SPR 71.

CROSS, R C. ALEXANDER BAIN. ARIS SOC SUPPL VOL 44,1-14 1970.

CROSS, TRUMAN B. YOUNG MARX, MARXISM: VIKTOR CHERNOV'S USE OF THE THESES OF FEUERBACH. J HIST IDEAS 32,600-606 O-D 71.

CRUZ CRUZ, JUAN. INSTANCIAS MODERNAS EN LA ANTROPOLOGIA DE LOS ESTRATOS (SCHICHTEN). ESTUD FILOSOF 52,461-513 S-D 71.

CRUZ, JUAN CRUZ. SENTIDO ANTROPOLOGICO DEL MITO. ANU FILOSOF 4,33-86 1971.

CSIZMAS, MICHAEL. CYBERNETICS - MAPXISM - JURISPRUDENCE. STUD SOVIET THO 11,90-108 JE 71.

CUA, A S. PROBLEM OF MORAL ACTUATION. MAN WORLD 3,338-350 N 70.

THE ESSAY ATTEMPTS TO CLARIFY A QUESTION OF REFLECTIVE AMORAL AGENT REGARDING THE ACTUATING OR MOVING FORCE OF MORAL DOCTRINES. A DISTINCTION IS MADE BETWEEN INTRINSIC AND EXTRINSIC ACTUATIONS TO LOCATE THE HEART OF THE AGENT'S QUESTION. A REFORMULATION OF THE QUESTION IN TERMS OF KANTIAN LANGUAGE IS MADE: HOW CAN A PRINCIPLE OF DISCRIMINATION BE AN ACTUATING PRINCIPLE OF PERFORMANCE WITHOUT AN APPEAL TO MATTERS EXTRINSIC TO THE PRINCIPLE OF DISCRIMINATION ITSELF? IT IS SHOWN THAT FROM THE PHILOSOPHICAL POINT OF VIEW THIS QUESTION CANNOT BE DIRECTLY ANSWERED. THE AGENT'S QUESTION REMAINS A PERSONAL BUT SIGNIFICANT ONE. THE PHILOSOPHER, HOWEVER, CAN BE INDIRECTLY HELPFUL BY POINTING TO EXEMPLARS OF INTRINSIC ACTUATION, I.E., THE PARADIGMATIC INDIVIDUALS.

CUA, ANTONIO S. REFLECTIONS OF METHODOLOGY IN CHINESE PHILOSOPHY. INT PHIL QUART 6,238-248 JE 71.

THIS ESSAY IS AN ATTEMPT TO ESTABLISH THE RELEVANCE OF CONCEPTUAL ANALYSIS AND EXPLICATION TO THE UNDERSTANDING OF CLASSICAL CHINESE PHILOSOPHY. IT IS SUGGESTED THAT AN EMPLOYMENT OF THE METHODOLOGY BRINGS OUT PROBLEMS OF PHILOSOPHICAL INTEREST.

CUA, ANTONIO S. REFLECTIONS ON THE STRUCTURE OF CONFUCIAN ETHICS. PHIL EAST WEST 21,125-140 AP 71.

THIS ESSAY ATTEMPTS TO PRESENT CERTAIN CONCEPTS IN CONFUCIAN ETHICAL SYSTEM IN THE IDIOM OF CONTEMPORARY MORAL PHILOSOPHY. IN THE DISCUSSION A RECONSTRUCTION OF THE RELATION OF THREE MAJOR CONCEPTS (JEN OR HUMAN-HEARTEDNESS, LI OR PROPRIETY, AND CHUEN-TZU OR SUPERIOR MAN) WAS MADE. IT IS SHOWN THAT THESE CONCEPTS ARE RELATED WITHIN A SINGLE STRUCTURE AND THAT THEIR USES IN CONFUCIAN MORAL PRACTICE PRESENT PHILOSOPHICALLY INTERESTING NOTIONS. IN THIS MANNER OF EXPLICATION, CONFUCIAN ETHICS CAN BE SHOWN TO BE SUBJECT TO PHILOSOPHICAL ASSESSMENT.

CUA, ANTONIO S. THE CONCEPT OF PARADIGMATIC INDIVIDUALS IN THE ETHICS OF CONFUCIUS. INQUIRY 14,41-55 SUM 71.

THIS ESSAY DEALS WITH ONE BASIC FEATURE OF CONFUCIAN ETHICS AS AN ETHICS OF FLEXIBILITY BY WAY OF EXAMINING CONFUCIUS'S CONCEPT OF PARADIGMATIC INDIVIDUALS ('CHUN-TZU'). PART 1 ATTEMPTS A CRITICAL RECONSTRUCTION AND ASSESSMENT OF THIS CONCEPT. PART 2 TAKES UP A FEATURE OF THE ACCOUNT OF 'CHUN-TZU' IN TERMS OF THE PROBLEM OF RULES AND EXCEPTIONS. IT IS SUGGESTED THAT THE PROBLEM IS BEST DEALT WITH BY MAKING A DISTINCTION BETWEEN NORMAL AND EXIGENT MORAL SITUATIONS - A DISTINCTION THAT APPEARS TO BE IMPLICIT IN THE CONFUCIAN DOCTRINE OF 'CHING-CH'UAN'. VIEWED IN THIS LIGHT, THE FLEXIBLE CHARACTER OF CONFUCIAN ETHICS CAN BE SEEN TO HAVE AN IMPORTANT BEARING ON A PROBLEM IN MORAL PHILOSOPHY.

CULIK, K. SOME NOTES ON LOGICAL ANALYSIS OF PROGRAMMING LANGUAGES. TEOR METOD 3,101-111 1971.

CUNNINGHAM, F A. RICHARD OF MIDDLETON, O F M ON "ESSE AND ESSENCE". FRAN STUD 30,49-76 1970.

CUNNINGHAM, F A. THE "REAL DISTINCTION" IN JOHN QUIDORT. J HIST PHIL 8,9-28 JA 70.

SIXTY YEARS AGO FR. CHOSSAT CLAIMED THAT THE FOUNDER OF THE REAL DISTINCTION BETWEEN ESSENCE AND EXISTENCE WAS GILES OF ROME SEVERAL YEARS AFTER THE DEATH OF ST. THOMAS. MSGR. GRABMANN, ACCORDING TO GILSON, BURIED HIM UNDER AN AVALANCHE OF DOCUMENTS. HERE IS ONE. JOHN QUIDORT HAD BEEN CENSURED AND HIS DEGREE HAD BEEN HELD UP. HE WROTE AN 'APOLOGETICUM' MAKING USE OF THE NAME OF BROTHER THOMAS. ONCE JOHN HAD SECURED HIS DEGREE, HE CEASED TO BE A THOMIST. HE BECAME THE "FATHER OF THE GALICAN CHURCH." GILES HAD APPLIED HIS REAL DISTINCTION TO CREATION; BERNARD OF TRILIA TO THE INCARNATION; JOHN TO TRANSUBSTANTIATION. THIS IS NOT ST. THOMAS. ONE BY ONE, THESE DOCUMENTS ARE BEING EXPOSED NOW TO THE LIGHT OF THE SUN. THEY ARE MAKING IT APPEAR MORE AND MORE EVIDENT THAT THAT AVALANCHE WAS A SNOW JOB WHICH HAS BEEN MELTING AWAY SLOWLY OVER THE YEARS.

CUNNINGHAM, ROBERT L. JUSTICE: EFFICIENCY OR FAIRNESS? PERSONALIST 52,253-281 SPR 71.



CUNNINGHAM, STANLEY B. DOES 'DOES MORAL PHILOSOPHY REST UPON A MISTAKE' MAKE AN EVEN GREATER MISTAKE? MONIST 54,86-99 JA 70.

IN THE COURSE OF HIS ARGUMENT, AND AS AN INTEGRAL PART OF IT, PRICHARD INSISTED THAT WE MUST "SHARPLY DISTINGUISH MORALITY AND VIRTUE AS INDEPENDENT, THOUGH RELATED, SPECIES OF GOODNESS". ANY ATTEMPT TO SUPPORT PRICHARD'S ALLEGATIONS THAT THE TWO SPECIES ARE "RELATED" IS UNCONVINCING; AND THIS INADEQUACY IN CONJUNCTION WITH THE EMPHASIS UPON THE INDEPENDENCE OF VIRTUE AND MORALITY CAN ONLY, AND DID, CONTRIBUTE BOTH TO THE ECLIPSE OF THE CONCEPT OF VIRTUE AS WELL AS TO THE ENTHRONEMENT OF THE DEONTIC CATEGORIES OF "RIGHT" AND "DUGHT". IN RECENT ETHICAL LITERATURE, HOWEVER, THERE HAS BEEN SOME RECOGNITION OF THE NOTION OF VIRTUE AS A SIGNIFICANT AND EVEN INESCAPABLE MORAL REFERENT. INDEED, A RENEWED APPLICATION TO THE CONCEPT OF VIRTUE WOULD REFLECT MORE REALISTICALLY THE COMPLEXITY OF MORAL LIFE—BUT ONLY IF WE AVOID A NUMBER OF MISLEADING ASSUMPTIONS WITH WHICH IT HAS BEEN TRADITIONALLY ASSOCIATED.

CURLEY, E M. DID LEIBNIZ STATE "LEIBNIZ' LAW". PHIL REV 80,497-501 O 71.

FELDMAN HAS RECENTLY ARGUED THAT LEIBNIZ NEVER STATED LEIBNIZ' LAW. THIS ARTICLE SEEKS TO REBUT HIS ARGUMENTS AND MAKES A NUMBER OF INCIDENTAL POINTS ABOUT THE INTERPRETATION OF THE LAW.

CURRAN, CHARLES E. HOMOSEXUALITY AND MORAL THEOLOGY: METHODOLOGICAL AND SUBSTANTIVE CONSIDERATIONS. THOMIST 35,447-481 JL 71.

CURTIS, JAMES E AND PETRAS, JOHN W. THE DEVELOPMENT OF THE SOCIOLOGY OF SOCIOLOGY: SOME COMPONENTS IN THE U S AND CANADIAN CASES. ARCH RECHTS SOZ 56,305-323 1970 (P.I.D.G.).

CURLER, HUGH MERCER. WHAT KANT MIGHT SAY TO HARE. MIND 80,295-297 AP 71.

IN LANGUAGE REMINISCENT OF KANT, MR. HARE TELLS US IN HIS BOOK "FREEDOM AND REASON" THAT HE HAS NEVER DISCOVERED AN ARGUMENT TO REPLY TO A CONSISTENT NAZI WHO WOULD BE WILLING TO IMMOLATE HIMSELF IN THE SERVICE OF HIS IDEAL. THE POINT OF MY NOTE IS TO SHOW THAT KANT PROVIDES SUCH AN ARGUMENT. TO DO THIS I CONTEND THAT CONSISTENCY IS MERELY ONE CONDITION OF MORAL CONDUCT FOR KANT, WHICH CONDUCT IS GROUNDED ON MAN'S RATIONALITY AS SUCH. THE CONSISTENT NAZI'S CLAIM CONFLICTS WITH HIS DUTIES AS A PERSON.

CURZIE, KATHLEEN L. ANALYSIS OF THE UTILITARIAN MAXIM: "THE GREATEST GOOD FOR THE GREATEST NUMBER ". DIALOGUE (PST) 12,30-33 N 70.

REFUTING N RESCHER'S THEORY THAT THE UTILITARIAN MAXIM IS A "TWO-FACTOR CRITERION", THIS ANALYSIS CONSIDERS THE MAXIM FAR MORE COMPLICATED. THROUGH A BRIEF ANALYSIS OF EACH OF THE WORDS OF THE MAXIM, IT IS SEEN THAT MORE IS IMPLIED THAN A MERE TWO-FACTOR RELATION OF "GREATEST GOOD" VERSUS "GREATEST NUMBER".

D'AVACK, LORENZO. IL CONFLITTO COSTITUZIONALE SOTTO IL REGNO DI GIACOMO I STUART. RIV INT FILOSOF DIRITTO 48,280-326 AP-S 71.

IL SAGGIO SI PROPONE DI ESAMINARE ED INTERPRETARE IL CONFLITTO COSTITUZIONALE INGLESE NEI PRIMI ANNI DEL XVII SEC. FRA CORONA DA UNA PARTE E PARLAMENTO DALL'ALTRA. IN REAZIONE ALLE INTERPRETAZIONI CORRENTI L'AUTEUR SOSTIENE CHE GIACOMO I GOVERNO LEGALMENTE SENZA MAI DISCOSTARSI TROPPO DALLA CONCEZIONE REALIZZAZIONE DELLA SOVRANITA COSICCOME L'AVEVANO SENTITA I PREDECESSORI TUDORS. MA, DATO IL DECLINO DELLE CAPACITA DI GOVERNO DELLA CORONA E L'AVANZAMENTO DEL PARLAMENTO SU NUOVE POSIZIONI, FURONO SUFFICIENTI, SOTTO LA NUOVA DINASTIA, PRENDERE A PRETESTO CERTI ATTEGGIAMENTI DEL RE PER CONSIDERARE LA SUA POLITICA COME CONTRARIA ALLA TRADIZIONE INGLESE.

COSI' NEI PRIMI ANNI DEL SECOLO XVII L'OPPOSIZIONE, NON TANTO AL SISTEMA MONARCHICO ASSOLUTISTA, SOSTENUTO DA GIACOMO I NEI SUOI TRATTATI POLITICI, MA AL SISTEMA DI GOVERNO TUDOR SI RAFFORZO CON RAPIDITA' SORPRENDENTE E L'INEVITABILE CONFLITTO POLITICO CHE NE DERIVO IN PARLAMENTO FINI PER PORTARE LA CAMERA DEI COMUNI A RIVENDICAZIONI AUDACI CHE ERANO IN GRAN PARTE NUOVE PER LA COSTITUZIONE INGLESE.

D'HONDT, JACQUES. HEGEL ET L'IDOLOGIE FRANCAISE. DIALOGUE 10,32-46 MR 71.

DANS LES REFLEXIONS HISTORIQUES ET POLITIQUES DE HEGEL, LA FRANCE TIENNT UNE PLACE PRIVILEGIEE. LE PHILOSOPHE Y VOIT, COMME MARX, LE PAYS DE L'ACTIVITE PRATIQUE, OPPOSE EN CELA A L'ALLEMAGNE MEDITATIVE ET THEORIQUE. IL REGRETTE L'INERTIE NATIONALE ALLEMANDE, ET S'IL FAIT PREUVE EMINEMMENT DES QUALITES THEORIQUES DE SON PEUPLE, IL CONTRIBUE A LE FAMILIARISER AVEC UNE IDEOLOGIE REVOLUTIONNAIRE SPECIFIQUEMENT FRANCAISE.

D'HONDT, JACQUES. HEGEL ET SON PARDON. REV THEOL PHIL 5,301-309 1970.

DANS LE CHAPITRE DE LA "PHENOMENOLOGIE" SUR "LE MAL ET SON PARDON", HEGEL DENATURE LE SENS TRADITIONNEL DE CES DEUX CONCEPTS. DE L'UN IL FAIT UNE ABSTRACTION DE L'ENTENDEMENT, PAR L'AUTRE IL DESIGNE LA FLUIDIFICATION DIALECTIQUE DE JUGEMENTS ET DE COMPORTEMENTS D'ABORD PARTIELS ET FIGES. DANS LE PARDON, IL NE S'AGIT PLUS D'AMOUR, MAIS D'UN PROCESSUS SOCIAL ET INTELLECTUEL QUE L'INTELLIGENCE PEUT ET DOIT COMPRENDRE.

DAHM, HELMUT. DAS TSCHECOSLOWAKISCHE MODELL DES SOZIALISMUS—URSACHEN, ZIELE, FOLGEN. STUD SOVIET THO 10,316-350 D 70.

DAHM, HELMUT. IDEOLOGISCHE GEGENREFORMATION. STUD SOVIET THO 11,19-39 APR 71.

DALEY, JAMES W. FREUD AND DETERMINISM. S J PHIL 9,179-188 SUM 71.

DAMBSKA, I. SUR LES FONCTIONS SEMIOTIQUES DU SILENCE. REV METAPH MORALE 75,309-315 JL-S 70.

LE SILENCE CONCU COMME ABSTENTION DELIBEREE A LA PAROLE/MEME INTERIEURE/, ET NON COMME SIMPLE NON-PARLER, EST UN PHENOMENE EXISTENTIEL QUI—EN TANT QU'EFFET D'UN COMPORTEMENT SIGNIFIANT—ASSUME DIVERSES FONCTIONS SEMIOTIQUES. TEL IL PEUT DEVENIR: 1/ SIGNE INDIQUANT/SYMPOTOME OU SIGNAL/, 2/ SYMBOLE EXPRESSIF OU INFORMANT, 3/ ELEMENT SIGNIFIANT DU LANGAGE. L'ANALYSE DE CES FONCTIONS ET L'EXAMEN DE CERTAINS ASPECTS AXIOLOGIQUES /ETHIQUES ET ESTHETIQUES/ DU SILENCE FONT L'OBJET DE L'ARTICLE.

DAMISCH, HUBERT. LA PARTIE ET LE TOUT. REV ESTH 23,168-188 AP-JE 70.

DANEK, JAROMIR. UNE TENTATIVE HUMANISTE DE NOTRE TEMPS. LAVAL THEOL PHIL 27,67-79 F 1971.

ANALYSE DE LA SITUATION SPIRITUELLE, EN PARTICULIER DES REFLEXIONS PHILOSOPHIQUES QUI DANS LES ANNEES SOIXANTE PREPARERENT, EN TCHECOSLOVAQUIE, LE PRINTEMPS DE LA LIBERTE, MOMENT SIGNIFICATIF DANS L'ASPIRATION DE L'HUMANITE A UNE LIBERTE UNIVERSELLEMENT RECONNUE ET PARTAGEE.

DANTEIS, CHARLES B. SEEING THROUGH A TIME-GAP. AUSTRAL J PHIL 48,354-359 D 70.

DANNER, PETER L. AFFLUENCE AND THE MORAL ECOLOGY. ETHICS 81,287-302 JL 71.

DANTO, ARTHUR C. DETERMINISM AND INEVITABILITY. PHIL EXCH 1,19-24 SUM 71.

DARMSTADTER, HOWARD. CONSISTENCY OF BELIEF. J PHIL 68,301-310 20 MY 1971.

IT IS ARGUED THAT THE SET OF BELIEFS OF A RATIONAL MAN IS NEITHER LOGICALLY CLOSED NOR LOGICALLY CONSISTENT, AND THAT THIS SITUATION IS NOT ONE WE CAN, OR SHOULD WISH TO, IMPROVE UPON. THE ARGUMENT PROCEEDS FROM AN ANALYSIS OF THE WAY BELIEFS FUNCTION IN SEEMINGLY DEDUCTIVE-NOMOLOGICAL EXPLANATIONS AND PREDICTIONS. THE ADJECTIVE "SEEMINGLY" IS NECESSARY HERE, FOR IT FOLLOWS FROM THE ARGUMENT THAT THERE ARE NO PURE DEDUCTIVE-NOMOLOGICAL EXPLANATIONS OR PREDICTIONS. IN THE LAST PART OF THE PAPER A CONSTRUCTIVE, THOUGH SKETCHY, ACCOUNT IS OFFERED OF THE PLACE OF LOGIC IN THE ORDERING OF OUR BELIEFS. THIS ACCOUNT PARTIALLY EXPLAINS OUR STRONG DISINCLINATIONS TO ABANDON THE PRINCIPLE OF CONSISTENCY OF BELIEF. THE PAPER CONCLUDES WITH A SHORT GENERAL DISCUSSION OF CERTAIN DESIRABLE CONDITIONS FOR ANY THEORY OF BELIEF.

DAUB, EDWARD E. MAXWELL'S DEMON. STUD HIST PHIL SCI 1,213-227 N 70.

MAXWELL INTRODUCED HIS DEMON IN PRIVATE CORRESPONDENCE BEFORE PRESENTING THE DEVELOPED IDEA IN HIS THEORY OF HEAT, WHERE HE CONCLUDED THAT THE SECOND LAW OF THERMODYNAMICS HAS ONLY STATISTICAL TRUTH. HIS ORIGINAL MOTIVATION, HOWEVER, WAS TO COUNTER THE PREVAILING IMAGE OF AN ENERGY DECAYING UNIVERSE. THAT SAME CONCERN LED JOSEF LOSCHMIDT TO DEVISE A QUITE SIMILAR THOUGHT EXPERIMENT, INDEPENDENTLY OF MAXWELL, AND TO FORMULATE OBJECTIONS TO THE SECOND LAW WHICH LED BOLTZMANN TO HIS INSIGHT INTO THE RELATION BETWEEN ENTROPY AND PROBABILITY. SINCE MAXWELL'S DEMON FAILS TO MEET THE ENERGY REQUIREMENTS IN INFORMATION THEORY, HE HAS NOW SHARED IN THE DEATH OF THE NEWTONIAN GOD IN WHOSE IMAGE HE WAS CONCEIVED.

DAVIDSON, CLIFFORD. ORGANIC UNITY AND SHAKESPEARIAN TRAGEDY. J AES ART CRIT 30,171-176 WINT 71.

AN ANALYSIS OF THE CONCEPT OF "ORGANIC UNITY", INTRODUCED BY COLERIDGE INTO SHAKESPEARIAN CRITICISM, SHOWS THAT IT IS NOT A VIABLE CRITICAL CONCEPT. IF WE ATTEMPT TO APPLY THIS CONCEPT TO SHAKESPEARE'S TRAGEDIES, WE FIND THAT OUR UNDERSTANDING OF THE PLAY'S STRUCTURE IS NOT ENHANCED BY THE PROCESS. SHAKESPEARE WAS INTERESTED IN ORGANIZING PLAYS WHICH WOULD BE EFFECTIVE ON STAGE, NOT IN CREATING A 'UNIFIED ART' WHICH WOULD PLEASE THE SO-CALLED 'NEW CRITICS' OF THE TWENTIETH CENTURY.

DAVIS, BERNARD. THE MEANING OF EVALUATIVE EXPRESSIONS. J VALUE INQ 5,219-225 SUM 71.

EVALUATIVE EXPRESSIONS ARE NOT ORDINARILY USED IN ACCORD WITH WHAT PHILOSOPHERS CALL THEIR MEANING, BUT IN ACCORD WITH A 'FUNCTIONAL MEANING' WHICH IS MORE INCLUSIVE. FUNCTIONAL MEANING WITH RESPECT TO A SET OF SENTENCES S AND A SET OF INFERENCE RULES R IS DEFINED. USING FUNCTIONAL MEANING INFERENCES FROM DESCRIPTION TO PRESCRIPTION ARE POSSIBLE. SUCH INFERENCES HAVE ALL THE INTROSPECTIVE FEATURES OF ENTAILMENT, BUT NEED NOT BE VALID. THIS RESOLVES THE PRESCRIPTIVE-DESCRIPTIVE CONTROVERSY.

DAVIS, PHILIP E. THE MORAL CONTENT OF LAW. S J PHIL 9,13-24 SPR 71.

MANY LEGAL AND MORAL RULES HAVE THE SAME CONTENT. THE ARTICLE ASKS WHETHER THIS IS A MERE COINCIDENCE, OR WHETHER THERE IS A REASON FOR THIS FACT. AFTER EXAMINING THE VALIDITY OF H. L. A. HART'S ARGUMENT THAT THE CONNECTION BETWEEN LAW AND MORALS IS BASED ON A NATURAL CONTINGENCY, AN ARGUMENT, BASED ON AN ANALOGY WITH J. B. THAYER'S VIEW OF THE RELATION OF LOGIC TO THE RULES OF LEGAL EVIDENCE, IS PRESENTED TO SHOW THAT CERTAIN ACTIONS ARE ENJOINED BY LAW AND MORALS FOR THE SAME KIND OF MORAL REASONS.

DAY, J P. THE ANATOMY OF HOPE AND FEAR. MIND 79,369-384 JL 70.

AN ANALYSIS AND SYSTEMATIC ORGANIZATION OF HOPE, FEAR AND SIXTEEN RELATED CONCEPTS IN TERMS OF DESIRE, AVERSION, PROBABILITY AND BELIEF. THE EIGHTEEN CONCEPTS ARE ANALYZED AS RESULTANTS OF TWO COMPONENTS, A DESIRE (OR AN AVERSION) AND A SUBJECTIVE PROBABILITY (I.E., A BELIEVED PROBABILITY). IT IS ASSUMED, AS A WORKING HYPOTHESIS, THAT BOTH COMPONENTS ARE MEASURABLE ON A RATIO SCALE AND THAT THEY VARY INDEPENDENTLY. THIS PERMITS THE EIGHTEEN CONCEPTS TO BE REPRESENTED BY VECTORS, AND THEIR SYSTEMATIC ORGANIZATION IS ACHIEVED ACCORDINGLY BY MEANS OF A SIMPLE MATHEMATICAL MODEL. ALTHOUGH THE MODEL CANNOT BE USED FOR CALCULATION, IT PROVIDES A USEFUL REPRESENTATION OF THE RELATIONSHIPS BETWEEN THE MEMBERS OF THIS FAMILY OF CONCEPTS.

DAY, WILLARD F. HUMANISTIC PSYCHOLOGY AND CONTEMPORARY BEHAVIORISM. HUMANIST 31,13-16 MR-AP 71.

DE CRESCENZO, GIOVANNI. L'ASPETTO BIOLOGICO-EVOLUTIVO DELL'ARTE. RIV FILOSOF 61,71-82 JA-MR 70.

L'ESPERIENZA ESTETICA (DA INTENDERSI NELLA COMPRENSIVA ACCEZIONE DEWEYANA) IMPLICA UN POTERE "PRIMARIO" E BIOLOGICO DELL'UOMO E DI ALTRI ANIMALI SUPERIORI. PERTANTO ESSA E RELATIVAMENTE COSTANTE E PERMANENTE: NON CAMBIA CON LE PARTICOLARI SITUAZIONI STORICO-SOCIALI. L'ESPERIENZA ESTETICA-BIOLOGICA NON E CERTO ASSOLUTA E METASTORICA, MA LA SUA STORICITA E PRECIPUAMENTE EVOLUTIVA E QUINDI HA UN RITMO MOLTO PIU "LENTO" DI QUELLO CHE CARATTERIZZA LA STORICITA DELLE FACCENDE ECONOMICO-SOCIALI E SOCIO-CULTURALI. L'ODIERNA BIOLOGIA DELL'ARTE INDIVIDUA NELL'UOMO E NEGLI SCIMPANZE QUELLO POTERE ESTETICO PRIMARIO E LO TROVA CONTRASSEGNA TO DA UNA DIRETTIVA AUTOREMUNERATIVA E LUDICA. COMUNQUE L'ASPETTO BIOLOGICO E "DIACRONICO" DELL'ARTE NON VA PRIVILEGGIATO RISPETTO A QUELLO STORICO-CULTURALE E "SINCRONICO"; DOBBIAMO SOLTANTO RICONOSCERE, IN SEDE ESTETICA, LA COMPLEMENTARITA DELL'INDAGINE BIOLOGICA E DI QUELLA SOCIOLOGICA.

DE FRAGA, GUSTAVO. NO SEGUNDO CENTENARIO DO NASCIMENTO DE HEGEL. REV PORT FILOSOF 26,1-36 JA-MA 71.

CRITICANDO A LICA O MARXISTA DE HEGEL, EM QUE A PRAXIS SE CONSTITUI EM DOGMA, O AUTOR, RECORRENDO, POR OUTRO LADO, A FIGURAS DIALECTICAS DA FENOMENOLOGIA, MOSTRA QUE TAMBEM OS QUE PRETENDEM APPROXIMAR HEGEL E NIETZSCHE SA O INFIEIS AS EXIGENCIAS MINIMAS DE UMA INTERPRETACAO. A DIFERENCA DAS CONSCIENCIAS DO SENHOR E DO SERVO TEM A SUA VERDADE NA IGUALDADE ESTRUTURAL DE AMBAS. A FENOMENOLOGIA NAO SUPORTA UMA LEITURA ATEISTA, A INTERPRETACAO DA IDEIA DE MORTE RESIDE NA CONSIDERACAO ESPECULATIVA DA MORTE DO SALVADOR. SEM REFERENCIA AO SUCESSO HISTORICO DO CRISTIANISMO, ALHEIO A METAFISICA EM SENTIDO ESTRITO, NAO COMPREENDEMOS O MOTIVO CENTRAL DO IRRACIONALISMO HEGELIANO, APONTADO POR KRONER.



DE FRANCO, RAFFAELLA. LA IDEA DELLA MORTE E IL SUICIDIO. G CRIT FILOSOF ITAL 1,566-579 O-D 70.

DE GREEF, JAN. LE CONCEPT DE POUVOIR ETHIQUE CHEZ LEVINAS. REV PHIL LOUVAIN 68,507-520 N 70.

LA PAROLE ETHIQUE PEUT, COMME LE DISCOURS COHERENT, CONSTITUER LE MEURTRE DE L'AUTRE. LA POSSIBILITE ET L'INTERDIT DONNENT LIEU A LA TRES EQUIVOQUE NOTION DE POUVOIR ETHIQUE. EN EFFET, JE NE PEUX PAS TUE, D'UNE IMPOSSIBILITE PUREMENT ETHIQUE, ET JE NE PEUX ETRE JUSTE, QUE D'UNE POSSIBILITE PUREMENT ETHIQUE. L'AMBIGUITE RESIDE EN LA POSSIBILITE REELLE QUE L'IMPOSSIBILITE ETHIQUE NE DEVIENNE UNE POSSIBILITE REELLE; ET DANS LA POSSIBILITE TOUJOURS REELLE QUE LA POSSIBILITE ETHIQUE NE DEVIENNE UNE IMPOSSIBILITE REELLE. L'EQUIVOQUE EST PRESENTE PARCE QUE LEVINAS DECRIT LE POUVOIR ETHIQUE COMME UN POUVOIR NON REEL.

DE GREEF, JAN. PHILOSOPHY AND ITS "OTHER". INT PHIL QUART 10,252-275 JE 70.

PHILOSOPHY IS CONSIDERED AS THE ANSWER TO ITS OWN INTERROGATION IN THE QUESTION: WHAT IS PHILOSOPHY? GOING BACK TO THE QUESTION OF FOUNDATION AND CIRCULARITY OF THE PHILOSOPHICAL PROCESS, THE AUTHOR DRAWS HIS INSPIRATION FROM PLATO, DESCARTES AND HEGEL TO DEFINE PHILOSOPHY AS A REFLECTION ON WHAT INITIALLY IT IS NOT. BY THIS QUESTION, NON-PHILOSOPHY BECOMES OBJECT OF PHILOSOPHY, WHICH REALIZES ITSELF AS RELATION TO ITS OTHER. THIS RELATION TO OTHERNESS IS LANGUAGE, WHICH ON A FIRST REFLEXIVE LEVEL IS PASSED BEYOND BY A DIALECTICAL LANGUAGE, BUT GETS OVER PHILOSOPHY AS SUCH IN DIALOGAL LANGUAGE.

DE KONINCK, THOMAS. NOTE CRITIQUE: LA DIALECTIQUE DE HEGEL. LAVAL THEOL PHIL 26,181-186 JE 1970.

MALGRE L'ABONDANTE LITTERATURE QU'ELLE A PU PROVOQUER, LA DIALECTIQUE DE HEGEL DOIT ENCORE ETRE ETUDIEE PLUS EN PROFONDEUR. SANS DENIER L'UTILITE DES DESCRIPTIONS COUTUMIERES DE LA GENESE DE L'IDEALISME ALLEMAND, ET TOUT EN ATTIRANT L'ATTENTION SUR LES ANALYSES D'ORTEGA Y GASSET, L'AUTEUR RAPPELLE CEPENDANT QUE L'IDEE ESSENTIELLE DE HEGEL DEMEURE CELLE DE L'"AUFHEBUNG": RESUMANT EN REALITE LA FAMEUSE TRIADE ET TOUTE LA DIALECTIQUE HEGELIENNE, ELLE EST PAR AILLEURS L'INSPIRATION DE BASE DES HEGELIENS LES PLUS INFLUENTS, DE MARX A MARCUSE. IL EST DES LORS NECESSAIRE D'ANALYSER A FOND CETTE IDEE, ET DE NE PAS SE CONTENTER DES PRECISIONS SEMANTIQUES D'USAGE. L'AUTEUR EST CONVAINCU QUE HEGEL S'EST INSPIRE DE LA NOTION ARISTOTELICIENNE DE "STERESIS" ET QU'UNE ETUDE FOUILLEE DE CETTE DERNIERE PARALLELEMENT A LA "NEGATIVITE" SELON HEGEL, JETTERAIT QUELQUE LUMIERE SUR L'"AUFHEBUNG", LA "MEDIATION", LA "NEGATION DE LA NEGATION", SUR SA CONCEPTION DE LA FINALITE, DE L'EN SOI ET DU POUR SOI, ETC. ON SAIT QUE LA PROFONDE INFLUENCE D'ARISTOTE SUR HEGEL A ETE DIVERSEMENT SOULIGNEE DEJA PAR DES INTERPRETES AUSSI AVERTIS QUE C. FABRO, J. N. FINDLAY, EUGENE FLEISCHMANN, J. G. GRAY, N. HARTMANN, M. HEIDEGGER, W. KERN, ET BIEN D'AUTRES.

DE MAS, ENRICO. ON THE NEW METHOD OF A NEW SCIENCE: A STUDY OF GIAMBATTISTA VICO. J HIST IDEAS 32,85-94 JA-MR 71.

DE PETTER, D M. TWEE VORMEN VAN HET MENSELIJKE ZU-SEIN. TIJDSCHR FILOSOF 33,211-225 JE 71.

L'AUTEUR CROIT QU'IL FAUT DISTINGUER DEUX MODALITES DU ZU-SEIN DANS LA CONDITION HUMAINE. IL Y A D'ABORD LE ZU-SEIN QUI COINCIDE AVEC LA POSSIBILITE DE LIBERTE, QU'IL A A ACTUALISER LUI-MEME COMME AUTEUR DE SON ACTIVITE PROPRE ET PERSONNELLE. L'AUTEUR ADMET QU'ON PEUT PARLER D'UN ZU-SEIN A UNE AUTRE NIVEAU, ANTERIEUR A TOUTE

REFLEXION, A TOUTE CONSCIENCE ET A TOUTE LIBERTE. IL SE RAPPORTE A L'ORIGINE DE L'HOMME ET CONSISTE EN CECI QUE L'ESPRIT EST LE PRINCIPE D'HUMANISATION DU CORPS HUMAIN. IL ENTRE EN ACTION LORS DE L'ORIGINE DE L'HOMME, DURANT TOUTE SA CROISSANCE VERS L'AGE ADULTE, ET MEME PLUS TARD LORS DE LA CONTINUELLE RESTAURATION DU CORPS HUMAIN. ENTRE LES DEUX MODALITES DU ZU-SEIN IL Y A CONTINUITE: LA PREMIERE FORME DU ZU-SEIN N'EST QUE LA CONTINUELLE PROGRESSION VERS LA SECONDE, OU L'ON ACCEDE AU NIVEAU DE LA CONSCIENCE ET DE LA LIBERTE.

DE RIJK, L M. ON THE LIFE OF PETER OF SPAIN, THE AUTHOR OF THE TRACTATUS, CALLED AFTERWARDS SUMMULE LOGICALES. VIVARIUM 8,123-154 N 70.

DE ROSNAY, JOEL. EVOLUTION AND TIME. MAIN CURRENTS 27,35-47 N-D 70.

DE SIANO, FRANK. OF GOD AND MAN: CONSEQUENCES OF ABELARD'S ETHIC. THOMIST 35,631-660 O 71.

THIS ARTICLE IS AN ANALYSIS OF PETER ABELARD'S TREATMENT OF GOD AND MAN, USING HIS ETHICS AS A BASIS AND STARTING POINT. IT POINTS OUT THE CONSEQUENCES OF ABELARD'S APPROACH FOR HIS THEOLOGY AND ANTHROPOLOGY. SINCE WILL IS THE ULTIMATE CATEGORY WHICH ABELARD UTILIZES IN HIS ETHICAL THOUGHT, UNDER THE RUBRIC OF "CONSENT" IN HUMAN BEHAVIOR, ABELARD IS CONFRONTED WITH THE POSSIBILITY OF A CLASH OF WILLS BETWEEN GOD AND MAN. BECAUSE ABELARD CONSTANTLY MOVES TO AN INTERIOR PRINCIPLE TO EXPLAIN ALL EXTERIOR REALITY AND MANIFESTATIONS, HIS ETHICAL SOLUTIONS AGREE REMARKABLY WITH THE THRUST OF HIS GENERAL THINKING, SINCE WILL OR "CONSENT" FUNCTIONS AS THE INTERIOR PRINCIPLE IN HUMAN BEHAVIOR. GOD'S WILL, HOWEVER, WILL FUNCTION AS THE INTERIOR PRINCIPLE FOR RESOLVING PROBLEMS AND AMBIGUITIES EMERGING FROM HUMAN WILL AND FROM BEYOND HUMAN WILL, SUCH AS THE PROBLEM OF EVIL OR HUMAN SALVATION. ABELARD'S CHRISTOLOGY AND ESCHATOLOGY, AS WELL AS HIS GENERAL THEORIES OF GRACE, ARE SHAPED TO ALLOW MAXIMUM AUTONOMY FOR HUMAN AGENCY.

DE SOUSA, RONALD B. HOW TO GIVE A PIECE OF YOUR MIND: OR, THE LOGIC OF BELIEF AND ASSENT. REV METAPH 25,52-79 S 71.

TWO APPROACHES TO BELIEF, AS MENTAL ACT AND AS BAYESIAN DISPOSITION, ARE RECONCILED INTO A SINGLE THEORY OF BELIEF AND ASSENT. THIS THEORY IS APPLIED TO THE PROBLEM OF INCONSISTENT BELIEFS. AT THIS LEVEL OF ANALYSIS, PRESCRIPTIVE AND DESCRIPTIVE LAWS OF THOUGHT ARE IDENTICAL. CONSEQUENCES FOR THE NOTION OF RATIONALITY.

DE TOLLENAERE, MAURITS. IMMORTALITY: A REFLECTIVE EXPLORATION. INT PHIL QUART 10,556-569 D 70.

THIS ARTICLE IS A PHENOMENOLOGICAL ANALYSIS OF ANXIETY AND EXPECTATION AS EXISTENTIAL FEELINGS, WITH A VIEW TO EXPLICITATE MAN'S IMPLICIT CERTITUDE OF IMMORTALITY. ANXIETY (IN THE SENSE DESCRIBED BY HEIDEGGER) REVEALS THE CERTITUDE THAT I AM DEEPLY RESPONSIBLE FOR THE FEATURES WHICH MY FUTURE SELFHOOD OR PERSONALITY WILL ASSUME; IN THE FACE OF A STATE OF COMPLETE NOTHINGNESS, I WOULD NOT BE ANXIOUS BUT COMPLETELY INDIFFERENT. EXPECTATION IS THE ONTOLOGICAL STRUCTURE OF THE DEEPEST SELF, LOOKING FOR A BETTER LIFE, FOR A LIFE FREED FROM DIFFICULTIES, FROM STRUGGLE, FROM THE VEILING SCREENS OF MISUNDERSTANDINGS AND OF MAN'S BAD FAITH.

DE TOMASSO, VINCENZO. UNAMUNO E CROCE: AFFINITA E DIVERGENZE. RIV STUD CROCE 8,184-192 AP-JE 71.

UNAMUNO E CROCE FURONO QUASI COETANEI ED E NATURALE CHE NEL LORO PENSIERO SIANO STATE SEGNALATE AFFINITA, MA MOLTE DI QUESTE SI RIVELANO SOLD APPARENTI. CROCE ERA UN FILOSOFO E UN ERUDITO, UNAMUNO, PUR AFFRONTANDO COSTANTEMENTE UNA PROBLEMATICA FILOSOFICA, ASPIRO SOPRATTUTTO AD ESSERE POETA. CROCE ERA ANTI-INDIVIDUALISTA,

UNAMUNO INDIVIDUALISTA FINO ALL'ESASPERAZIONE; L'ITALIANO COSTRUIVA SISTEMATICAMENTE LE SUE OPERE, I LIBRI DELLO SPAGNOLO ERANO FRUTTO DI IMPETI PASSIONALI, DI GENIALI IMPROVVISAZIONI.

DECLÈVE, HENRI. LA "LEBENSWEIT" SELON HUSSERL. LAVAL THEOL PHIL 27,151-162 JE 71.

DEDATO, NICOLA. I CRITICI CATTOLICI E L'INTERPRETAZIONE CROCIANA DI VICO. RIV STUD CROCE 7,466-478 O-D 70.

DEDATO, NICOLA. I CRITICI CATTOLICI E L'INTERPRETAZIONE CROCIANA DI VICO. RIV STUD CROCI 21,50-60 JA-MR 71.

DEELY, JOHN N. ANIMAL INTELLIGENCE AND CONCEPT-FORMATION. THOMIST 35,43-93 JA 71.

BEGINNING FROM CERTAIN REMARKS ON ABSTRACTION BY P. GEACH, THIS ARTICLE OUTLINES A CLASSICAL VIEW OF THE HIGHEST LEVELS OF COGNITIVE ORGANIZATION ATTAINABLE IN PRINCIPLE BY ANIMAL CONSCIOUSNESS, AND INDICATES THE INDISPENSABLE ROLE PLAYED BY SUCH ATTAINMENTS IN THE FORMATION OF PROPERLY INTELLECTUAL COGNITION. BY A CAREFUL CULLING, THE RELEVANT TEXTS FROM AQUINAS' CORPUS ARE GATHERED IN A CONSISTENT FRAMEWORK AND RELATED TO THE CONTEMPORARY CONCLUSIONS OF H.H. PRICE AND M.J. ADLER ADVERSATIVE TO GEACH.

DEGL'INNOCENTI, UMBERTO. CONCETTO FORMALE E CONCETTO OGGETTIVO. AQUINAS 13,436-446 1970.

DEGL'INNOCENTI, UMBERTO. L'ENIMMA DELL'INTELLETTO AGENTE. AQUINAS 13,25-45 1970.

DEITSCH, MARTIN. SEEING AND PICTURING. J PHIL 68,338 3 JE 71.

AN ARGUMENT PRESENTED BY MORELAND PERKINS PURPORTING TO SHOW THE SERIAL NATURE OF THINKING AS OPPOSED TO THE 'ALL AT ONCE' CHARACTER OF PICTURING IS CRITICIZED. THINKING ABOUT AN AREA 'A', PERKINS CLAIMS, INVOLVES CONSIDERING 'N' OTHER AREAS 'A', EACH OF WHICH IS THE "SMALLEST VISUALLY DISCRIMINABLE REGION." I ARGUE FIRST, THAT AT LEAST AREA 'A' CAN BE THOUGHT OF NON-SERIALLY, AND SECOND, THAT ANY AREA WHATSOEVER MAY BE CONSIDERED THE SMALLEST VISUALLY DISCRIMINABLE REGION, IF ONE SELECTS ARBITRARILY, AS PERKINS SUGGESTS, THE DISTANCE 'D' AT WHICH THE AREA IS VIEWED.

DEKKER, J C E AND APPLEBAUM, C H. PARTIAL RECURSIVE FUNCTIONS AND W-FUNCTIONS. J SYM LOG 35,559-568 D 70.

A FUNCTION IS A MAPPING FROM A SUBSET OF THE NON-NEGATIVE INTEGERS INTO THE NON-NEGATIVE INTEGERS. IN THE STUDY OF RECURSIVE EQUIVALENCE TYPES THE FAMILY OF ALL FUNCTIONS WHICH HAVE ONE-TO-ONE PARTIAL RECURSIVE EXTENSIONS IS THE NATURAL ANALOGUE OF THE FAMILY OF ALL ONE-TO-ONE FUNCTIONS. THIS RAISES THE QUESTION WHICH FAMILY (IF ANY) IS THE NATURAL ANALOGUE OF THE FAMILY OF ALL FUNCTIONS. THE AUTHORS, IN THIS PAPER, DEFINE AN OMEGA-FUNCTION, PROVE THAT THE FAMILY OF ALL OMEGA-FUNCTIONS IS THE DESIRED ANALOGUE, AND STUDY THE PROPERTIES OF OMEGA-FUNCTIONS.

DEKKER, J C E. TWO NOTES ON VECTOR SPACES WITH RECURSIVE OPERATIONS. NOTRE DAME J FORM LOG 12,329-334 JL 71.

THIS PAPER CONTINUES THE INVESTIGATION OF VECTOR SPACES WITH RECURSIVE OPERATIONS BY THE AUTHOR ("JOURNAL OF SYMBOLIC LOGIC", VOLUME 34 (1969), PP. 363-387) AND BY A. G. HAMILTON (SAME JOURNAL, VOLUME 35 (1970), PP. 85-96). THE FIRST NOTE CONTAINS A SHORT PROOF OF HAMILTON'S THEOREM THAT ANY TWO ALPHA-BASES OF AN ALPHA-SPACE ARE RECURSIVELY EQUIVALENT. IN THE SECOND NOTE IT IS SHOWN THAT EVERY RECURSIVELY ENUMERABLE SPACE HAS A RECURSIVE BASIS. MOREOVER, THE

NOTION OF A PERFECT BASIS OF A SPACE IS INTRODUCED. IT IS ESTABLISHED THAT EVERY SPACE  $V$  HAS A UNIQUE PERFECT BASIS AND THAT THE PERFECT BASIS OF  $V$  IS TURING EQUIVALENT TO  $V$ .

DEL NOCE, AUGUSTO. LA FIGURA E IL PENSIERO DI GIOVANNI VIDARI. FILOSOFIA 22,443-454 O 71.

DELANEY, C F. SELLARS AND THE CONTEMPORARY MIND=BODY PROBLEM. NEW SCHOLAS 45,245-268 SPR 71.

THIS PAPER BEGINS WITH AN ANALYSIS OF R.W. SELLARS RESOLUTION OF THE MIND=BODY PROBLEM AND THEN PROCEEDS TO SHOW HOW THE QUITE DIFFERENT VIEWS OF SMART, RORTY, STRAWSON AND SHAFFER CAN BE LOGICALLY GENERATED FROM IT AS ONE-SIDED RESOLUTIONS OF SOME OF THE TENSIONS IN IT.

DELANEY, CORNELIUS F. BRADLEY ON THE NATURE OF SCIENCE. IDEAL STUD 1,201-218 S 71.

THE PRIMARY CONCERN OF THIS PAPER IS TO MAKE EXPLICIT AND TO CLARIFY THE IDEALISTIC THEORY OF SCIENCE EMBODIED IN BRADLEY'S PHILOSOPHY. THE FIRST PART SITUATES THIS SPECIFIC ISSUE IN BRADLEY'S GENERAL THEORY OF KNOWLEDGE. I THEN PROCEED TO ANALYZE BRADLEY'S NOTIONS OF "NATURE" AND "SCIENCE" PRIOR TO MAKING EXPLICIT THE SENSE IN WHICH HE HAS A DISTINCT PHILOSOPHY OF NATURE. IN CONCLUSION, I SUGGEST SOME OF THE SPECIFIC POINTS ON WHICH A CRITICAL ASSESSMENT OF HIS THOUGHT SHOULD BEAR.

DELANEY, CORNELIUS F. RECENT WORK ON AMERICAN PHILOSOPHY. NEW SCHOLAS 45,457-477 SUM 71.

THIS REVIEW ARTICLE STRESSES THE CONTINUITY BETWEEN CLASSICAL AND CONTEMPORARY AMERICAN PHILOSOPHY BY CONCENTRATING ON CERTAIN ISSUES THAT PERVADE THE AMERICAN TRADITION FROM PEIRCE AND JAMES TO SELLARS AND QUINE. EMPHASIS IS PLACED ON CERTAIN TRANSITION FIGURES SUCH AS C. I. LEWIS, CHARLES MORRIS, AND MORRIS COHEN.

DELEULE, DIDIER. LE PHILOSOPHE ET LE PSYCHOLOGUE. REV PHIL FR 96,19-28 1971.

DEMARCO, JOSEPH P. PEIRCE'S CONCEPT OF COMMUNITY: ITS DEVELOPMENT & CHANGE. TRANS PEIRCE SOC 7,24-36 WINT 71.

THIS ARTICLE CONTENDS THAT PEIRCE MAINTAINED TWO DISTINCT CONCEPTS OF COMMUNITY. THE FIRST FUNCTIONS IN HIS EARLY THOUGHT AS AN EPISTEMOLOGICAL IDEAL WHICH DEFINES REALITY. THE LATER CONCEPT FUNCTIONS IN A NORMATIVE AND RELIGIOUS CONTEXT AS THE MEANS THROUGH WHICH REALITY IS DISCOVERED. AFTER THE EARLY CONCEPT IS PRESENTED, THE PAPER CONCENTRATES ON THE REASON FOR PEIRCE'S CHANGE IN VIEW. FINALLY, THE LATER CONCEPT OF COMMUNITY IS OUTLINED.

DEMPE, ALOIS. EVAGRIOS PONTIKOS ALS METAPHYSIKER UND MYSTIKER. PHIL JAHR 77,297-319 1970 (P.I.D.G.).

DENNETT, D C. INTENTIONAL SYSTEMS. J PHIL 68,87-106 25 F 71.

THE AUTHOR EXAMINES THE CONCEPT OF A SYSTEM WHOSE BEHAVIOR CAN BE (AT LEAST SOMETIMES) EXPLAINED AND PREDICTED BY RELYING ON ASCRIPTIONS TO THE SYSTEM OF BELIEFS AND DESIRES. THREE TACTICS OR STANCES FOR PREDICTION ARE DISTINGUISHED: THE PHYSICAL, DESIGN, AND INTENTIONAL STANCES. INTENTIONAL STANCE PREDICTIONS ARE SHOWN TO DEPEND ON AN ASSUMPTION OF RATIONALITY OR OPTIMALITY OF DESIGN, AND IT IS CLAIMED THAT SOME COMPUTERS ARE ALREADY DEALT WITH FROM THIS STANCE. INTENTIONAL STANCE PREDICTIONS CAN BE VIEWED AS ARISING FROM A "THEORY OF BEHAVIOR", AND THE RELATION OF INTENTIONAL THEORIES TO OTHERS, ESPECIALLY SKINNERIAN BEHAVIORISM, IS DESCRIBED. THE



CONCEPT OF AN INTENTIONAL SYSTEM IS FINALLY SHOWN TO PROVIDE ANSWERS TO SEVERAL PUZZLES ABOUT BELIEF: THE NORMATIVE NATURE OF BELIEF ASCRIPTIONS AND THE PROBLEM OF INCORRIGIBILITY.

DERISI, OCTAVIO N. PERSONA Y CULTURA. SAPIENTIA 25,251-256 1970.

DESJARDINS, GREGORY. A GLOSS ON "REPUBLIC" 487 C. STUD PHIL HIST PHIL 5,1-12 1970.

IN THE "REPUBLIC" ADEIMANTUS COMPLAINS THAT DIALECTIC IS JUST ANOTHER GAME OF PETTEIA, WITH LOGOI INSTEAD OF PEBBLES. THIS IMAGE EPITOMIZES RATHER THAN DEPRECIATES DIALECTIC, SINCE IT SERVES TO SUMMARIZE AND CLARIFY THE PLACE OF DEFINITION IN DIALECTICAL METHOD. FOR PETTEIA PROCEEDS, LIKE DIALECTIC, THROUGH RECIPROCAL MOVES TO EXHIBIT THE HOROI OF A FIELD.

DESMONDE, WILLIAM H. GOEDEL, NON-DETERMINISTIC SYSTEMS, AND HERMETIC AUTOMATA. INT PHIL QUART 11,49-74 MR 71.

THE ARTICLE TAKES THE MODEL OF AN ALGORITHMIC COMPUTER, OR DETERMINISTIC AUTOMATON, WHICH PERIODICALLY RECEIVES NEW INPUT FROM A HIGHER NON-DETERMINISTIC SOURCE TO TRANSFORM IT INTO A HIGHER ALGORITHM, AND USES IT AS A SUGGESTIVE MODEL FOR THE RELATIONS BETWEEN THE MATERIAL WORLD OF NATURE, IN ITS EVOLUTIONARY JUMPS, AND A HIGHER OR DIVINE MIND. THIS CONCEPTION IS LINKED UP WITH THE HERMETIC TRADITION OF MAN AS MAQUS, MEDIATOR OF DIVINE IDEAS IN THE WORLD.

DESOTO, ANTHONY ESSEX. AN EXISTENTIAL STANCE FOR EDUCATORS. J THOUGHT 5,231-240 D 70.

DESOTO, ANTHONY ESSEX. FRENCH EDUCATION=PHILOSOPHY AND FACT. J THOUGHT 6,167-176 JL 71.

DEUNDURRAGA, ANTONIO. EL MITO Y LA DINAMICA DE LA HISTORIA. ABRAXAS 1,61-70 FALL 70.

DEVITIS, JOSEPH L. ETHICAL AND EDUCATIONAL AUTONOMY IN BUBER'S "GREAT CHARACTER". J CRIT ANAL 2,13-18 JL 70.

THIS ESSAY FOCUSES ON ASPECTS OF AUTONOMY, RATHER THAN DIALOGIC NECESSITY, IN BUBER'S AXIOLOGY AND PEDAGOGY: THE "ORIGINATIVE" INSTINCT, "ASCETIC" DECISION, "DISTANCING" AND THE "DIALECTICAL INNER LINE," AMBIGUITY AND LIMITATION IN THE DISTINCTION BETWEEN "NORMS" AND "COMMANDS," AND THE PERSONAL, SITUATIONAL CHARACTER OF HIS SPIRITUAL ETHIC. THE AUTHOR CONCLUDES THAT BUBER ALLOWS CONSIDERABLE INDIVIDUAL AUTONOMY WITHIN CERTAIN LIMITS OF AUTHENTICITY AND SPIRITUAL AND INTERHUMAN ORIGINATION.

DEWAN, LAWRENCE. LESLIE DEWART AND "SPIRITUAL HEDONISM". LAVAL THEOL PHIL 27,25-40 F 1971.

DHAVAMONY, MARIASUSAI. THE NECTAR OF SAYINGS. GREGORIANUM 51,711-746 1970.

THIS TEXT BY BHARATITIRTHA WHO FOLLOWS SANKARA'S NON-DUALISM, SHOWS THE WAY OF REALIZING THE IDENTITY OF THE INDIVIDUAL SELF WITH THE ABSOLUTE AND EXPOSES THE DIFFERENT METHODS OF MEDITATION TO ACHIEVE THIS. THE DISTINCTION BETWEEN SUBJECT AND OBJECT, AGENT AND PATIENT, SUBSTANCE AND ATTRIBUTE PERTAINS TO THE EMPIRICAL, KNOWLEDGE WHICH IS FALSE, WHEREAS ONE SHOULD ATTAIN TO PURE CONSCIOUSNESS WITHOUT DISTINCTION IN PERFECT IDENTITY WITH THE ONLY REALITY, THE ABSOLUTE (BRHAMAN).

DI NAPOLI, GIOVANNI. DAL VICO AL GALLUPPI. AQUINAS 13,367-391 1970.

DIANO, CARLO. IL PROBLEMA DELLA MATERIA IN PLATONE. G CRIT FILOSOF ITAL 1,321-335 JL-S 70.

DIANO, CARLO. IL PROBLEMA DELLA MATERIA IN PLATONE DAL PAREMENIDE AL FILEBO. G CRIT FILOSOF ITAL 1,12-36 JA-MR 70.

DIAZ, ADOLFO RUIZ. LA ESTETICA EN SU HISTORIA. CUAD FILOSOF 9,271-282 JL-D 69.

DIBON, PAUL. NOTE CRITIQUE SUR DEUX LETTRES DE LA CORRESPONDANCE DE DESCARTES. J HIST PHIL 9,63-67 JA 71.

LA DATE DU 19 JUILLET 1644, PROPOSEE PAR L'EDITEUR DE LA CORRESPONDANCE DE DESCARTES, G. MILHAUD, N'EST PAS RECEVABLE. CONJECTURE PLAUSIBLE: 19 JANVIER 1645. P. DIBON PUBLIE LE TEXTE D'UNE LETTRE (MECONNUE JUSQU'ICI) DE MATTHIAS PASOR A DESCARTES, QU'IL A REDECOUVERTE DANS UN PAMPHLET DE P. VOET DE 1646.

DICKER, GEORGES. JOHN DEWEY: INSTRUMENTALISM IN SOCIAL ACTION. TRANS PEIRCE SOC 7,221-232 FALL 71.

DEWEY HELD THAT "THE METHOD OF INTELLIGENCE" SHOULD BE APPLIED TO SOCIO-POLITICAL PROBLEMS. I ARGUE THAT THE METHOD FAILS TO RESOLVE SUCH PROBLEMS UNLESS IT IS SUPPLEMENTED BY COMMITMENT TO VALUES NOT JUSTIFIED BY THE METHOD ITSELF. FOR DEWEY'S THEORY OF INQUIRY-VALUATION IS BASED UPON THE BIOLOGICAL MODEL OF AN ORGANISM INTELLIGENTLY SEEKING TO SATISFY ITS NEEDS; BUT THIS MODEL CANNOT BE TRANSFERRED TO THE CONTEXT OF CONFLICTS OF INTERESTS BETWEEN SOCIAL GROUPS. NONETHELESS, IF WE ARE COMMITTED TO VALUES SUCH AS RESPECTING PERSONS, ELIMINATING INEQUALITY, FOSTERING COMMUNITY, THEN WE NEED TO APPROACH SOCIAL ILLS WITH DEWEY'S PAINSTAKING, PROBLEM-SOLVING METHOD.

DICKSON, HARALD. THE WORD 'VARIABLE' IN LOGIC, MATHEMATICS AND ECONOMICS. THEOR DECIS 1,252-268 MR 71.

OBJECTIVE: FACILITATING COMMUNICATIONS BETWEEN LOGICIANS, MATHEMATICIANS AND SCIENTISTS BY EXPLICATING VARIOUS NOTIONS OF A VARIABLE. IN LOGIC, VARIABLES ARE SYMBOLS. IN TRADITIONAL MATHEMATICS, SUCH SYMBOLS ARE SAID TO DENOTE OBJECTS CALLED 'VARIABLES', E.G., VARIABLE NUMBERS. IN SCIENCE, WE OPERATE WITH VARIABLE NUMBERS WHICH CAN BE TAKEN AS MAPPINGS CALLED 'FLUENTS' OR AS INTENSIONS OF NUMBER-NAMES WITH DIFFERENT EXTENSIONS IN DIFFERENT POSSIBLE CASES. EXAMPLES FROM ECONOMIC MODELS.

DIETL, PAUL J. ABNORMALISM. THEORIA 36,93-99 1970.

I TRY HERE TO REFUTE THE VIEW, CALLED "ABNORMALISM," ACCORDING TO WHICH ORDINARY MEN, HISTORIANS AND LAWYERS ARE ONLY INTERESTED IN EXPLAINING THE ABNORMAL PHENOMENON AND THAT THE DIFFERENCE BETWEEN WHAT WE CALL THE CAUSE AND THE OTHER NECESSARY CONDITIONS IS THAT THE CAUSE IS THE ABNORMAL MEMBER OF THE SET. THIS DOCTRINE IS ATTRIBUTED TO H.L.A. HART, MORTON WHITE, AND OTHERS, AND IS SHOWN, PARTLY BY AN ANALYSIS OF THEIR EXAMPLES, NOT TO HOLD.

DIETZ, STEPHENS M. DISCUSSION: A REMARK ON HEMPEL'S REPLIES TO HIS CRITICS. PHIL SCI 37,614-617 D 70.

DILLEY, FRANK B. THE FACTUALITY OF SO-CALLED LOGICAL DISPUTES. PERSONALIST 51,490-502 FALL 70.

MANY DISPUTES WHICH ARE PRESENTED AS DISPUTES IN LOGIC TURN OUT IN EXAMINATION TO BE FACTUAL DISPUTES. IN THIS PAPER THREE SAMPLE CASES ARE EXAMINED BRIEFLY, ALL HAVING TO DO WITH ALLEGEDLY

"LOGICAL" DIFFICULTIES WITH RELIGIOUS LANGUAGE. THE CASES INVOLVE ATTEMPTS TO DEDUCE FACTS, DECIDE PROOF-PROCEDURES, AND RULE ON MODES OF SPEECH ON THE BASIS OF SUPPOSEDLY LOGICAL CONSIDERATIONS. IN EACH CASE IT TURNS OUT, ON ANALYSIS, THAT THE DISPUTE IS PROPERLY FACTUAL, NOT LOGICAL.

DILMAN, ILHAM. ON WITTGENSTEIN'S LAST NOTES (1950-51) ON CERTAINTY. PHILOSOPHY 46,162-168 AP 71.

IN THE ABOVE REVIEW ARTICLE THE AUTHOR TRIES TO PIN POINT WHAT IS CENTRAL IN WITTGENSTEIN'S LAST NOTES AND HOW IN THEM HE DEVELOPS FURTHER THEMES FROM HIS EARLIER WRITINGS: 1) HOW TRUST, BELIEF AND CONVICTION LIE AT THE FOUNDATIONS OF SPEECH, REASONING AND JUDGMENT. 2) HOW THE "AGREEMENT IN FORM OF LIFE" WHICH UNDERLIES THE POSSIBILITY OF SPEECH AND COMMUNICATION INVOLVES AGREEMENT IN BELIEFS. 3) HOW THESE BELIEFS IN WHICH WE AGREE ARE HELD TOGETHER AND CONSTITUTE A SYSTEM WHICH GIVES US A WORLD-PICTURE. 4) HOW THEY ARE ACQUIRED BY INSTRUCTION. 5) HOW THEY CONSTITUTE A COMMON UNDERSTANDING THAT BINDS PEOPLE TOGETHER. 6) HOW IN THEM WE HAVE A MEASURE OF WHAT IS POSSIBLE, INTELLIGIBLE AND REASONABLE. ALSO (7) WHAT HE SAID IN THE "INVESTIGATIONS" ABOUT THE CONNECTION BETWEEN RULES, LOGIC AND LANGUAGE IS SUPPLEMENTED.

DILMAN, ILHAM. WITTGENSTEIN, PHILOSOPHY AND LOGIC. ANALYSIS 31,33-42 D 70.

THIS ARTICLE IS CONCERNED TO SAY SOMETHING ABOUT WHAT THE STUDY OF LOGIC MEANT TO WITTGENSTEIN. IT IS CONCERNED TO BRING OUT WHY THE KIND OF QUESTIONS WITTGENSTEIN RAISED ABOUT LOGIC AND MATHEMATICS CANNOT BE PURSUED IN A PURELY FORMAL AND ABSTRACT MANNER-AS RUSSELL PURSUED THEM TO A VERY LARGE EXTENT. IT TRIES TO UNDERSTAND THE PROMINENCE WITTGENSTEIN GAVE TO A STUDY OF THESE QUESTIONS IN HIS PHILOSOPHICAL INVESTIGATIONS AND TO APPRECIATE THE SENSE IN WHICH HE REGARDED A STUDY OF LOGIC TO BE FUNDAMENTAL IN PHILOSOPHY. PART I IS LARGELY ABOUT THE SENSE IN WHICH RUSSELL'S STUDY OF LOGIC IS PHILOSOPHICAL IN CHARACTER THOUGH IT DIFFERS VERY CONSIDERABLY, IN BOTH STYLE AND CONCEPTION, FROM WITTGENSTEIN'S STUDY OF IT. PART II IS CONCERNED TO INDICATE WITTGENSTEIN'S DISSATISFACTION WITH RUSSELL'S VIEW THAT MATHEMATICS ARE INDISTINGUISHABLE FROM LOGIC AND TO SAY SOMETHING ABOUT WHY HE THOUGHT THAT RUSSELL'S FORMAL PROOF, EVEN IF VALID, DID NOT ESTABLISH THE PHILOSOPHICAL THESIS FOR WHICH HE ARGUED. PART III IS CONCERNED TO INDICATE WITTGENSTEIN'S DISSATISFACTION WITH RUSSELL'S APPROACH TO THE CONTRADICTIONS IN THE FOUNDATIONS OF MATHEMATICS AND TO SAY SOMETHING ABOUT HIS VERY DIFFERENT TREATMENT OF THIS QUESTION.

DIMAS, T J. BARCELONA AGAIN. DIALOGUE (PST) 13,15-19 MY 71.

DINAN, STEPHEN A. THE MORAL NATURE OF POLITICAL OBLIGATION. DIALOGUE (PST) 13,28-36 MY 71.

THIS ARTICLE ATTEMPTS TO SHOW THAT TRULY POLITICAL OBLIGATION IS A DISTINCT SPECIES OF MORAL DUTY. IT DOES NOT HAVE SELF-INTEREST FOR ITS MOTIVE IN ANY SENSE, BUT STEMS INSTEAD FROM A COMMITMENT TO THE WELL-BEING OF SOCIETY AS A COMMUNITY OF PERSONS. THUS IT IS SHOWN THAT PART OF THE GOOD WHICH MAN RECOGNIZES IS HIS BEING IN COMMUNITY WITH OTHERS, AND THIS GOOD CAN COMPEL ONE TO GIVE UP PURELY PERSONAL GOODS, EVEN LIFE, FOR ITS SAKE.

DINELLO, DANIEL. ON KILLING AND LETTING DIE. ANALYSIS 31,84-86 JA 71.

DOBROSTIELSKI, MARIAN. ON C S PEIRCE'S CONCEPTION OF DOUBT AND BELIEF. *STUD FILOZOF* 4,5-34 1970.

THIS ESSAY IS AN ATTEMPT TO PRESENT A SYSTEMATIC OUTLINE OF PEIRCE'S VIEWS ON DOUBT AND BELIEF. SPECIAL ATTENTION IS GIVEN TO QUESTIONS WHICH STILL POSE A PRESENT DAY INTEREST. PEIRCE'S NEGATION OF THE CARTESIAN METHODOLOGICAL SCEPTICISM THE ROLE OF THE IDEA OF EVOLUTION IN PEIRCE'S VIEWS AND THE CONNECTIONS WITH BAIN'S THEORY, PEIRCE'S CHARACTERISTICS OF DOUBT AND BELIEF AND OF THE METHODS OF FIXATION OF BELIEF, ARE PRESENTED AND DISCUSSED. IN HIS CRITICAL APPRAISAL OF PEIRCE'S CONCEPTION THE AUTHOR SHOWS THAT PEIRCE HAS BROUGHT FORWARD MANY INTERESTING AND FERTILE IDEAS BUT HAS NOT CREATED A CONSISTENT AND NONCONTRADICTORY THEORY OF DOUBT AND BELIEF. THE AUTHOR TRIES ALSO TO SHOW THAT IT IS PRACTICALLY IMPOSSIBLE TO FIX THE BELIEFS BE IT OF AN INDIVIDUAL OR ANY COMMUNITY THROUGH ONLY ONE METHOD. AFTER SOME GENERAL REFLECTIONS CONCERNING THE RELATION BETWEEN KNOWLEDGE AND BELIEF, SCIENCE AND WELTANSCHAUUNG IN GENERAL, HE CONCLUDES THAT A WELTANSCHAUUNG UNDERSTOOD AS THE BODY OF ALL OUR BELIEFS ON WHICH WE ARE READY TO ACT, CANNOT BE IDENTIFIED WITH SCIENCE ALONE BECAUSE IT MUST CONTAIN ALSO EVALUATING ATTITUDES AND NORMS WHICH ARE BASED NOT ONLY ON SCIENCE.

DOETS, H C. A GENERALISATION IN THE THEORY OF NORMAL FUNCTIONS. *Z MATH LOG* 16,389-392 1970 (P.I.D.G.).

DONCEEL, JOSEPH. SECOND THOUGHTS ON THE NATURE OF GOD. *THOUGHT* 46,346-370 AUTUMN 71.

THE TRADITIONAL DOCTRINE OF THE DIVINE IMMUTABILITY IS INCREASINGLY DIFFICULT TO ACCEPT. IT SEEMS TO IMPLY THAT GOD DOES NOT CARE FOR MAN. WHAT IS AT STAKE IS THE KIND OF RELATION THAT EXISTS BETWEEN GOD AND HIS CREATURES. IT SEEMS THAT WE MUST ADMIT THAT THIS RELATION IS RECIPROCAL, HENCE THAT GOD IS RELATED TO HIS CREATURES, THAT, TO SOME EXTENT, HE CHANGES WITH THEM. PANENTHEISM, AS AN ATTEMPT TO THINK OUT MORE THOROUGHLY THE RELATION WHICH EXISTS BETWEEN ABSOLUTE AND FINITE BEING, MIGHT SHED SOME LIGHT ON DIFFICULT PROBLEMS, SUCH AS THE PROBLEMS OF PREDESTINATION AND OF EVIL. REFERENCE IS MADE TO THE PANENTHEISM OF WHITEHEAD AND OF HARTSHORNE. A PREFERENCE IS EXPRESSED FOR HEGEL, INTERPRETED IN A PANENTHEISTIC, NOT A STRICTLY PANTHEISTIC SENSE.

DONEY, WILLIS. DESCARTES'S CONCEPTION OF PERFECT KNOWLEDGE. *J HIST PHIL* 8,387-403 O 70.

DONNELLAN, KEITH S. CAUSES, OBJECTS, AND PRODUCERS OF THE EMOTIONS. *J PHIL* 67,947-950 N 70.

DONNELLAN, KEITH. PROPER NAMES AND IDENTIFYING DESCRIPTIONS. *SYNTHESE* 21,335-358 O 70.

THE PAPER ARGUES THAT A PRINCIPLE HELD BY MANY PHILOSOPHERS ABOUT HOW PROPER NAMES REFER, THE PRINCIPLE OF "IDENTIFYING DESCRIPTIONS", IS FALSE. THE PRINCIPLE CLAIMS, ROUGHLY, THAT THE USER(S) OF A PROPER NAME MUST BE, IN SOME BROAD SENSE, ABLE TO SUPPLY DESCRIPTIONS OF THE REFERENT AND THAT THE NAME'S REFERENT IS THAT ENTITY WHICH UNIQUELY FITS BEST THIS "BACKING OF DESCRIPTIONS". THE PAPER ATTACKS THE PRINCIPLE IN THREE WAYS: BY DIRECT COUNTER-EXAMPLES, BY QUESTIONING THE POSSIBILITY THAT USERS OF A NAME CAN SUPPLY SUCH DESCRIPTIONS, AND BY PROPOSING THAT THE REFERENT IS DISCOVERED SOMETIMES IN OTHER WAYS. THE LATTER POINT GIVES RISE TO SOMETHING LIKE A POSITIVE VIEW OF HOW NAMES REFER: WHAT WE ASK IS, "TO WHAT WOULD THE SPEAKER BE ATTRIBUTING THIS PREDICATE ON THIS OCCASION?", AND, WHILE THE ANSWER WILL OFTEN BE FOUND FROM THE DESCRIPTIONS THE SPEAKER GIVES OF THE REFERENT, IT IS POSSIBLE TO ANSWER THE QUESTION THROUGH KNOWLEDGE NOT AVAILABLE TO



HIM ABOUT THE SPEAKER AND HIS RELATIONSHIP TO SOME PERSON OR THING.

DONNELLY, JOHN AND LYONS, L. S. RECENT PROBLEMS IN METAPHYSICS. NEW SCHOLAS 45,290-323 SPR 71.

DISCUSSION AND CRITICISM OF VARIOUS CENTRAL PROBLEMS IN RECENT METAPHYSICAL WRITINGS, INCLUDING JAMES ROSS'S MODAL PROOF, CHISHOLM AND DANTO'S RESPECTIVE ACCOUNTS OF AGENT CAUSALITY VERSUS THE MORE DETERMINISTIC ACCOUNTS OF FREEDOM OFFERED BY RICHARD TAYLOR AND WILFRID SELLARS, AS WELL AS AN ANALYSIS OF CHISHOLM AND WIGGINS, ETC., ON THE NATURE OF PERSONAL IDENTITY.

DONNELLY, JOHN. CHISHOLM ON DEFINING KNOWLEDGE. HEYTHROP J 12,53-54 JA 71.

R.M. CHISHOLM IN "THEORY OF KNOWLEDGE" OFFERS A "PARTIAL SOLUTION" TO THE PROBLEM OF THE "THEATETUS". I PROPOSE A COUNTER-EXAMPLE TO CHISHOLM'S SUGGESTION, SUCH THAT THE CONDITIONS OF HIS ANALYSIS ARE SATISFIED, BUT A DEFINITION OF KNOWLEDGE IS NOT PROVIDED.

DONNELLY, JOHN. CREATION EX NIHILO. PROC CATH PHIL ASS 44,172-184 1970.

MY PAPER EXAMINES THE HETEROGENEOUS CONCEPT OF EFFICIENT CAUSALITY, AND ATTEMPTS TO FORMULATE IN TERMS OF QUANTIFICATION THEORY, A SENSE OF 'CREATIO EX NIHILO'. I ALSO CONSIDER THE CARNAPIAN OBJECTION AS TO HOW THE CREATIONIST CAN MEANINGFULLY SPEAK OF SOMETHING COMING FROM NOTHING, AND ATTEMPT TO CLARIFY SOME CONCEPTUAL DIFFICULTIES INTRINSIC TO THE TERM 'NOTHING'. IN ADDITION, I TREAT THE OBJECTION RAISED BY CERTAIN LINGUISTIC PHILOSOPHERS THAT TO TALK OF THE 'CREATION OF THE UNIVERSE' IS TO COMMIT A CATEGORY MISTAKE, INASMUCH AS IN KANTIAN TERMINOLOGY, THE UNIVERSE IS NOT AN INTELLIGIBLE OBJECT IN ITSELF.

DONNELLY, JOHN. MORAL AND RELIGIOUS ASSERTIONS. INT J PHIL RELIG 2,53-55 SPR 71.

AN ATTEMPT TO DEMARCATÉ THE LOGIC OF MORAL AND/OR RELIGIOUS PROPOSITIONS IN LIGHT OF THE REASONS ADDUCED TO SUPPORT THE PARTICULAR ASSERTION IN QUESTION.

DONNELLY, JOHN. SOME REMARKS ON GEACH'S PREDICATIVE AND ATTRIBUTIVE ADJECTIVES. NOTRE DAME J FORM LOG 12,125-128 JA 71.

PETER GEACH HAS DRAWN A DISTINCTION BETWEEN (1) (LOGICALLY) PREDICATIVE ADJECTIVES AND (2) (LOGICALLY) ATTRIBUTIVE ADJECTIVES: (1) IF A IS AN ADJECTIVE QUALIFYING A NOUN B, THEN A IS A LOGICALLY PREDICATIVE ADJECTIVE IF THE PREDICATION 'IS AB' SPLITS UP LOGICALLY INTO A PAIR OF PREDICATIONS 'IS A B' AND 'IS A'; (2) IF A IS AN ADJECTIVE QUALIFYING A NOUN B, THEN A IS A LOGICALLY ATTRIBUTIVE ADJECTIVE IF THE PREDICATION 'IS AB' DOES NOT SPLIT UP INTO 'IS A B' AN 'IS A'. I ARGUE THAT GEACH'S FORMULATION OF THE DISTINCTION (ALTHOUGH NOT THE DISTINCTION ITSELF) IS BOGUS, BOTH ON THE LOGICAL AND METAPHYSICAL LEVEL.

DOORBAR, ROGER. MEANING, RULES AND BEHAVIOUR. MIND 80,29-40 JA 71.

DOOYEWEERD, H. NA VIJF EN DERTIG JAREN. PHIL REFORM 36,1-12 1971.

DE VERENIGING VOOR CALVINISTISCHE WIJSBEGEERTE, WAARVAN HET TIJDSCHRIFT "PHILOSOPHIA REFORMATA" HET WETENSCHAPPELIJK ORGAAN IS, BESTOND OP 10 DEC. 1970 5 JAREN. ZIJ TRAD OP ALS REPRESENTANTE VAN EEN NIEUWE REFORMATISCHE RICHTING IN HET CHRISTELIJK WIJSGERIG DENKEN, DIE IN DE WIJSBEGEERTE DER WETSIDEE HAAR EERSTE SYSTEMATISCHE UITDRUKKING KREEG EN UITGROEIDE TOT EEN INTERNATIONALE BEWEGING, DIE THANS IN ALLE WERELDDELEN AANHANG HEEFT GEVONDEN EN DEZE AANHANG NOG STEEDS ZIET TOENEMEN. ZIJ BRAK PRINCIPIEEL MET DE

SCHOLASTISCHE DENKWIJZE, DIE DOOR HET DUALISTISCH GRONDMOTIEF VAN NATUUR EN GENADE BEHEERST WORDT EN ONDERWIERP HET TRADITIONELE DOGMA VAN DE AUTONOMIE DER WIJSBEGEERTE AAN EEN RADICALE TRANSCENDENTALE CRITIEK, DIE TEGELIJK EEN NIEUWE WEG OPENDE VOOR WEZENLIJKE COMMUNICATIE TUSSEN FILOSOFISCHE RICHTINGEN VAN PRINCIPIEEL VERSCHILLENDE UITGANGSPUNT.

DORE, CLEMENT J. PLANTINGA ON THE FREE WILL DEFENSE. REV METAPH 24,690-706 JE 71.

DORE, CLEMENT. AN EXAMINATION OF THE "SOUL-MAKING" THEODICY. AMER PHIL QUART 7,119-130 APR 70.

IN THIS ARTICLE, I CONSIDER TWO OBJECTIONS TO THE CLAIM (1) THAT FREE VIRTUOUS RESPONSES TO SUFFERING ARE SUFFICIENTLY VALUABLE TO OUTWEIGH THE DISVALUE OF THE SUFFERING AND (2) THAT THIS FACT PROVIDES THE THEIST WITH A WAY OF REFUTING THE ATHEISTIC ARGUMENT FROM SUFFERING TO GOD'S NONEXISTENCE. THE FIRST OBJECTION IS THAT THE THEIST THINKS HIMSELF OBLIGED TO ABOLISH SUFFERING WHICH IS EVOKING FREE VIRTUOUS RESPONSES AND THAT THIS SHOWS THAT HE IS INSINCERE IN AFFIRMING (1). THE SECOND OBJECTION IS THAT (ANYWAY) THERE IS A GREAT DEAL OF SUFFERING WHICH DOES NOT EVOKE FREE VIRTUOUS RESPONSES AND THAT IT FOLLOWS FROM THIS THAT (2) IS FALSE. THE MAIN AIM OF THE ARTICLE IS TO SHOW THAT (AND HOW) THE THEIST CAN SUCCESSFULLY MEET THESE TWO OBJECTIONS.

DORFLES, GILLO. SOCIOLOGICAL ASPECTS OF INDUSTRIAL AESTHETICS. DIOGENES 74,111-122 SUM 71.

INDUSTRIAL DESIGN (CONSIDERED AS A 'POPULAR ART') IS ONE OF THE FEW AESTHETICS FACTORS WITH WHICH THE MASSES ARE CONFRONTED, BUT IT POSSESSES AN EXCLUSIVELY 'UNIPOLAR DIRECTION'. THIS LEADS TO A COMPULSIVE CHARACTER AND TO THE ESTABLISHMENT OF AN 'UNMOTIVATED TECHNOLOGY' (WHICH LACKS A 'TELOS') AND TO THE DANGEROUS ESTABLISHMENT OF A 'BANAUSIC LABOR' (FROM THE GREEK 'BANAUSIA' = SERVILE WORK). IT IS UP TO US TO REDEEM THE ARTIFICIAL AND REACQUIRE THE CONSCIOUSNESS OF OUR NATURAL 'ECOSPHERE'. IT IS ALSO OF UTMOST IMPORTANCE TO RESUME AWARENESS OF THE SEMANTIC NATURE OF MANY INDUSTRIAL OBJECTS. IT IS ONLY THROUGH A NEW PROCESS OF SEMANTISATION OF INDUSTRIALIZED OBJECTS THAT WE CAN RECONQUER CERTAIN VALUES OF OUR ENVIRONMENT.

DORLING JON. MAXWELL'S ATTEMPTS TO ARRIVE AT NON-SPECULATIVE FOUNDATIONS FOR THE KINETIC THEORY. STUD HIST PHIL SCI 1,229-248 N 70.

JAMES CLERK MAXWELL ATTEMPTED ON MORE THAN ONE OCCASION TO RESCUE THE KINETIC THEORY FROM ITS PRECARIOUS HYPOTHETICO-DEDUCTIVE FOUNDATIONS BY REPLACING THEM BY A DERIVATION OF ITS FUNDAMENTAL ASSUMPTIONS BASED ON A JUDICIOUS COMBINATION OF INDUCTION AND DEDUCTION. THESE ATTEMPTS ARE CRITICALLY EXAMINED IN THIS ARTICLE AND FOUND TO BE MORE DEFECTIVE THAN MAXWELL HIMSELF SEEMS TO HAVE APPRECIATED. BUT THE DEFECTS APPEAR TO BE DEFECTS OF DETAIL RATHER THAN DEFECTS OF PRINCIPLE.

DORLING, J. EINSTEIN'S INTRODUCTION OF PHOTONS: ARGUMENT BY ANALOGY OR DEDUCTION FROM THE PHENOMENA? BRIT J PHIL SCI 22,1-8 F 71.

DORTER, KENNETH. IMAGERY AND PHILOSOPHY IN PLATO'S "PHAEDRUS". J HIST PHIL 9,279-288 JL 71.

AN EXAMINATION OF THE PURELY LITERARY DIMENSION OF THE PHAEDRUS, TO DETERMINE ITS ROLE, IF ANY, IN THE PHILOSOPHICAL IMPORT OF THE PLATONIC DIALOGUE. IT IS CONCLUDED THAT THIS DIMENSION POSSESSES A CAREFULLY DESIGNED STRUCTURE AND CONSISTENCY INDICATING IT WAS COMPOSED WITH A CARE THAT SUGGESTS A CENTRAL FUNCTION; AND THAT IT REVEALS SIGNIFICANT PHILOSOPHICAL CONTENT AND RELATIONS THAT WOULD

OTHERWISE BE INCONSPICUOUS. THE QUESTION OF WHY PLATO CHOSE TO WRITE IN THIS WAY IS ALSO CONSIDERED.

DOSS, SEALE R. COPERNICUS REVISITED: TIME VERSUS "TIME" VERSUS TIME. PHIL PHENOMENOL RES 31,193-211 D 70.

WITTGENSTEIN'S REMARKS ABOUT THE PROBLEM OF TIME ARE ONLY HINTS AS TO ITS CHARACTER. PURSUED IN DETAIL, THESE HINTS LEAD TO THREE CONCLUSIONS: 1) THE WORD 'TIME' MAY BE USED IN MANY DIFFERENT WAYS, BUT NOT IN SUCH A WAY THAT THE QUESTION "WHAT IS TIME?" MAY BE ANSWERED; 2) OUR KNOWLEDGE OF TIME IS BASED UPON THE WAYS IN WHICH THE WORD 'TIME' MAY BE USED MEANINGFULLY; 3) OUR KNOWLEDGE OF TIME IS LIMITED BY THE WAYS IN WHICH THE WORD 'TIME' MAY BE USED MEANINGFULLY. THESE CONCLUSIONS SUGGEST A 'COPERNICAN REVOLUTION' REMINISCENT OF KANT, EXCEPT THAT WITTGENSTEIN'S POSITION (WHICH MAY BE CHARACTERIZED AS 'LINGUISTIC IDEALISM' AS OPPOSED TO 'TRANSCENDENTAL IDEALISM') REQUIRES NO NOUMENAL SUPPOSITIONS.

DOUMIT, ELIE. ETAT ET SOCIETE MODERNES DANS LA PHILOSOPHIE POLITIQUE. ARCH PHIL 33,511-526 JL-S 70.

COMPRENDRE LA STRUCTURE DE LA REALITE HISTORICO-POLITIQUE, C'EST COMPRENDRE LES EXIGENCES DE LA RATIONALITE DE LA SOCIETE ET CELLES DE LA MORALE VIVANTE AINSI QUE LA NECESSITE DE LEUR RECONCILIATION QUI NE SAURAIT ETRE EFFECTUEE QUE DANS L'ORGANISATION DE LA COMMUNAUTE HISTORIQUE QU'EST L'ETAT. SI L'ETAT MODERNE EST ENCORE DETERMINE PAR LA CONTRADICTION ENTRE SA MATERIALITE ET SON CONCEPT, IL N'EN RESTE PAS MOINS QU'IL CONTIENT DEJA LES POSSIBILITES REELLES DE LA REALISATION DU "VRAI ETAT" LA LIBERTE RAISONNABLE EST A PRESENT UNE EXIGENCE HISTORIQUE: SA REALISATION, GRACE A L'ETAT RAISONNABLE EST CE QUI FONDE ET CONSTITUE A LA FOIS L'ABOUTISSEMENT ET LE SENS DE LA POLITIQUE.

DOWER, NIGEL. AN AMBIGUITY IN THE CONCEPT OF CHOICE. AMER PHIL QUART 8,192-196 AP 71.

"CHOOSE" IS AMBIGUOUS BETWEEN "DECIDE (TO F)" AND "SELECT (AN X)". "TO F" IS A COMPLEMENT (OF PROPOSITIONS) REFERRING TO THE AGENT'S FUTURE ACTION AND A DECISION IS AN INITIATION OF A PRIOR INTENTION. "AN X" REFERS TO SOME ENTITY (THE 2ND TERM IN A DYADIC RELATION) AND A SELECTION IS AN ORDINARY (OFTEN PUBLIC) ACTION "F" WHERE THE AGENT COULD HAVE "FD" ANOTHER ENTITY. CLOSE CONNEXIONS BETWEEN THESE DISTINCT CONCEPTS ARE OUTLINED IN RELATION TO A DISTINCTION BETWEEN "RATIONAL" AND "FREE" CHOICE.

DOWLING, ERIC. INTENTIONAL OBJECTS, OLD AND NEW. RATIO 12,95-107 D 70.

A DOCTRINAL CONTINUITY OF ANSCOMBE'S THEORY OF INTENTIONAL OBJECTS WITH THE ARISTOTELIAN BELIEF THAT 'LIKE IS KNOWN BY LIKE' IS CRITICALLY EXPOUNDED, AND HER CLAIM THAT AN INTENTIONAL OBJECT IS A DIRECT OBJECT WHICH IS NOT A PHRASE IS REJECTED. IT IS ARGUED THAT IN ORDER TO BE ABLE TO DESCRIBE A) HOW WE IDENTIFY AN INTENTIONAL OBJECT WHICH IS MERELY INTENTIONAL AND B) IMPRESSIONS AS SUCH ANSCOMBE WILL BE DRIVEN INTO AN UNTENABLE TRADITIONAL THOMISM.

DOWNING, PETER. ARE CAUSAL LAWS PURELY GENERAL? ARIS SOC SUPPL VOL 44,37-50 1970.

DRABBE, JEAN. SUR UNE PROPRIETE DE PRESERVATION. NOTRE DAME J FORM LOG 12,505-506 D 71.

LA NOTE EST CONSACREE AU PROBLEME SUIVANT: QUAND UNE FORMULE A-T-ELLE LA PROPRIETE D'ETRE VALIDE DANS UN PRODUIT SOUS-DIRECT DE STRUCTURES CHAQUE FOIS QU'ELLE EST VALIDE DANS UNE COMPOSANTE AU MOINS DE CE PRODUIT SOUS-DIRECT?

DRAY, W H. ON THE NATURE AND ROLE OF NARRATIVE IN HISTORIOGRAPHY. HIST THEOR 10,153-171 1971.

DRETSKE, FRED I. CONCLUSIVE REASONS. AUSTL J PHIL 49,1-22 MY 71.

IF ONE KNOWS THAT P IS THE CASE, AND ONE KNOWS THIS ON THE BASIS OF R, THEN, IT IS ARGUED, R WOULD NOT BE THE CASE UNLESS P WAS THE CASE. USING THIS SUBJUNCTIVE RELATIONSHIP BETWEEN R AND P TO DEFINE A CONCLUSIVE REASON, THE AUTHOR CONCLUDES THAT CONCLUSIVE REASONS ARE NECESSARY AND, WITH CERTAIN RESTRICTIONS, SUFFICIENT FOR KNOWLEDGE.

DRETSKE, FRED I. EPISTEMIC OPERATORS. J PHIL 67,1007-1023 D 70.

DRETSKE, FRED I. PERCEPTION FROM AN EPISTEMOLOGICAL POINT OF VIEW. J PHIL 68,584-590 7 D 71.

DRETSKE, FRED I. REASONS, KNOWLEDGE, AND PROBABILITY. PHIL SCI 38,216-220 JE 71.

THOUGH ONE BELIEVES THAT P IS TRUE, ONE CAN HAVE REASONS FOR THINKING IT FALSE. YET, IT SEEMS THAT ONE CANNOT KNOW THAT P IS TRUE AND (STILL) HAVE REASONS FOR THINKING IT FALSE. WHY IS THIS SO? WHAT FEATURE OF KNOWLEDGE (OR OF REASONS) PRECLUDES HAVING REASONS OR EVIDENCE TO BELIEVE (TRUE) WHAT YOU KNOW TO BE FALSE? IF THE CONNECTION BETWEEN REASONS (EVIDENCE) AND WHAT ONE BELIEVES IS EXPRESSIBLE AS A PROBABILITY RELATION, IT WOULD SEEM THAT THE ONLY SATISFACTORY EXPLANATION OF THIS FACT IS THAT WHEN ONE KNOWS THAT P IS TRUE, THE REASONS OR EVIDENCE ONE HAS IN SUPPORT OF P ARE SUCH AS TO CONFER UPON P THE PROBABILITY OF 1. IT IS SHOWN BY AN APPLICATION OF BAYES' THEOREM THAT ANY VALUE SMALLER THAN 1 WOULD PERMIT HAVING REASONS TO BELIEVE WHAT ONE KNOWS TO BE FALSE. HENCE, IF REASONS OR EVIDENCE IS REQUIRED AT ALL, KNOWLEDGE REQUIRES CONCLUSIVE REASONS TO BELIEVE.

DREVET, A AND MOLES, A A. CYBERNETIQUE ET METHODES HEURISTIQUES. INT LOG REV 3,55-68 JE 71.

DREYFUS, HUBERT L. PHENOMENOLOGY AND MECHANISM. NOUS 5,81-96 F 71.

DRISCOLL, JOHN A. STRAWSON AND THE NO-OWNERSHIP THEORY. STUD PHIL HIST PHIL 5,351-363 1970.

THE PAPER EXAMINES STRAWSON'S CLAIMS IN "PERSONS" THAT THE THEORY THAT MENTAL STATES ARE NOT NECESSARILY ASCRIBED TO ANY BASIC PARTICULARS BUT ONLY CONTINGENTLY ASCRIBED TO BODIES (A) WAS ABANDONED BY WITTGENSTEIN AND (B) CAN BE REFUTED BY A KANTIAN ARGUMENT; IT ARGUES THAT (A) IS FALSE AND THAT (B) CAN BE PROVED BY STRAWSON ONLY IF HE FALLS BACK ON WITTGENSTEIN'S NOTION OF "CRITERION" AND THEREBY UNDERCUTS HIS OWN MAJOR THESIS THAT MENTAL STATES ARE NECESSARILY ASCRIBED TO PERSONS.

DROBNITSKII, O G. A CONTINUATION OF THE DISCUSSION BETWEEN SOVIET AND BRITISH PHILOSOPHERS ON PROBLEMS OF ETHICS. SOVIET STUD PHIL 9,246-258 WINT 70-71.

DROBNITSKII, O G. DISCUSSIONS BETWEEN SOVIET AND BRITISH PHILOSOPHERS ON PROBLEMS OF ETHICS. SOVIET STUD PHIL 9,237-246 WINT 70-71.

DROBNITSKII, O G. SOVIET-BRITISH DISCUSSIONS ON PROBLEMS OF ETHICS. SOVIET STUD PHIL 1,187-194 FALL 71.



DUBARLE, DOMINIQUE. CRITICAL ASPECTS OF THE FUTURE OF THE HUMAN SPECIES. *STUD GEN* 23,998-1009 1970 (P.I.D.G.).

DUBARLE, DOMINIQUE. TOTALISATION TERRESTRE ET DEVENIR HUMAIN. *ARCH PHIL* 33,527-546 JL-S 70.

REFLEXION SUR L'AVENIR DE L'HUMANITE, A PARTIR DE LA "PHILOSOPHIE POLITIQUE" D'E. WEIL. AU DELA DE L'ORGANISATION DU MECANISME SOCIAL, LE POLITIQUE GARDE SON SENS SPECIFIQUE, POUR FAVORISER, DANS UNE SOCIETE MONDIALE UNIVERSELLE, LA PARTICULARITE DES PATRIMOINES HISTORIQUES NATIONAUX.

DUBOIS, PIERRE. RYLE ET MERLEAU-PONTY: FAUT-IL EXORCISER LE FANTOME QUI SE CACHE DANS LA MACHINE HUMAINE? *REV PHIL FR* 95,299-317 JL-S 70.

INFLUENCE DE HUSSERL SUR LES DEUX PENSEURS. PAR AILLEURS, RYLE NIE L'EXISTENCE DE DONNEES SENSORIELLES, CAR IL CONSIDERE QUE LES SENSATIONS N'ONT PAS D'OBJETS AUXQUELS ELLES CORRESPONDRAIENT. MERLEAU-PONTY, DE SON COTE, MONTRE QU'UNE DONNEE PERCEPTIVE ISOLEE EST INCONCEVABLE; CHACUNE EST PRISE DANS LE CHAMP TOTAL DE LA PERCEPTION, QUI EST IMMEDIATEMENT SIGNIFICATIF. INFLUENCE TRES PROFONDE EXERCEE SUR LA Pensee DE MERLEAU-PONTY PAR LA 'GESTALT-THEORIE'. MAIS IL A DEPASSE CETTE THEORIE EN ESSAYANT D'EXPLIQUER LE PRIMAT DE LA BONNE FORME.

DUBOSE, SHANNON. POIESIS AND COSMOS. *TULANE STUD PHIL* 19,21-26 1970.

DUDMAN, VICTOR. PEANO'S REVIEW OF FREGE'S GRUNDGESETZE. *S J PHIL* 9,25-38 SPR 71.

PEANO ASSUMES THAT FREGE'S AIM IS THE SAME AS THAT OF HIS OWN FORMULAIRE, ALTHOUGH IN FACT FORMULAIRE MAKES NO ATTEMPT TO JUSTIFY LOGICISM. HE SAW THAT THE JUDGMENT-STROKE IS OTIOSE, BUT FAILED TO APPRECIATE FREGE'S EPOCHAL DISTINCTION BETWEEN THEOREMS AND RULES OF INFERENCE. PEANO CLAIMS THAT FORMULAIRE EMPLOYS FEWER PRIMITIVES THAT GRUNDGESETZE AND HENCE "AMOUNTS TO A MORE PENETRATING ANALYSIS".

DUERLINGER, JAMES. PREDICATION AND INHERENCE IN ARISTOTLE'S CATEGORIES. *PHRONESIS* 15,179-202 1970.

DUFRENNE, MIKEL. INTRODUCTION TO JALONS-MY INTELLECTUAL AUTOBIOGRAPHY. *PHIL TODAY* 14,170-189 FALL 70.

DUFRENNE, MIKEL. IS ART LANGUAGE? *PHIL TODAY* 14,190-200 FALL 70.

DUFRENNE, MIKEL. L'ART ET LE SAUVAGE. *REV ESTH* 23,241-254 JL-D 70.

DUFRENNE, MIKEL. THE A PRIORI AND THE PHILOSOPHY OF NATURE. *PHIL TODAY* 14,201-212 FALL 70.

DULLES, AVERY. FAITH, REASON, AND THE LOGIC OF DISCOVERY. *THOUGHT* 45,485-502 WINT 70.

DUMAS, J L. RENOUVIER CRITIQUE DE HEGEL. *REV METAPH MORALE* 76,32-52 JA-MR 71.

ON NE SAURAIT DEMANDER DE LA PART DE RENOUVIER UNE LECTURE IMPARTIALE ET COMPREHENSIVE DE HEGEL. MAIS FACE AU JUGEMENT DE L'HISTOIRE ET AU "COURS DU MONDE" IL PROPOSE UNE "PHILOSOPHIE ANALYTIQUE DE L'HISTOIRE" INSPIREE PAR LA "VISION MORALE DU MONDE" DE KANT. L'OUVRAGE CAPITAL EST "LA SCIENCE DE LA MORALE" (1869). AU MILIEU DES ECLECTISMES, SYNCRETISMES ET MYSTICISMES SOCIAUX, RENOUVIER A MAINTENU UN COURANT DE PHILOSOPHIE VERITABLE. ET S'IL L'A MAINTENU, C'EST POUR S'ETRE EFFORCE, EN FACE DE L'HISTOIRE, DE MANIFESTER L'ETERNEL.

DUMITRIU, ANTON. LA SCIENCE DE LA LOGIQUE. NOTRE DAME J FORM LOG  
12,385-405 O 71.

L'AUTEUR SE PROPOSE DE TROUVER DANS CET ARTICLE LE SENS ET LA PORTEE DE LA LOGIQUE PRESENTEE COMME SYSTEME FORMEL. SON ANALYSE LE CONDUIT A LA CONCLUSION QUE LA LOGIQUE FORMALISEE N'EST PAS UNE SCIENCE A MEME TITRE QUE LA GEOMETRIE OU LA MECANIQUE, ETC. OR EN CELA IL TROUVE UNE BASE HISTORIQUE DANS LA CONCEPTION D'ARISTOTE, DES LOGICIENS SCOLASTIQUES, ET DE WITTGENSTEIN ET F. WATSMANN. LA LOGIQUE COMME SYSTEME FORMEL N'A PAS D'AXIOMES ET DE THEOREMES, CAR SI ON LA CONCOIT CONSTRUITE DE LA SORTE, ON ARRIVE SEULEMENT A DES DEFINITIONS 'IDEM PER IDEM' ET A DES DEMONSTRATIONS CIRCULAIRES. LA CONCLUSION DE L'AUTEUR EST QUE LES TAUTOLOGIES DU SYSTEME FORMEL LOGIQUE SONT DES SHEMAS DE DEDUCTION EXPRIMANT TOUTES, D'UNE MANIERE PLUS OU MOINS COMPLIQUEE, NON DES PRINCIPES DIFFERENTS DE DEDUCTION, MAIS LE PRINCIPE DE CONTRADICTION, LE SEUL PRINCIPE QUI SERT A LA DEDUCTION FORMELLE. ENFIN, LE SYSTEME FORMEL DE LA LOGIQUE A UNE VALEUR INDISCUTABLE, D'ORDRE PUREMENT METHODOLOGIQUE ET PAR CELA PRATIQUE.

DUMITRIU, ANTON. THE ANTINOMY OF THE THEORY OF TYPES. INT LOG REV  
3,51-54 JE 71.

DUNCAN, ROGER. THE DIALECTICAL DESTRUCTION OF RHETORICAL FIGURES: A PLATONIC RESPONSE TO JOHN KOZY, JR. PHIL RHET 4,175-177 SUM 71.

DURAO, PAULO. O HUMANISMO NAO-TEISTA E O PROBLEMA DE DEUS. REV PORT FILOSOF 26,351-361 JL-D 70.

O AUTOR ANALISA OS PRESSUPOSTOS EM QUE SE FUNDA O HUMANISMO NAO-TEISTA: 1) A EXPERIENCIA E O UNICO CAMINHO PARA O CONHECIMENTO DO REAL; 2) SAIR DO HORIZONTE DA EXPERIENCIA HUMANA E ABRI-LA AO TRANSCENDENTE E DEFORMA-LA. A ISTO OPOE O AUTOR O SEGUINTE: 1) O CONHECIMENTO DO REAL NAO CONTEM SO OS DADOS DA EXPERIENCIA PRE-REFLEXIVA MAS TAMBEM OS DA REFLEXIVA; 2) O HOMEM NAO E DEFORMADO, MAS VALORIZADO PELA SUA ABERTURA AO OUTRO. E ASSIM, A ABERTURA AO TRANSCENDENTE NAO EQUIVALE A UMA DEFORMACAO.

DURFEE, HAROLD A. KARL JASPERS AS THE METAPHYSICIAN OF TOLERANCE. INT J PHIL RELIG 1,201-210 WINT 70.

AN ELABORATION AND CRITICISM OF GROUND FOR TOLERANCE IMPLICIT IN JASPERS' METAPHYSICS. AS METAPHILOSOPHER HE SUGGESTS THAT PHILOSOPHY IS INCARNATION OF AND PROVIDES CATEGORIES FOR TOLERANCE. HIS CONCEPT OF "ENCOMPASSING" INVOLVES AN EXISTENTIAL PHILOSOPHY OF PHILOSOPHY. THERE ARE NO CERTAIN STARTING POINTS NOR CONCLUSIONS WHICH CAPTURE REALITY. THE CORRELATIVE CATEGORY "SHIPWRECKED CIPHER" IS A SCEPTICISM SUCH THAT TRUTH IS INEVITABLY RELATED TO COMMUNICATION. TOLERANCE INVOLVES TRANSCENDENCE AND PHILOSOPHICAL FAITH BUT NOT REVELATION. HIS KANTIANISM IS INADEQUATELY ESTABLISHED AS GROUND OF TOLERANCE AND UPON HIS THESIS THE GROUND OF PHILOSOPHY ITSELF REMAINS UNCERTAIN.

DURRANT, MICHAEL. FEATURE UNIVERSALS AND SORTAL UNIVERSALS. ANALYSIS 31,49-52 D 70.

I CONTEND THAT PROFESSOR STRAWSON'S THESIS (IN "INDIVIDUALS") THAT IT IS PERFECTLY CONCEIVABLE THAT WE SHOULD OPERATE WITH A 'FEATURE PLACING' LANGUAGE INSTEAD OF A 'PARTICULAR INTRODUCING' LANGUAGE IN ORDER TO HAVE A LANGUAGE IN WHICH SINGULAR EMPIRICAL STATEMENTS COULD BE MADE, IS DEPENDENT UPON SHOWING THAT THE INTRODUCTION OF FEATURE UNIVERSALS DOES NOT PRESUPPOSE THE INTRODUCTION OF SORTAL UNIVERSALS. I ARGUE THAT SORTAL UNIVERSALS ARE LOGICALLY PRIOR TO FEATURE UNIVERSALS AND THAT STRAWSON IS ONLY ABLE TO MAKE HIS CASE BY (A) WRONGLY INFERRING FROM THE CONSIDERATION THAT ONE NEED NOT, IN A GIVEN CASE, "THINK IDENTIFYINGLY OF PARTICULAR CATS," THE

THESIS THAT IN SUCH A CASE ONE CAN INTRODUCE THE NOTION OF 'CAT' (FEATURE UNIVERSAL) AS OPPOSED TO 'A CAT' (SORTAL UNIVERSAL); (8) ILLEGITIMATELY SWITCHING FROM 'CORRESPONDING FEATURES' TO 'FEATURES' AT THE HEART OF HIS POSITIVE ARGUMENT. I ARGUE, CONTRA STRAWSON'S IMPLICIT ASSUMPTION, IT IS NOT POSSIBLE TO RECOGNIZE, E.G. THE FEATHEREDNESS OF DUCKS OF SPHERICITY OF BALLS, SIMPLY FROM POSSESSING THE CONCEPTS OF FEATHEREDNESS AND SPHERICITY, SINCE THE CONCEPT OF 'FEATHEREDNESS OF X' (E.G.) IS NOT ANALYSABLE INTO 'FEATHEREDNESS OF' AND 'X'.

DURRANT, MICHAEL. THE USE OF 'PICTURES' IN RELIGIOUS BELIEF. SOPHIA 10,16-21 JL 71.

DURRANT, R. G. IDENTITY OF PROPERTY AND THE DEFINITION OF GOOD. AUSTRAL J PHIL 48,360-361 D 70.

IT IS ARGUED THAT JUST AS TWO EXPRESSIONS WHICH DIFFER IN MEANING CAN DENOTE THE SAME OBJECT, SO TWO SUCH EXPRESSIONS CAN DENOTE THE SAME PROPERTY. MOORE'S "OPEN QUESTION" ARGUMENT AT MOST SHOWS THAT NO EXPRESSION HAS THE SAME MEANING AS "GOOD", NOT THAT THERE IS NO EXPRESSION WHICH DENOTES THE SAME PROPERTY AS "GOOD" DENOTES. HIS THESIS THAT "GOOD" IS INDEFINABLE DOES NOT THEREFORE ENTAIL HIS FURTHER THESIS THAT IT DENOTES A UNIQUE PROPERTY NOT DENOTED BY ANY OTHER EXPRESSION. MOORE'S REFERENTIAL VIEW OF MEANING, WITH ITS CONSEQUENCE THAT DIFFERENCE OF MEANING IS ACCOMPANIED BY DIFFERENCE OF REFERENCE, PREVENTS HIM FROM SEEING THIS.

DUSSEL, ENRIQUE. LA ETICA DEFINITIVA DE ARISTOTELES. CUAD FILOSOF 9,75-89 JA-JE 70.

CONTRA LA TESIS DE GAUTHIER Y JAEGER, SE DEMUESTRA COMO LA "ETICA A NICOMACO" DE ARISTOTELES TIENE TRES MOMENTOS: EL PRIMERO, DE LOS PAPELES COMUNES (LIBROS V, VI, VII); EL SEGUNDO, POSTERIOR, COMO NUEVA REDACCION DE LOS CURSOS INTRODUCTORIOS ("EN" I-IV); EL TERCERO O "LA ETICA DEFINITIVA" Y CONTEMPORANEO AL "DE ANIMA": ESENCIALMENTE EL LIBRO X, 6-9 (PERO HABRIA QUE INCLUIR IGUALMENTE LOS LIBROS VIII, IX, X, 1-5). EN "LA ETICA DEFINITIVA NO SE HABLA PARA NADA DEL 'ALMA (PSYCHE)' Y, COMO EN EL "DE ANIMA," SE ECHA MANO DE LA NOCION DE 'COMPUESTO (PERI TO SYNTHETON)'; NO SE HABLA DEL CUERPO=ALMA SINO DEL 'HOMBRE', Y LA NOCION DE 'NOUS' (INTELECTO) HA COBRADO LA SIGNIFICACION PRECISA QUE SE LE DA YA EN EL "DE ANIMA".

DWORKIN, GERALD B. ACTING FREELY. NOUS 4,367-383 N 70.

DYBIKOWSKI, J. C. FALSE PLEASURE AND THE PHILEBUS. PHRONESIS 15,147-165 1970.

I ARGUE THAT PLATO MAKES AN ERROR IN HIS DEFENSE OF FALSE PLEASURE, BUT THAT THE NOTION IS DEFENSIBLE ON OTHER GROUNDS. THE MISTAKE CONSISTS IN CONFUSING THE PLEASURE OF ANTICIPATION AND THE ANTICIPATED PLEASURE. I HOLD THE NOTION TO BE OF INTEREST TO THE PHILOSOPHY OF MIND DUE TO THE ANALYSIS OF PLEASURE SUPPORTING IT, WHICH DIFFERS MARKEDLY FROM PLATO'S STANDARD ACCOUNT. THE NOTION IS ALSO IMPORTANT TO MORAL PHILOSOPHY AND PERMITS A NON-STANDARD OBJECTION TO HEDONISM.

DYKE, CHARLES. COMMENTS. J HIST IDEAS 32,437-440 JL-S 71.

DYKE, CHARLES. THE VICES OF ALTRUISM. ETHICS 81,241-252 AP 71.

EAGER, GERALD. THE FANTASTIC IN ART. J AES ART CRIT 31,151-157 WINT 71.

THIS ARTICLE IS A STUDY OF THE TERM FANTASTIC AS IT HAS BEEN USED IN DESCRIBING ART. ITS PURPOSE IS TO ARRIVE AT A MORE WORKABLE CONCEPTION OF THE FANTASTIC THAN HAS BEEN FOUND TO DATE IN ART CRITICAL LITERATURE. THROUGH AN EXAMINATION OF PSYCHOANALYTIC

THOUGHT ABOUT ART AND DREAM, THE ARTICLE CONCLUDES THAT THE FANTASTIC IN ART CAN BE USEFULLY DEFINED AS A STRUCTURE THAT PROVIDES AN EXPRESSIVE MEANS BY ITS MAKE UP OF MULTIPLE AND OPPOSITE MEANINGS.

EAMES, ELIZABETH R. IS THERE A PHILOSOPHICAL PROBLEM OF PERCEPTION? MOD SCH 48,53-58 N 70.

J L AUSTIN'S CRITICISMS OF THE SENSE-DATA THEORY ARE EVALUATED FOR THEIR SUGGESTIONS TOWARDS A RECONSTRUCTED PHILOSOPHICAL TREATMENT OF PERCEPTION, FOR THEIR IMPLICIT PHILOSOPHICAL ASSUMPTIONS, OR FOR THEIR REJECTION OF THE PROBLEM OF PERCEPTION AS APPROPRIATE TO PHILOSOPHY.

EARMAN, JOHN. KANT, INCONGRUOUS COUNTERPARTS, AND THE NATURE OF SPACE AND SPACE-TIME. RATIO 13,1-18 JE 71.

EARMAN, JOHN. LAPLACIAN DETERMINISM, OR IS THIS ANY WAY TO RUN A UNIVERSE? J PHIL 68,729-744 4 N 71.

EARMAN, JOHN. SPACE-TIME, OR HOW TO SOLVE PHILOSOPHICAL PROBLEMS AND DISSOLVE PHILOSOPHICAL MUDDLES WITHOUT REALLY TRYING. J PHIL 67,259-277 7 MY 70.

IT IS ARGUED THAT IN LARGE MEASURE THE LACK OF PROGRESS IN THAT FIELD OFTEN REFERRED TO AS THE PHILOSOPHY OF SPACE AND TIME IS DUE TO THE FACT THAT PHILOSOPHERS HAVE NOT TAKEN SERIOUSLY THE FACT THAT SPACE-TIME IS THE BASIC SPATIO-TEMPORAL ENTITY AND THAT TALK ABOUT SPACE AND TIME MUST BE CONSTRUED AS TALK ABOUT THE SPATIAL AND TEMPORAL ASPECTS OF SPACE-TIME. IT IS SHOWN HOW NEGLECT OF SPACE-TIME STRUCTURE HAS LED TO PHILOSOPHICAL OVERSIGHTS AND/OR ERRORS WITH RESPECT TO THE FOLLOWING QUESTIONS: IS SPACE FINITE? CAN THERE BE TIME WITHOUT CHANGE? MUST SPACE AND TIME BE UNIFIED? WHAT'S WRONG WITH NEWTON'S ABSOLUTE SPACE? ARE THERE INTERESTING ASYMMETRIES BETWEEN SPACE AND TIME DUE TO THE FACT THAT SPACE IS THREE-DIMENSIONAL WHILE TIME IS ONE-DIMENSIONAL?

EARMAN, JOHN. WHO'S AFRAID OF ABSOLUTE SPACE? AUSTL J PHIL 48,287-319 D 70.

IT IS ARGUED THAT, CONTRARY TO POPULAR OPINION, NEWTON'S VIEWS ON SPACE AND TIME ARE PHILOSOPHICALLY SOUND. A NUMBER OF SENSES IN WHICH SPACE AND TIME CAN BE OR FAIL TO BE ABSOLUTE ARE DISTINGUISHED. IT IS ARGUED THAT NONE OF NEWTON'S PHILOSOPHICAL CRITICS HAS SUCCEEDED IN RAISING ANY COMPELLING OBJECTION TO NEWTONIAN ABSOLUTE SPACE AND ABSOLUTE TIME IN ANY OF THE SENSES OF ABSOLUTENESS DISTINGUISHED.

EASTMAN, GEORGE. THE CRITICAL NEED FOR A NEW EDUCATION - PART I: PHILOSOPHICAL SUBSTRUCTURE. EDUC THEORY 21,178-186 SPR 71.

EATON, MARCIA MUELDER. GOOD AND CORRECT INTERPRETATIONS OF LITERATURE. J AES ART CRIT 29,227-234 WINT 70.

EBERLEIN, GERALD L. IST EINE NEUBEGRUENDUNG DER VERSTEHENDEN SOZIOLOGIE MOEGLICH? THEOR DECIS 1,369-376 JE 71.

ECCLES, JOHN C. SOME IMPLICATIONS OF THE SCIENTIAE FOR THE FUTURE OF MANKIND. STUD GEN 23,917-924 1970 (P.I.D.G.).

ECKHARDT, WILLIAM. SOCIAL PSYCHOLOGY AND THE EFFECTIVENESS OF HUMAN SYSTEMS. ABRAXAS 1,135-145 WINT 71.

A FACTOR OF COMPASSION HAS EMERGED FROM EMPIRICAL STUDIES. THIS FACTOR HAS BROAD IMPLICATIONS FOR POLITICS, EDUCATION, AND MENTAL HEALTH. IN POLITICS, THIS FACTOR HELPS TO DEFINE THE TRIPLE



REVOLUTION AGAINST WAR, POVERTY, AND PREJUDICE. IN EDUCATION, IT MAY BE MORE IMPORTANT THAN THE FACTOR OF INTELLIGENCE. IN MENTAL HEALTH, IT PROVIDES A DEFINITION OF POSITIVE MENTAL HEALTH. A LARGE INVESTMENT OF MEN AND MONEY IN THE RESEARCH AND DEVELOPMENT OF COMPASSION THROUGHOUT OUR SOCIETY WAS RECOMMENDED.

ECONOMOS, JOHN JAMES. EXPLANATION; WHAT'S IT ALL ABOUT? AUSTL J PHIL 49,139-145 AG 71.

THIS ARTICLE TRIES TO SHOW HOW EXPLANATION CONTEXTS, IN PARTICULAR CONTEXTS SUCH AS THE DEDUCTIVE-NOMOLOGICAL MODEL, SUFFER A KIND OF 'OPACITY' IF ONE CLAIMS THAT THE EQUIVALENCE CONDITION IS INDISPENSABLE IN THESE CONTEXTS. AN EXAMINATION (BRIEF) OF ALTERNATIVE MOVES IN TERMS OF EVENT ANALYSIS IS PRESENTED. BUT IT IS NO HELP.

EDDINS, BERKLEY B. PHILOSOPHIA PERENNIS AND BLACK STUDIES. S J PHIL 9,207-210 SUM 71.

EDDINS, BERKLEY B. THE COVERING-LAW MODEL AS SPECULATIVE PHILOSOPHY OF HISTORY: A REPLY TO MR LOFTIN. S J PHIL 9,92 SPR 71.

THE AUTHOR FINDS THE DEMURRER OF COVERING-LAW THEORISTS THAT WHETHER THEY ARE DETERMINISTS IS A MATTER OF EMPIRICAL RESEARCH UNCONVINCING ON THE GROUNDS THAT THEY PRESCRIBE A DETERMINISTIC FORMULATION OF EXPLANATION. FURTHERMORE, IT WAS SUGGESTED THAT THE MODEL HAS IMPLICATIONS FOR SUBSTANTIVE PHILOSOPHY OF HISTORY WHEN INTERPRETED A LA HEGELIANISM.

EDEL, ABRAHAM. THE SCIENTIFIC ENTERPRISE AND SOCIAL CONSCIENCE. PHIL EXCH 39-58 S 70.

RESPONSIBILITIES OF THE SCIENTIFIC ENTERPRISE FLOW NOT MERELY FROM ITS PERENNIAL FEATURES BUT ALSO FROM ITS PLACE IN A GIVEN TIME AND LEVEL OF SOCIAL DEVELOPMENT; HENCE INVOLVE SPECIFIC EMPIRICAL DECISION. CONSIDERS MODELS OF HUMAN INTERFERENCE, GROWING SCOPE OF SCIENCE, CHANGING "ECOLOGICAL" MODE OF THOUGHT INVOLVED, NEW RELATIONS OF PRACTICE TO THEORY; NEW PATTERNS OF CONSCIENCE AND RESPONSIBILITY IN MORALS, ESPECIALLY IN RELATION OF INDIVIDUAL AND SOCIAL ASPECTS; REFINEMENT OF SCIENTIFIC JUDGMENTS ON SOCIAL POLICY, AND NEW SOCIAL DIRECTIONS IN WHICH COOPERATIVE EFFORT OF SCIENTISTS MAY BE EXERCISED.

EDGLEY, R. HUME'S LAW. ARIS SOC SUPPL VOL 44,105-120 1970.

EDIE, JAMES M. THE PROBLEM OF ENACTMENT. J AES ART CRIT 29,303-318 SPR 71.

A STUDY OF THE THREE MAJOR THEORIES OF ENACTMENT PRODUCED IN THE TWENTIETH CENTURY, NAMELY THOSE OF STANISLAVSKI, BRECHT AND SARTRE, WITH A VIEW TOWARD SHOWING THAT THE STRUCTURES OF ACTING IN THE THEATER ARE NOT EITHER GENERICALLY OR SPECIFICALLY DISTINCT FROM THE STRUCTURES OF ACTING IN ORDINARY EVERYDAY LIFE.

EDWARDS, PAUL. KIERKEGAARD AND THE 'TRUTH' OF CHRISTIANITY. PHILOSOPHY 46,89-108 AP 71.

EDWARDS, REM B. THE VALIDITY OF AQUINAS' THIRD WAY. NEW SCHOLAS 45,117-126 WINT 71.

EGIDI, ROSARIA. LOGICA E REALTA. G CRIT FILOSOF ITAL 1,229-270 AP-JE 70.

EISENBERG, PAUL D. HOW TO UNDERSTAND 'DE INTELLECTUS EMENDATIONE'. J HIST PHIL 9,171-191 AP 71.

EKLOF PAUL AND SABBAGH, GABRIEL. MODEL-COMPLETIONS AND MODULES. ANNALS MATH LOG 2,251-268 1971.

FIRST-ORDER PROPERTIES OF THE THEORY OF MODULES OVER A FIXED RING  $R$  ARE STUDIED; IT IS PROVED THAT THE CLASS OF INJECTIVE MODULES IS ELEMENTARY IF AND ONLY IF  $R$  IS NOETHERIAN; ALSO, THE THEORY OF  $R$ -MODULES HAS A MODEL-COMPLETION IF AND ONLY IF  $R$  IS COHERENT. IT IS PROVED THAT THE THEORY OF GROUPS DOES NOT HAVE A MODEL-COMPLETION.

EKLOF, PAUL AND BARWISE, JON. INFINITARY PROPERTIES OF ABELIAN TORSION GROUPS. ANNALS MATH LOG 2,25-68 S 70.

EKMAN, ROSALIND. THE PARADOXES OF FORMALISM. BRIT J AES 10,350-358 O 70.

ELAZAR, DANIEL J. COMMUNITY SELF-GOVERNMENT AND THE CRISIS OF AMERICAN POLITICS. ETHICS 81,91-106 JA 71.

ELLENSTUCK, ERIK. A NON-REPRESENTATION THEOREM FOR GOEDEL-BERNAYS SET THEORY. Z MATH LOG 16,341-345 1970 (P.I.D.G.).

ELLENTUCK, ERIK. A CODING THEOREM FOR ISOLS. J SYM LOG 35,378-382 S 70.

EVERY INFINITE SEQUENCE  $\{Y_N\}$  OF ISOLS CAN BE CODED BY A SINGLE ISOL  $X$  IN THE FOLLOWING SENSE. THERE IS A FIRST ORDER FORMULA  $A(U,V,W)$  ONLY INVOLVING CONSTANTS FOR EQUALITY, ADDITION, MULTIPLICATION, AND EXPONENTIATION SUCH THAT FOR ANY ISOLS  $Y, Z, A(X,Y,Z)$  IS TRUE IN THE ISOLS IF AND ONLY IF  $Z$  IS AN INTEGER  $N$  AND  $Y = Y(N)$ . (ABSTRACT REVISED BY THE EDITOR).

ELLENTUCK, ERIK. INCOMPLETENESS VIA SIMPLE SETS. NOTRE DAME J FORM LOG 12,255-256 AP 71.

ONE THEOREM: NAMELY THAT IN CONSISTENT EXTENSIONS OF PEANO ARITHMETIC WE CAN PROVE AN EXISTENTIAL STATEMENT WITHOUT BEING ABLE TO PROVE A SINGLE INSTANCE OF IT.

ELLIS, BRIAN. ON CONVENTIONALITY AND SIMULTANEITY - A REPLY. AUSTR J PHIL 49,177-203 AG 71.

THIS PAPER IS A RESPONSE TO THE "PANEL DISCUSSION OF SIMULTANEITY BY SLOW CLOCK TRANSPORT IN THE SPECIAL AND GENERAL THEORIES OF RELATIVITY" ("PHILOSOPHY OF SCIENCE", 36, (MARCH, 1969), PP.1-81) WHICH AROSE OUT OF A PAPER BY BRIAN ELLIS AND PETER BOWMAN ON "CONVENTIONALITY IN DISTANT SIMULTANEITY", ("PHILOSOPHY OF SCIENCE", 34, (JUNE, 1967), PP.116-36). IT IS ARGUED THAT THE BASIC DISAGREEMENT BETWEEN THE PITTSBURGH PANEL AND US IS AN EPISTEMOLOGICAL ONE. IN PARTICULAR, OUR CONCEPT OF A GOOD PHYSICAL REASON IS RADICALLY DIFFERENT FROM THE PITTSBURGH PANEL'S. FOR US THE KNOWN EXISTENCE OF A NUMBER OF CONCORDANT, ISOTROPIC, AND LOGICALLY INDEPENDENT CRITERIA FOR DISTANT SIMULTANEITY, AND THE NON-EXISTENCE OF ANY KNOWN DISCORDANT BUT ISOTROPIC CRITERIA FOR DISTANT SIMULTANEITY IS A GOOD PHYSICAL REASON FOR CHOOSING ONE OF THESE CRITERIA. FOR THE PITTSBURGH PANEL IT IS NOT.

ELLUL, JACQUES. L'IRREDUCTIBILITE DU DROIT A UNE THEOLOGIE DE L'HISTOIRE. RIV INT FILOSOF DIRITTO 48,220-239 AP=S 71.

EMERY, ERIC. A PROPOS DU PROBLEME DU TEMPS. DIALECTICA 23,115-134 1969.

L'ARTICLE PRESENTE LES ELEMENTS ESSENTIELS DU LIVRE DEUXIEME DE L'OUVRAGE DE F GONSETH: LE PROBLEME DU TEMPS (ED. LE GRIFFON; NEUCHÂTEL, 1964). LE TEMPS DANS LA CONNAISSANCE EXACTE REVELE SON TRIPLE ASPECT: THEORIQUE, EXPERIMENTAL ET INTUITIF. ON ABOUTIT A L'IDEE D'UNE CONVERGENCE VERS UN TEMPS DE SYNTHESE GAGNANT EN PRECISION ET EN REALITE. LE COMMENTAIRE D'ORDRE METHODOLOGIQUE FAIT PARTIE INTEGRANTE DE CETTE RECHERCHE: PROCEDURE D'AUTOFOUDATION ET PRINCIPE D'OUVERTURE A L'EXPERIENCE SONT ECLAIRES.

EMERY, ERIC. ESTHETIQUE MUSICALE ET PHILOSOPHIE OUVERTE. DIALECTICA 24,111-122 1970.

A L'OCCASION DES 80 ANS DE F GONSETH, L'ARTICLE ETUDIE LE PROBLEME DES RAPPORTS ENTRE PHILOSOPHIE OUVERTE ET ESTHETIQUE MUSICALE. IL MONTRE SURTOUT QUE L'APPLICATION DES PRINCIPES DE LA METHODOLOGIE GONSETHIENNE--REVISIBILITE, STRUCTURALITE, TECHNICITE ET INTEGRALITE--RESPECTE LA PART D'AUTONOMIE DONT LA RECHERCHE ESTHETIQUE A BESOIN POUR AFFIRMER SES CONQUETES ET LUI OFFRE LES MOYENS DE SE PREVENIR CONTRE TOUTE CONSIDERATION ARBITRAIRE. VISEES OBJECTIVE ET SUBJECTIVE Y TROUVENT LEUR PLACE.

EMMONS, DONALD. RATIONAL EGOISM: RANDOM OBSERVATIONS. PERSONALIST 52,95-98 WINT 71.

A RESPONSE TO BRANDEN'S CRITIQUE OF MY PAPER ON NORMATIVE ETHICAL EGOISM, PLUS A CRITICISM OF "RATIONAL EGOISM". IT IS ARGUED THAT HE REPEATEDLY BEGS THE CRUCIAL PHILOSOPHICAL QUESTIONS THAT SURROUND THE PROBLEM OF A RATIONAL FOUNDATION FOR A NORMATIVE ETHICAL CODE.

ENDERTON, H B AND PUTNAM, HILARY. A NOTE ON THE HYPERARITHMETICAL HIERARCHY. J SYM LOG 35,429-430 S 70.

THE HYPERARITHMETICAL HIERARCHY ASSIGNS A DEGREE OF UNSOLVABILITY TO EACH RECURSIVE ORDINAL. IT IS KNOWN THAT THE DEGREE ASSIGNED TO A LIMIT ORDINAL CANNOT BE A LEAST UPPER BOUND OF THE EARLIER DEGREES. IN THIS PAPER IT IS SHOWN THAT A LIMIT DEGREE COMES ABOUT AS CLOSE TO BEING A LEAST UPPER BOUND AS ONE COULD EXPECT, IN THAT IT IS RECURSIVE IN THE DOUBLE JUMP OF ANY OTHER BOUND.

ENDERTON, H B. UNIQUE EXISTENTIAL QUANTIFIER. ARCH MATH LOG 13,52-54 1970 (P.I.D.G.).

ENGBRETSSEN, GEORGE F. THE INCOMPATIBILITY OF GOD'S EXISTENCE AND OMNIPOTENCE. SOPHIA 10,28-31 AP 71.

THE PARADOX OF THE STONE IS A FORMALLY VALID ARGUMENT WHICH PURPORTS TO PROVE THAT GOD IS NOT OMNIPOTENT. IT IS ARGUED HERE THAT IF THE PARADOX IS UNSOUND, IT MUST BE BECAUSE THE FIRST PREMISE IS FALSE. BY USING SOME LOGICAL NOTIONS DEVELOPED BY FRED SOMMERS, IT IS SHOWN THAT IF THIS PREMISE IS FALSE IT IS BECAUSE ITS SUBJECT TERM ("GOD") FAILS TO REFER (GOD DOES NOT EXIST). THUS, SINCE THE PARADOX IS EITHER SOUND OR UNSOUND, GOD IS EITHER OMNIPOTENT OR EXISTS BUT NOT BOTH.

ENGBRETSSEN, GEORGE. ELGOOD ON SOMMERS'S RULES OF SENSE. PHIL QUART 21,71-73 JA 71.

I ARGUE HERE THAT ELGOOD, LIKE MANY OF SOMMERS'S CRITICS, HAS MISUNDERSTOOD SOMMERS'S RULES OF SENSE, PARTICULARLY THE "RULE FOR ENFORCING AMBIGUITY". WHILE HE CONFUSES TERMS AND THINGS IN HIS DISCUSSION OF THE RULE, HIS PRIMARY ERROR IS HIS FAILURE TO RECOGNIZE THE DIFFICULT THOUGH IMPORTANT DISTINCTION BETWEEN THE SPANNING AND PREDICABILITY RELATIONS BETWEEN TERMS AND THINGS. A TYPICAL COUNTER-EXAMPLE BY ELGOOD TO THE RULE IS CONSIDERED AND

SHOWN TO BE HARMLESS ONCE THE SPANNING-PREDICABILITY DISTINCTION IS SEEN.

ENGLEBRETSSEN, GEORGE. J O NELSON ON LOGICAL NOTATION. *RATIO* 13,88-89 JE 71.

THE PARADOXICAL NATURE OF THE CONFIRMATIONS OF 'ALL RAVENS ARE BLACK' AND ITS CONTRAPOSITIVE IS NOT DUE TO THE LOGICAL IDENTITY OF THE TWO SENTENCES. IT RESULTS FROM THE BELIEF THAT UNIVERSAL CATEGORICALS ARE CONFIRMED BY PICKING-OUT ITEMS SATISFYING THEIR SUBJECT TERMS. BUT, SINCE 'NONBLACKS' IS NOT A GENUINE SORTAL TERM, ITEMS SATISFYING IT CANNOT POSSIBLY BE PICKED-OUT. THUS, WHAT IT WOULD BE NECESSARY TO PICK-OUT FOR THE CONFIRMATION OF A SENTENCE NEED NOT BE WHAT SATISFIES ITS SUBJECT TERM.

ENZENSBERGER, CHRISTIAN. DIE SACHE MIT DER LITERATUR, DIE SACHE MIT DER PERSON. *KURSBUCH* 20,10-18 1970 (P.I.D.G.).

ESCALANTE, FERNANDO TREJOS. LA LIBERTAD. *REV FILOSOF (COSTA RICA)* 8,71-78 JA-JE 70.

ESCHKE, HANS GUENTER. FRIEDRICH ENGELS UEBER DAS VERHALTNIS VON GESAMTWILLEN UND EINZELWILLEN IN DER GESELLSCHAFT. *DEUT Z PHIL* 18,1213-1231 1970 (P.I.D.G.).

ESPINACO-VIRSEDA, J AND KING-FARLOW, J. MATTER, FORM AND LOGIC. *INT LOG REV* 3,93-104 JE 71.

THIS PAPER EXAMINES IN DETAIL MARGARET MACDONALD'S SEMINAL CLASSIC OF 'LINGUISTIC' EXTREMISM ABOUT PHILOSOPHICAL GOALS AND METHODS: 'THE PHILOSOPHER'S USE OF ANALOGY'. (ARISTOTELIAN SOCIETY PROCEEDINGS, 1937-38; A.G.N. FLEW 'LOGIC AND LANGUAGE', FIRST SERIES, OXFORD, 1951, REPRINTS THE PAPER). OUR EXAMINATION REVEALS A SERIES OF POSSIBLE ERRORS OR CONFUSIONS ABOUT THE HISTORY OF PHILOSOPHY, MODERN FORMAL LOGIC, AND MAN'S USEFUL GIFTS FOR PERFORMING DIFFERENT KINDS OF ANALYSIS AND ABSTRACTION. ARISTOTLE AND DESCARTES NEED NOT HAVE BEEN QUITE SO MUDDLED ABOUT 'SUBSTRATUM' AS MACDONALD CONTEMPTUOUSLY REMARKS.

ESSLER, WILHELM K. AN INDUCTIVE SOLUTION OF THE PROBLEM OF DISPOSITIONAL PREDICATES. *RATIO* 12,108-115 D 70.

WENN MAN DIE OPERATIONALEN DEFINITIONEN, DURCH DIE DISPOSITIONSPRAEDIKATE CHARAKTERISIERT WERDEN, ALS TOTALE DEFINITIONEN AUFFASST, ERHAELT MAN PARADOXIEN; WENN MAN SIE ALS BILATERALE REDUKTIONSSAETZE UND DAMIT ALS BEDINGTE DEFINITIONEN ANSIEHT, WERDEN DIE INTENSIONEN JENER PRAEDIKATE DURCH SIE NUR PARTIELL, NAEMLICH FUER DIE BEOBSACHTETEN BZW. GETESTETEN FAEELLE, BESTIMMT. ES WIRD GEZEIGT, WIE DIE INTENSIONEN INDUKTIV AUCH AUF DIE NICHT GETESTETEN FAEELLE AUSGEDEHNT WERDEN KOENNEN.

ESTRADA, JORGE DIAZ. EL METODO Y LA VERDAD EN DESCARTES. *REV FILOSOF (MEXICO)* 4,180-209 MY-AG 71.

EVANS, D A AND LANDSBERG, P T. FREE WILL IN A MECHANISTIC UNIVERSE? *BRIT J PHIL SCI* 21,343-358 N 70.

THREE DEFINITIONS OF FREE WILL ARE PROPOSED, AND IT IS ASSUMED THAT (1) EACH STATE OF CONSCIOUSNESS CORRESPONDS TO A DEFINITE SET OF THE POSSIBLE PHYSICAL STATES OF THE BRAIN (2) THE UNIVERSE IS MECHANISTIC (3) CALCULATED DESCRIPTIONS OF BRAIN STATES CAN BE TRANSLATED INTO LESS DETAILED DESCRIPTIONS (IN A LANGUAGE RELATED TO ORDINARY LANGUAGE) OF STATES OF CONSCIOUSNESS. IT IS CONCLUDED THAT A MECHANISTIC UNIVERSE, WITHOUT FREE WILL, IS LOGICALLY POSSIBLE. THE RELATION WITH DIFFERENT VIEWS EXPRESSED BY D. M. MACKAY IS DISCUSSED.



EVANS, DONALD. PRELLER'S ANALOGY OF "BEING". NEW SCHOLAS 45,1-37 WINT 71.

PRELLER REPLACES A NEO-THOMIST ANALOGY OF BEING BY AN ANALOGY OF 'BEING', WHICH CLAIMS ONLY A FORMAL ANALOGY OR 'STRUCTURAL ISOMORPHISM' BETWEEN SOME HUMAN LANGUAGE AND A POSTULATED DIVINE LANGUAGE. THIS FORMAL-MODE ACCOUNT OF ANALOGY, WHICH DEPENDS ON AN EPISTEMOLOGY LARGELY DERIVED FROM WILFRID SELLARS, IS EXPLICITLY AGNOSTIC. BUT A CAREFUL EXAMINATION OF THE EPISTEMOLOGY REVEALS AN IMPLICIT POSITION WHICH IS FAR FROM AGNOSTIC. PRELLER UNDERSTANDS ANALOGY FIRST AS A SIMILARITY BETWEEN THE STRUCTURES - I.E., THE ROLES OR RULES-FOR-USE - OF WORDS. ONLY THIS LINGUISTIC ISOMORPHISM IS INTELLIGIBLE. BUT IF WE DO KNOW THAT TWO WORDS HAVE LINGUISTIC ISOMORPHISM AND THAT BOTH APPLY TO REALITIES, WE KNOW ALL WE CAN KNOW AND UNDERSTAND CONCERNING THE REAL ISOMORPHISM BETWEEN THE REALITIES. BUT SUCH LINGUISTIC ISOMORPHISM IS WHAT PRELLER CLAIMS CONCERNING WORDS IN HUMAN LANGUAGE AND IN A POSTULATED DIVINE LANGUAGE. SO PRELLER'S IMPLICIT POSITION IS THAT WE HAVE A REAL ISOMORPHISM, AND ANALOGY OF BEING BETWEEN MAN AND GOD, THOUGH IT IS ONLY INTELLIGIBLE IN TERMS OF A LINGUISTIC ISOMORPHISM, AND ANALOGY OF 'BEING'.

EVANS, E W. MALCOLM ON MIND AND THE HUMAN FORM AGAIN. MIND 80,445-446 JL 71.

AN EXAMINATION OF THE METHOD BY WHICH P PREDICATES ARE ASCRIBED TO SUBJECTS OF SUCH PREDICATES. THE ARGUMENT LEADS TO THE CONCLUSION THAT THE RESULTS OF THE METHOD CAN ONLY BE APPROXIMATIONS.

EWIN, R E. ON JUSTICE AND INJUSTICE. MIND 79,200-216 APR 70.

A POSITIVE ACCOUNT OF JUSTICE CLAIMS THAT JUSTICE CONSISTS IN PROPORTIONALITY OF DISTRIBUTION TO SOME CHARACTERISTIC SUCH AS WORK, NEED, OR MERIT; THIS ENTAILS THAT, IN ANY SITUATION, ONLY ONE DISTRIBUTION IS JUST. THE PRINCIPLE OF PLENITUDE IS SATISFIED WITH RESPECT TO SOME GOOD WHEN THERE IS ENOUGH OF THAT GOOD TO SATISFY EVERYBODY'S WANTS AND NEEDS AND WHEN EVERYBODY HAS ACCESS TO AS MUCH OF THAT GOOD AS HE WANTS. WHEN THE PRINCIPLE OF PLENITUDE IS SATISFIED, ANY DISTRIBUTION IS JUST; NO POSITIVE ACCOUNT OF JUSTICE CAN BE SATISFACTORY. THE OBJECTION THAT SATISFACTION OF THE PRINCIPLE RULES OUT QUESTIONS OF JUSTICE DOES NOT HOLD. JUSTICE IS DONE WHEN ALL CHARGES OF INJUSTICE CAN BE REBUTTED. INJUSTICE IS DONE WHEN TWO CONDITIONS ARE SATISFIED: (1) SOMEBODY IS DEPRIVED IN FAVOUR OF SOMEBODY ELSE, AND (2) THE DEPRIVATION CANNOT BE JUSTIFIED IN TERMS OF ESSENTIAL CATEGORIES (A TERM TAKEN FROM PERELMAN). AN ATTEMPT IS MADE TO LIMIT THE RANGE OF ESSENTIAL CATEGORIES.

EWING, A C. THE PROBLEM OF UNIVERSALS. PHIL QUART (SCOT) 21,207-216 JL 71.

EWING, A C. THE SIGNIFICANCE OF IDEALISM FOR THE PRESENT DAY. IDEAL STUD 1,1-12 JA 71.

THE ARTICLE DISCUSSES BERKELEY'S ARGUMENT CRITICALLY BUT FINDS A SIMILAR ARGUMENT FROM TIME MORE PROMISING. IT DISCLOSES THE BERKELEIAN INFLUENCE IN IDEALISTS OF OTHER TYPES, BUT DISTINGUISHES FROM HIS THE TYPE OF IDEALISM WHICH EMPHASIZES THE NOTION OF REALITY AS A RATIONAL SYSTEM. THIS DEPENDS A GOOD DEAL ON THE DOCTRINE OF RELATIONS, AND THE ARTICLE MAINTAINS THAT, WHILE ALL RELATIONS CANNOT BE REGARDED AS INTERNAL IN THEMSELVES, THIS IS NEARER TO THE TRUTH THAN IS THE VIEW THAT THEY ARE ALL EXTERNAL, FOR ALL THINGS ARE CONNECTED BY AT LEAST ONE INTERNAL RELATION, CAUSE, AND WE CAN'T FORM THE IDEA OF THE INNER NATURE OF EITHER BODY OR MIND APART FROM ITS RELATIONS.

EYSENCK, H J. FACTORS DETERMINING AESTHETIC PREFERENCES FOR GEOMETRICAL. BRIT J AES 11,154-166 SPR 71.

EYSENCK, H J. REASON WITH COMPASSION. HUMANIST 31,24-25 MR-AP 71.

FABRO, CORNELIO. HEGEL E CRISTO. AQUINAS 13,355-366 1970.

L'INTERPRETAZIONE HEGELIANA DELLA PERSONA E DELL'OPERA DI CRISTO PROCEDE DA UNA PROSPETTIVA NETTAMENTE ILLUMINISTA, DOMINANTE NELLE (COSIDETTE) "THEOLOGISCHE JUGENDSCHRIFTEN", ALLA SINTESI DI RAGIONE E FEDE, DI STORIA E RIVELAZIONE NELLE OPERE DELLA MATURITA'. IN QUESTO SVILUPPO SI NOTA UNA CRESCENTE VALUTAZIONE DELLA MORALE EVANGELICA E DELLA PERSONA DI CRISTO IL QUALE DIVENTA L'ARCHETIPO PER RAGGIUNGERE NELL' UOMO LA "UNITA DEL DIVINO E DELL'UMANO" E CELEBRARE COSI LA "RICONCILIAZIONE" DEI CONTRARI PER L'AVVENTO FINALE DEL REGNO DELLO SPIRITO.

FABRO, CORNELIO. PLATONISM, NEO-PLATONISM AND THOMISM: CONVERGENCIES AND DIVERGENCIES. NEW SCHOLAS 44,69-100 WINT 70.

TO ASSERT THAT ALL PHILOSOPHY, AND HENCE THOMISM AS WELL, IS UNDERGOING A CRISIS IS NOT TO STATE SOMETHING NEW. THE EXACT POINT IN WHICH THIS CRISIS CONSISTS IS THE "PHILOSOPHY OF BEING", AS DESCRIBED BY K KREMER IN HIS BOOK, "DIE NEUPLATONISCHE SETNSPHILOSOPHIE UND IHRE WIRKUNG AUF THOMAS VON AQUIN", (LEIDEN, 1966). THIS PAPER CRITICALLY EXAMINES KREMER'S BOOK AND CONCLUDES: 1) THOMISM CAN BE CALLED A PLATONISM PROVIDED IT IS UNDERSTOOD AS A PLATONISM STRUCTURED ON ARISTOTELIAN METAPHYSICS; AND AN ARISTOTELIANISM WHICH HAS ASSUMED PLATONIC PARTICIPATION AS A FOUNDATION; 2) THOMISM IS THE METAPHYSICS OF THE ACT OF "ESSE" IN WHICH, AS NEVER BEFORE, THE OPPOSITE EXIGENCIES OF ACT AND CONTENT ARE BROUGHT TOGETHER AND ESTABLISHED; AND 3) ST THOMAS IS IN A POSITION TO CARRY ON A DIALOGUE WITH MODERN THINKING MORE THAN ANY OTHER CHRISTIAN THINKER.

FAGGIANI, D. PHYSICAL THEORIES AND THE NORMALITY CRITERION. SCIENTIA 65,255-263 1971.

THE METHODOLOGICAL ANALYSIS, PRESENTED HERE, CLOSELY FOLLOWS THE HISTORICAL DEVELOPMENT OF PHYSICAL THEORIES, AND ENTERS INTO THE DETAILS OF THE STATUS OF THE (CONCRETE-OPERATIONAL) MODELS WHICH CONSTITUTE AN INTERPRETATIVE STRUCTURE IN TERMS OF PHYSICAL OPERATIONS. SUCH A (PHYSICAL) MODEL IS CALLED NORMALIZED, IF THE SINGLE, DIFFERENT, CONCRETIZATIONS OF IT (MADE BY SEVERAL OPERATORS) CAN BE COORDINATED WITH ONE ANOTHER THROUGH THE INVARIANCE CRITERION CHARACTERIZING BOTH THE CLASS OF INTERESTED OBSERVERS-OPERATORS AND THE RELATIONAL SYSTEM INTERPRETED IN THAT WAY. THEREFORE, LET US DIVIDE THEORIES INTO THREE KINDS: A) WITH DIRECT CONCRETE-OPERATIONAL MODELS, B) WITH PARTIALLY INDIRECT MODELS, C) WITH MEDIATE DIRECT MODELS; YET HAVING NO INTENTION OF PUTTING A HIERARCHY. IN CONCLUSION, THE NORMALITY CRITERION APPEARS TO BE THE MOST SATISFACTORY FOR CHOOSING AMONG COMPETING THEORIES.

FANG, J. THE AXIOMATIC METHOD IN EXPOSITION AND EXPLORATION. PHIL MATH 7,13-24 JE-D 70.

FOR ALL THE GLAMOR IT ENJOYS AT PRESENT, THE "EXPOSITORY" FUNCTION OF THE SO-CALLED AXIOMATIC METHOD IS ACTUALLY ALMOST NON-FUNCTIONAL IN MATHEMATICS "IN STATU NASCENDI", WHERE THE "EXPLORATORY" FUNCTION OF THE METHOD IS WHAT COUNTS, AS FAR AS WORKING MATHEMATICIANS ARE CONCERNED. HENCE THE URGENT NEED FOR STUDYING THE DISTINCT MODES OF EXPOSITION AND EXPLORATION BY THE METHOD. WITHIN THE REFERENCE-FRAME OF ABSTRACT ALGEBRA, AND EVEN OF LOGIC ITSELF (IN STATU NASCENDI), THE WORK OF EXPLORATION BY THE METHOD IS FIRST DESCRIBED HERE--IN NON-TECHNICAL LANGUAGE--TO SHOW HOW LOPSIDED THE TRADITIONAL STUDIES HAVE BEEN. THE PAPER HAS 6 SECTIONS: 1. INTR.,

2. EXPOSITION, 3. EXPLORATION, 4. THE EXPERIMENTAL METHOD, 5. THREE TYPES OF AXIOMATICS, 6. AXIOMATIC DIDACTICS.

FANG, JOONG. THE NATURE OF MODERN MATHEMATICS: A SELECTIVE BIBLIOGRAPHY: 1940-1970. PHIL MATH 8,1-60 JE=D 71.

THIS IS A SELECTIVE BIBLIOGRAPHY TO SERVE THE PHILOSOPHERS INTERESTED IN THE CURRENT PHILOSOPHY OF 'WORKING MATHEMATICIANS'; IT LISTS MOST OF SIGNIFICANT BOOKS AND PAPERS ON THE NATURE OF 'MATHEMATICS TODAY' OR GENERALLY 'MODERN MATHEMATICS', APPEARING BETWEEN 1940-70 AND IN SEVERAL LANGUAGES, IN THE HOPE THAT THE PHILOSOPHY OF MATHEMATICS MAY NOT BE MISTAKEN FOR THE PHILOSOPHY OF FOUNDATIONAL STUDIES OR PLAIN LOGIC.

FANIZZA, FRANCO. LO SCIENTIFICO NELL'UMANO. G CRIT FILOSOF ITAL 1,271-297 AP-JE 70.

L'AVVENTO DELLE SCIENZE UMANE E, SOPRATTUTTO, LA RIVOLUZIONE EPISTEMOLOGICA CHE NE CONSEGUË, DETERMINANO PROFONDAMENTE LA SITUAZIONE CULTURALE CONTEMPORANEA. ANCHE LA COSCIENZA FILOSOFICA DEVE PRENDERE ATTO DI TALE SITUAZIONE E COGLIERE NELL'AVVENTO DELLO SCIENTIFICO NELL'UMANO LO STRETTO RAPPORTO ESISTENTE TRA INTELLIGENZA SCIENTIFICA E RESPONSABILITÀ POLITICO-CULTURALE. PERCIÒ, NESSUNA FORMA DI ESERCIZIO TEORETICO PUÒ OGGI SOPRAVVIVERE, SE IL SUO SPAZIO D'AZIONE RIMANE QUELLO DELLA COSCIENZA INFELICE.

FARBER, MARVIN. REMARKS ABOUT PLURALISM. REV METAPH MORALE 75,350-353 JL-S 70.

PLURALISM BESPEAKS AN OPEN WORLD, AND MAY RECOGNIZE THE EVILS AND FAILURES OF THE SOCIAL ORDER. A FORMALLY CONTRIVED ABSOLUTE MONISM WOULD BE UNDERMINED BY THE CONFLICTS CHARACTERIZING THE EXISTING ORDER OF SOCIETY. PHENOMENOLOGY IS PORTRAYED AS A SPECIALIZED DISCIPLINE AND NOT AS A UNIVERSAL PHILOSOPHY, THUS AVOIDING THE ERROR OF OVER-EXTENSION. A METHODOLOGICAL PLURALISM WITHIN THE FRAME OF NATURE AND SOCIETY, AND FREEDOM FOR CONCEPTUAL THOUGHT, INDICATE PRIMARY CONDITIONS TO BE MET.

FARICY, ROBERT L. THE TRINITARIAN INDWELLING. THOMIST 35,369-404 JL 71.

THE PURPOSE OF THIS ARTICLE IS TO PRESENT AN EXPLANATION OF MAN'S GRACED RELATIONSHIPS WITH GOD UNDERSTOOD AS TRINITARIAN. THOMAS AQUINAS' METAPHYSICS OF PERSONAL RELATIONSHIPS AND HIS DOCTRINE OF GRACE ARE USED, AND A NEW INTERPRETATION OF AQUINAS' TEACHING ON THE DIVINE INDWELLING IS PRESENTED. THE ARTICLE INDICATES HOW A MORE DYNAMIC UNDERSTANDING OF MAN'S RELATIONSHIP WITH GOD MIGHT BE ATTAINED BY MOVING FROM METAPHYSICS TO TEILHARD DE CHARDIN'S EVOLUTIONARY CONCEPT OF PERSON-IN-COMMUNITY.

FARIS, J A. A CONSPECTUS OF DETERMINISM. ARIS SOC SUPPL VOL 44,217-234 1970.

FAROOQI, WAHEED ALI. THE PHYSICAL WORLD AS A SPIRITUAL ORDER. PAKISTAN PHIL J 10,49-72 JL 71.

FAUCCI, DARIO. RICORDANDO LUIGI SCARAVELLI E LE SUE 'OSSERVAZIONI SULLA CRITICA DEL GIUDIZIO'. G CRIT FILOSOF ITAL 1,125-127 JA-MR 70.

IL BREVE PROFILE TENDE A RITROVARE, NELLO STILE E STRUTTURA DEL VOLUME DI LUIGI SCARAVELLI RICORDATO NEL TITOLO, IL CARATTERE SPIRITUALE DELL'AUTORE, UOMO DI CULTURA E SENSIBILITÀ RARE, PROVVISIO DI STUDI SCIENTIFICI E DI ESPERIENZA MUSICALE, FINE E PROFONDO LETTORE DI OPERE CLASSICHE DELLA FILOSOFIA, CHE EGLI ANALIZZAVA, QUASI AL MODO DI UNA PARTITURA MUSICALE, NELLA LORO LOGICA, NEL LORO RITMO E NEL LORO SENTIMENTO. DI QUI LA PREDILEZIONE PER LA TERZA "CRITICA" KANTIANA IN QUANTO ESSA È VOLTA

A RILEVARE LA LIBERTA' PRESENTE NELLA ESPERIENZA ARTISTICA, UNA LIBERTA' CHE STA AL CULMINE DEL GRANDE GIUDICO NATURALE DEL MONDO. (LE "OSSERVAZIONI" USCIRONO NEL 1955 E SI TROVANO ORA NEL VOLUME II DELLE "OPERE" A CURA DI M. CORSI, FIRENZE, LA NUOVA ITALIA, 1968).

FEIBLEMAN, JAMES K. THE ART OF THE PHILOSOPHY OF ART. TULANE STUD PHIL 19,27-40 1970.

THE PHILOSOPHY OF ART MAKES NO ONE AN ARTIST, ONLY TELLS US WHAT IS TO BE RETAINED IN THE WAY OF METHODOLOGICAL CONSIDERATIONS. BUT WE WILL NEED SOME DEFINITIONS. BEAUTY IS THE QUALITY WHICH EMERGES WHEN IN A MATERIAL BODY THERE IS A HARMONY OF PARTS. ART IS A MATERIAL BODY WHICH HAS BEEN ALTERED DELIBERATELY IN ORDER TO FEATURE ITS BEAUTY. NO ARTIST OR APPRECIATOR IS NECESSARY TO THE DEFINITIONS, ONLY THE WORK OF ART ITSELF. WHAT HAS HAPPENED TO ART IN OUR OWN TIME MAY BE SEEN THROUGH EXAMPLES BY COMPARING THE USE OF SPACE IN MODERN PHYSICS AND MODERN SCULPTURE. SPACE IN PHYSICS IS THE LOCUS OF THE POSSIBILITY OF MATERIAL BODIES. SPACE IN SCULPTURE IS THE OPPORTUNITY TO GET AT THE INTERNAL FEATURES OF THE SHAPES WHICH INTEREST THE SCULPTOR. ART IS PROPHETIC OF THE CULTURE; AND JUDGED BY CONTEMPORARY ART OF A FASHIONABLE NATURE THE OUTLOOK IS NOT SO GOOD. THE BREAK UP OF THE FORMS SUGGESTS THE DESTRUCTION OF ALL FEELING AND THE DIRECTION TOWARD ABSTRACTION PRESAGES THE DISINTEGRATION OF THE SOCIAL ORDER.

FEIBLEMAN, JAMES K. THE SUBJECTIVITY OF A REALIST. SW J PHIL 1,7-19 FALL 70.

SUBJECTIVITY IS PECULIAR TO MODERN PHILOSOPHY, TO EXISTENTIALISTS AND PHENOMENOLOGISTS FOR INSTANCE; YET A COMPLETE ACCOUNT OF KNOWING MUST INCLUDE THE SUBJECT AS WELL AS THE OBJECT, AND SO THE REALISTS, TOO, MUST ACCOUNT FOR THE SUBJECT EVEN THOUGH THIS HAS NOT BEEN THEIR MAIN CONCERN. SUBJECTIVITY FOR A REALIST TO WHOM EVERYTHING COMES FROM THE OUTSIDE MEANS TO SHUT HIMSELF UP TEMPORARILY WITH WHAT IS INSIDE ALREADY FOR PURPOSES OF CONTEMPLATION. HE ATTENDS TO HIS FEELINGS, WHICH MEANS "FEELING SUBJECTIVELY". BUT THIS STATE CANNOT BE MAINTAINED FOR VERY LONG. THE OUTER ENVIRONMENT IMPINGES UPON THE SUBJECT AND MAKES ITS DEMANDS IN TERMS OF FURTHER IMPRESSION. WE DO NOT BEGIN BY BEING AWARE OF OUR OWN AWARENESS; THAT IS A SOPHISTICATED PERSPECTIVE WHICH MUST BE ACQUIRED. WE BEGIN BY BEING AWARE OF THE OBJECT AND ONLY AFTERWARDS ACQUIRE THE NECESSARY INWARDNESS. THE REALIST HAS NO QUARREL WITH THE IDEALIST EXCEPT RESPECTING POINTS OF ORIGIN OF DATA. THE INNER IMPRESSIONS HAVE TO BE CORRECTED BY REFERENCE TO THE WORLD, BECAUSE ERRORS DO OCCUR.

FEIGL, HERBERT. SOME CRUCIAL ISSUES OF MIND-BODY MONISM. SYNTHESIS 22,295-312 MY 71.

ASSUMING THAT THE QUALITIES OF IMMEDIATE EXPERIENCE ('SENTIENCE') ARE THE SUBJECTIVE ASPECT OF THE NEUROPHYSIOLOGICAL CEREBRAL PROCESSES, AND ASSUMING THAT ALL BEHAVIOR IS ULTIMATELY SUSCEPTIBLE TO PHYSICAL EXPLANATION, THERE ARE A NUMBER OF WAYS IN WHICH MIND-BODY MONISM CAN BE STATED. BUT THERE ARE ALSO A NUMBER OF SERIOUS DIFFICULTIES FOR A LOGICALLY COHERENT FORMULATION OF THE IDENTITY THESIS OF THE MENTAL AND THE PHYSICAL.

FEINBERG, GERALD. THE PROMETHEUS PROJECT. J SOC PHIL 2,10-13 O 71.

FEINBERG, JOEL. LEGAL PATERNALISM. CAN J PHIL 1,105-124 S 71.

THE STRONG VERSION OF LEGAL PATERNALISM JUSTIFIES PROTECTING A PERSON, AGAINST HIS WILL, FROM THE HARMFUL CONSEQUENCES EVEN OF HIS FULLY VOLUNTARY CHOICES. STRONG PATERNALISM IS A DEPARTURE FROM THE 'HARM TO OTHERS PRINCIPLE' THAT MILL NEED NOT HAVE TAKEN IN DISCUSSING CONTRACTUAL FORFEITURES OF LIBERTY. SOFT PATERNALISM,



ENDORSED IN THIS PAPER, JUSTIFIES CONSTRAINT ONLY IF A SUBJECT'S INTENDED ACTION IS SUBSTANTIALLY NONVOLUNTARY, OR CAN BE PRESUMED SO IN THE ABSENCE OF EVIDENCE TO THE CONTRARY.

FEINBERG, JOEL. THE NATURE AND VALUE OF RIGHTS. J VALUE INQ 4,263-267 WINT 70.

THIS PAPER ARGUES THAT TO HAVE A RIGHT IS TO HAVE A CLAIM AGAINST SOMEONE WHOSE RECOGNITION IS CALLED FOR BY SOME SET OF GOVERNING RULES OR MORAL PRINCIPLES. TO HAVE A CLAIM, IN TURN, IS TO HAVE A CASE MERITING CONSIDERATION, THAT IS, TO HAVE REASONS OR GROUNDS THAT PUT ONE IN A POSITION TO ENGAGE IN PERFORMATIVE AND PROPOSITIONAL CLAIMING. THE ACTIVITY OF CLAIMING, FINALLY, MAKES POSSIBLE SELF-RESPECT AND RESPECT FOR OTHERS, AND GIVES A SENSE TO THE NOTION OF PERSONAL DIGNITY.

FEINBERG, WALTER. REPLY TO PROFESSOR SCHULTZ. EDUC THEORY 21,90-92 WINT 71.

IT IS SUGGESTED THAT THE PROBLEM WITH CONTEMPORARY LIBERALISM PARALLELS THE CONFLICT BETWEEN INTELLIGENCE AND COMMUNITY IN DEWEY'S THOUGHT MANIFESTING ITSELF AS THE CONFLICT BETWEEN TRUST IN THE EXPERT AND THE VALUING OF DEMOCRACY.

FEINER, LAWRENCE. HIERARCHIES OF BOOLEAN ALGEBRAS. J SYM LOG 35,365-374 S 70.

FEINER, LAWRENCE. THE STRONG HOMOGENEITY CONJECTURE. J SYM LOG 35,375-377 S 70.

FELDMAN, FRED. ANTHONY KENNY AND THE CARTESIAN CIRCLE. J HIST PHIL 9,491-496 D 71.

FELDMAN, FRED. COUNTERPARTS. J PHIL 68,406-409 1 JL 71.

DAVID LEWIS'S COUNTERPART THEORY IS INTENDED TO PROVIDE PRECISE, RELATIVELY CLEAR TRANSLATIONS FOR CERTAIN MODAL SENTENCES OF ENGLISH, WHILE AVOIDING TRANSWORLD IDENTIFICATIONS. I TRY TO SHOW THAT IN VIRTUE OF THE WAY LEWIS EXPLAINS THE COUNTERPART RELATION, THERE ARE NO SUITABLE COUNTERPART THEORY TRANSLATIONS FOR CERTAIN STANDARD ENGLISH SENTENCES.

FELKER, DONALD W AND VAN MONDFRANS, ADRIAN P AND STANWYCK, DOUGLAS J. AN EXAMINATION OF THE LEARNING CONSEQUENCES OF ONE KIND OF CIVIL DISOBEDIENCE. EDUC THEORY 21,146-154 SPR 71.

THE LEARNING THEORIES OF DEWEY, HULL, ALLPORT, AND WHITE ARE CITED IN SUPPORT OF THE VIEW THAT OVERT, DISRUPTIVE BEHAVIORS BY THOSE WHO REJECT THE BASIC STRUCTURE OF SOCIETY BECOME SELF-REINFORCING AND ARE LIKELY TO PERSIST SO THAT A PERSON SO BEHAVING WILL BE UNLIKELY TO ADJUST TO THE SOCIETY HE CLAIMS TO BE WORKING TO ACHIEVE. IMPLICATIONS ARE DRAWN, LEADING TO A CALL FOR MORE ATTENTION TO EGO-ENGAGING INSTRUCTIONAL PROCEDURES AND TO THE SERIOUS EXTENSION OF EDUCATIONAL THEORY AND RESEARCH, AS WELL AS TO THE NEED FOR EDUCATIONAL PHILOSOPHERS TO DEVELOP CLEAR EDUCATIONAL GOALS.

FELT, JAMES W. INVITATION TO A PHILOSOPHIC REVOLUTION. NEW SCHOLAS 45,87-109 WINT 71.

PROGRESS IN PHILOSOPHY, LIKE THAT IN SCIENCE, CONSISTS PRIMARILY IN THE ENLARGEMENT OF VIEWPOINT EFFECTED BY DISCOVERING NEW CONCEPTUAL SCHEMES UNDER WHICH PREVIOUSLY IRRECONCILABLE VIEWS BECOME COMPLEMENTARY RATHER THAN ANTITHETICAL. SUCH A CONCEPTUAL TRANSFORMATION IN PHILOSOPHY IS ANALOGOUS TO A SCIENTIFIC REVOLUTION. THE PRESENT NEED FOR SUCH A TRANSFORMATION IS ILLUSTRATED BY ARGUING THAT TRADITIONAL THOMISM IS INADEQUATE TO

DESCRIBE MAN'S INTERRELATIONSHIP WITH GOD, COMPARING UNFAVORABLY IN THIS RESPECT TO THE PHILOSOPHY OF WHITEHEAD. IT IS SUGGESTED THAT A WIDER VIEWPOINT IS NEEDED UNDER WHICH THE METAPHYSICS OF THOMAS AND OF WHITEHEAD MAY BE FOUND COMPLEMENTARY RATHER THAN ANTITHETICAL.

FERGUSON, A THOMAS. QUINE, CARNAP, AND WITTGENSTEIN: ANALYTICITY AND LOGICAL COMPULSION. DIALOGUE (PST) 12,1-15 N 70.

FERRAZ JR, TERCIE SAMPAIO. EINIGE BEMERKUNGEN ZU MIGUEL REALES BEGRÜNDUNG DER WISSENSCHAFTLICHKEIT DES RECHTS. ARCH RECHTS SOZ 56,273-286 1970 (P.I.D.G.).

FERRE, FREDERICK P. TRANSIENCY, FATE AND THE FUTURE. PHIL FORUM (BOSTON) 2,384-395 SPR 71.

FERRE, FREDERICK. TOWARD A REASONABLE ETHICS OF BELIEF. PHIL EXCH 1,95-102 SUM 71.

REASON IS UTTERLY ESSENTIAL IN RELIGION, BUT WIDER CONCEPTIONS OF BOTH ARE NEEDED. BLANSHARD OVERLOOKS THE GRADATIONS OF RATIONAL WARRANT, THE FIELD-DEPENDENCE OF EVIDENCE, AND THE RELATIVITY OF INTELLECTUAL SATISFACTIONS. HE NOTICES ONLY THE DESCRIPTIVE ASPECT OF RELIGIOUS DISCOURSE AND THUS APPLIES A FAULTY EPISTEMOLOGICAL MODEL TO RELIGIOUS BELIEF. AN ALTERNATIVE MODEL IS HERE SUGGESTED WHICH MIGHT LEAD TO A NEW ASSESSMENT OF INTELLECTUAL RIGHTS AND DUTIES IN DEALING WITH ULTIMATE ISSUES OF HUMAN LIFE.

FERRE, GUSTAV. PHILOSOPHICAL ACTIVITY IN A REVOLUTIONARY AGE. SW J PHIL 2,219-227 SPR-SUM 71.

FERREIRA, JANUARIO TORGAL. LAVELLE E A CORRENTE PERSONALISTA. REV PORT FILOSOF 27,257-288 JL-S 71.

FERRIANI, MAURIZIO. CREDENZA E PROBABILITA IN JOHN VENN. RIV FILOSOF 61,263-288 JL-S 70.

L'ARTICOLO SI PROPONE, ANZITUTTO, DI RICHIAMARE L'ATTENZIONE DEGLI STUDIOSI DI FILOSOFIA SU UN AUTORE DELL'OTTOCENTO FINORA PIUTTOSTO TRASCURATO. IL TEMA PRESCELTO PERMETTE DI INSERIRE VENN NELLA TRADIZIONE EMPIRISTICA BRITANNICA-SOPRATTUTTO QUELLA PIU ATTENTA ALTEMA DEL 'BELIEF'- E INSIEME DI ESAMINARE LA SUA INTERPRETAZIONE DELLA PROBABILITA. L'ARTICOLO CONCLUDE CHE, SE VENN NON PUO ESSERE CONSIDERATO UN PENSATORE MOLTO ORIGINALE, TUTTAVIA LA SUA CONFEZIONE FREQUENTISTICA DELLA PROBABILITA E IL SUO "COMPORTAMENTISMO" RIGUARDO ALTEMA DELLA CREDENZA COSTITUISCONO UN APPROCCIO RIGOROSO E INSIEME PRUDENTE DI NOTEVOLE RILIEVO NELLA SECONDA META DELL'OTTOCENTO BRITANNICO.

FEZ-BARRINGTON, BARIE. SCHOOLS AND METAPHORS. MAIN CURRENTS 28,14-16 S-O 71.

FICHTNER, PAULA SUTTER. HISTORY, RELIGION, AND POLITICS IN THE AUSTRIAN VOMERZ. HIST THEOR 10,33-48 1971.

AUSTRIAN HISTORIANS IN THE NINETEENTH AND TWENTIETH CENTURIES HAVE BEEN FAR LESS INTERESTED IN PHILOSOPHICAL AND METAHISTORICAL CONCEPTS THAN HAVE BEEN THEIR COUNTERPARTS IN GERMANY. THIS IS DUE NOT TO ANY INTELLECTUAL SHALLOWSNESS ON THEIR PART BUT RATHER TO A CONSCIOUS EFFORT ON THE SIDE OF THE METTERNICH REGIME TO SMOTHER CONTROVERSY IN ALL ASPECTS OF AUSTRIAN INTELLECTUAL LIFE AFTER THE NAPOLEONIC WARS. AS A RESULT, AUSTRIAN HISTORIANS WERE ENCOURAGED TO EDIT AND EXCERPT DOCUMENTS RATHER THAN TO SYNTHESIZE LARGER STRUCTURES FROM THEM.

FIEDLER, LESLIE A AND BAZELON, DAVID T. THE FUTURE OF THE UNIVERSITY. HUMANIST 30,5-13 S=0 70.

FILIPEC, JINDRICH AND MAYDL, PREMYSL AND RICHTA, RADOVAN. ZUR THEORETISCHEN ANALYSE DER WISSENSCHAFTLICH-TECHNISCHEN REVOLUTION. DEUT Z PHIL 18,947-959 1970 (P.I.D.G.).

FILLMORE, CHARLES J. SUBJECTS, SPEAKERS, AND ROLES. SYNTHESE 21,251-274 0 70.

A SURVEY OF ISSUES IN SYNTACTIC AND SEMANTIC THEORY IN WHICH IT IS PROPOSED THAT THE CHOMSKYAN PROGRAM BE MODIFIED AND ENRICHED SO AS TO INCORPORATE 'DEEP-STRUCTURE CASES' AND AN APPARATUS FOR RELATING SENTENCES TO THEIR PRESUPPOSITIONS.

FINE, KIT. PROPOSITIONAL QUANTIFIERS IN MODAL LOGIC. THEORIA 36,336-346 1970.

PROPOSITIONAL QUANTIFIERS ARE ADDED TO S5, S4, T AND B ETC. THE CASES IN WHICH ANY TRUTH=FUNCTIONAL FORMULA, ANY FORMULA WHATEVER, AND ANY SET OF POSSIBLE WORLDS CORRESPOND TO A PROPOSITION ARE DISTINGUISHED. CANONICAL MODELS, A TRANSLATION ARGUMENT AND QUANTIFIER ELIMINATION, RESPECTIVELY, ARE USED TO SHOW, FOR THE FIRST TWO CASES, THAT THE LOGICS ARE AXIOMATIZABLE AND THAT MOST OF THE MODALLY WEAK LOGICS ARE UNDECIDABLE AND, FOR ALL CASES, THAT THE S5 LOGICS ARE DECIDABLE.

FINK, EUGEN. TRAKTAT UEBER DIE GEWALT DES MENSCHEN (II). PHIL PERSPEKT 2,26-133 1970 (P.I.D.G.).

FINN, D R. PUTNAM AND LOGICAL BEHAVIOURISM. MIND 80,432-436 JL 71.

FINNIS, JOHN M. NATURAL LAW AND UNNATURAL ACTS. HEYTHROP J 11,365-387 0 70.

AIM: TO CLARIFY AND VINDICATE THREE PROPOSITIONS: A) ALL WRONGFUL ACTS ARE WRONGFUL BECAUSE UNNATURAL; B) SOME ACTS (AND (C) SOME SEXUAL ACTS), DESCRIBABLE WITHOUT REFERENCE TO VIRTUE OR VICE, ARE ALWAYS WRONGFUL. THE ARGUMENT DISTINGUISHES BETWEEN PARTICULAR THINGS WANTED, THE VALUES OF WHICH THESE ARE INSTANCES, AND THE MORAL GOOD OF ADEQUATELY OPEN RESPECT FOR BASIC VALUES. THERE IS A CRITIQUE OF UTILITARIANISM AND OF BASING SEXUAL MORALITY ON LOVE SEPARATED FROM PROCREATION.

FIRDA, RICHARD ARTHUR. GERMAN PHILOSOPHY OF HISTORY AND LITERATURE IN THE NORTH AMERICAN REVIEW: 1815-1860. J HIST IDEAS 32,133-142 JA-MR 71.

FIRTH, RODERICK. ON BEING IN THE MIND. PHIL EXCH 1,45-50 SUM 71.

FISCH, MAX H. PEIRCE'S ARISBE: THE GREEK INFLUENCE IN HIS LATER PHILOSOPHY. TRANS PEIRCE SOC 7,187-210 FALL 71.

FISCHER, GILBERT R. SEARCH FOR ETHICS. ETHICS 81,260-270 AP 71.

THREE FORMAL AND SIX MATERIAL PRESUPPOSITIONS OF MUCH RECENT ANGLO-AMERICAN ETHICS ARE QUESTIONED. THEY RESULT IN FALSE DICHOTOMIES, E.G. IS-UGHT, DEONTOLOGICAL-TELEOLOGICAL, RATIONAL-IRRATIONAL. IDEAS ARE SEEN AS MORE PRIMITIVE, YET OF HIGHER ORDER THAN CONCEPTS, PERMITTING A MORE SATISFACTORY TREATMENT OF MORAL INTUITION AND RESTORATION OF THE ANCIENT SCOPE OF ETHICS.

FISCHER, GILBERT R. THE PROCESS OF DETERMINISM. S J PHIL 9,39-48 SPR 71.

CERTAIN PARADIGMS SERVE AS ROOTS OF OUR INTELLECTUAL LIFE. CONSTITUTIVELY, THEY ESTABLISH PARADIGM REALMS; REGULATIVELY, THEY GIVE METHODS OF DEALING WITH MATERIALS IN ONE REALM OR ANOTHER. THE PARADIGM REALMS OF CALCULATING, HAPPENING, AND MAKING HAPPEN ARE ALL INDISPENSIBLE FOR SCIENCE. DETERMINISM CANNOT ARISE FROM ANY ONE OF THEM ALONE BUT ONLY FROM TREATING ONE UNCRTICALLY AS THOUGH IT WERE ANOTHER. FREEDOM IS NOT ESTABLISHED, BUT BOTH FREEDOM AND DETERMINISM ARE PRACTICALLY IRRELEVANT.

FISCHER, RAQUEL. EN TORNO A LA IDEA DE CREACION. SAPIENTIA 25,295-298 1970.

FISHER, FRANKLIN M. CAUSATION AND SPECIFICATION IN ECONOMIC THEORY AND ECONOMETRICS. SYNTHESIS 20,489-500 D 69.

AT THE LEVEL OF THE INDIVIDUAL DECISION-MAKER, CAUSATION IN ECONOMICS IS GENERALLY CONSIDERED A MATTER OF STIMULI AND RESPONSES WITH PRICES TAKEN AS GIVEN AND QUANTITIES ADJUSTED. THE LACK OF A GOOD DISEQUILIBRIUM THEORY OF PRICE ADJUSTMENT, HOWEVER, HAS LED TO A BLURRING OF THE CAUSAL MECHANISM AT THE MARKET LEVEL. SUCH BLURRING OCCURS IN SIMULTANEOUS EQUATION ECONOMETRIC MODELS IN WHICH SOME VARIABLES APPARENTLY SIMULTANEOUSLY CAUSE EACH OTHER. IF ONE CONSIDERS SUCH MODELS AS LIMITING CASES OF NONSIMULTANEOUS ONES WITH VERY SHORT TIME LAGS BETWEEN STIMULUS AND RESPONSE, FAIRLY STRONG CONSEQUENCES AS TO THE ADMISSIBILITY OF MODELS CAN BE ADDUCED.

FISHER, JOHN B AND ROHATYN, DENNIS A. WHAT DID FREGE MEAN BY 'SENSE'? NEW SCHOLAS 45,337-342 SPR 71.

OUR PROBLEM IS THE PRECISE MEANING AND ONTOLOGICAL STATUS GIVEN BY FREGE TO THE TERM 'SENSE' IN HIS SENSE-REFERENCE DISTINCTION. WE ATTEMPT TO ESTABLISH THAT FREGE'S DEPLOYMENT OF 'SENSE' IS BOTH COHERENT AND SOUND, AND TO DEBUNK THE MAJOR RUSSELLIAN CHARGES AGAINST IT. WE CONCLUDE THAT 'SENSE' SHOULD BE UNDERSTOOD AS A PROPERTY OF SIGNS AND THAT FAILURE TO HEED THIS RESULTS IN MUCH OF THE CONFUSION SURROUNDING FREGE'S MATURELY DEVELOPED SEMANTICS.

FISHER, JOHN. ON AIKEN'S LEARNING AND TEACHING IN THE ARTS. J AES EDUC 5,68-71 D 71.

FISHER, N W AND UNGURU, SABETAI. EXPERIMENTAL SCIENCE AND MATHEMATICS IN ROGER BACON'S THOUGHT. TRADITIO 27,358-378 1971.

FISK, MILTON. A PRAGMATIC ACCOUNT OF TENSES. AMER PHIL QUART 8,93-98 JA 71.

TENSED SENTENCES ARE SHOWN TO DIFFER FROM CORRESPONDING TENSELESS ONES NOT SEMANTICALLY IN WHAT THEY EXPRESS BUT ONLY PRAGMATICALLY IN THE WAY WHAT THEY EXPRESS IS DETERMINED BY THE OCCASION OF THEIR USE. PROPOSITIONS EXPRESSED BY TENSED SENTENCES ARE NOT THEN PROPERLY CHARACTERIZABLE AS TENSED. THUS THE TRUTH CONDITIONS FOR SUCH PROPOSITIONS DO NOT INTRODUCE PASTNESS, PRESENTNESS, OR FUTURITY AS PROPERTIES - EITHER OBJECTIVE PROPERTIES OR PROPERTIES DEPENDING ON MINDS - OF EVENTS. TIME ENTERS THE WORLD ONLY THROUGH "TENSELESS" RELATIONS.

FISK, MILTON. ARE THERE NECESSARY CONNECTIONS IN NATURE? PHIL SCI 37,385-404 SEPT 70.

THE FOLLOWING QUESTIONS ARE DISCUSSED HERE. IS INDUCTION A REASONABLE PROCEDURE IN THE CONTEXT OF A DENIAL OF PHYSICALLY NECESSARY CONNECTIONS? WHAT IS PHYSICAL NECESSITY? IF INDUCTION DOES PRESUPPOSE PHYSICAL NECESSITY, WHAT AMOUNT OF IT IS



PRESUPPOSED? IT IS ARGUED THAT WITH LOGIC AS THE ONLY RESTRICTION ON WHAT IS TO COUNT AS A POSSIBLE WORLD, IT IS UNREASONABLE TO CLAIM THAT OBSERVED CONNECTIONS, WHETHER UNIVERSAL OR STATISTICAL, WILL CONTINUE TO HOLD. THE CONCEPT OF PHYSICAL NECESSITY IS NO MORE PROBLEMATIC THAN THAT OF LOGICAL NECESSITY, ONCE IT IS RECOGNIZED THAT THE NECESSITY OF PHYSICAL AND LOGICAL NECESSITY IS THE SAME. A VARIANT OF KEYNES' PRINCIPLE OF LIMITED INDEPENDENT VARIETY ANSWERS THE QUESTION OF THE AMOUNT OF PHYSICAL NECESSITY PRESUPPOSED.

FITCH, FREDERIC B. PROPOSITIONS AS THE ONLY REALITIES. AMER PHIL QUART 8,99-103 JA 71.

IT IS SHOWN HOW STATEMENTS ABOUT PERSONS, PHYSICAL OBJECTS, EVENTS AND FACTS, AND ABOUT CLASSES OF OR RELATIONS AMONG ANY OF THE FOREGOING, ARE EXPRESSIBLE AS STATEMENTS SOLELY ABOUT PROPOSITIONS. THE CONCLUSION IS THAT PROPOSITIONS ARE THE ONLY REALITIES THAT NEED TO BE ASSUMED.

FITTING, MELVIN. A TABLEAU PROOF METHOD ADMITTING THE EMPTY DOMAIN. NOTRE DAME J FORM LOG 12,219-224 AP 71.

IF THE DEFINITION OF VALIDITY IN FIRST ORDER LOGIC IS EXTENDED TO ALLOW THE EMPTY DOMAIN, A CONVENTION MUST BE ADOPTED REGARDING VACUOUS QUANTIFICATION (IS "FOR ALL X, A" TO BE TRUE, OR EQUIVALENT TO A OVER THE EMPTY DOMAIN). WE GIVE SIMPLE MODIFICATIONS OF A SEMANTIC TABLEAU SYSTEM OF SMULLYAN'S BOOK "FIRST ORDER LOGIC" (SPRINGER-VERLAG, BERLIN, 1968) TO ALLOW THE EMPTY DOMAIN, FOR EITHER CONVENTION, AND PROVE CORRECTNESS AND COMPLETENESS FOR BOTH SYSTEMS.

FITTING, MELVIN. AN EMBEDDING OF CLASSICAL LOGIC IN S4. J SYM LOG 35,529-534 D 70.

THERE ARE WELL-KNOWN EMBEDDINGS OF FIRST-ORDER INTUITIONISTIC LOGIC INTO FIRST-ORDER S4. ONE SIMPLE ONE IS: REPLACE EACH SUBFORMULA BY NECESSARY THAT SUBFORMULA. WE SHOW THAT REPLACING EACH SUBFORMULA BY NECESSARY POSSIBLE THAT SUBFORMULA IS AN EMBEDDING OF FIRST-ORDER CLASSICAL LOGIC INTO FIRST-ORDER S4. OUR PROOF USES COMPLETE SEQUENCES IN KRIPKE MODELS, AND IS CLOSELY RELATED TO TECHNIQUES OF FORCING IN SET THEORY.

FITTLER, ROBERT. DIRECT LIMITS OF MODELS. Z MATH LOG 16,377-384 1970 (P.I.D.G.).

FITZGERALD, JOHN J. PEIRCE'S ARGUMENT FOR THIRDSNESS. NEW SCHOLAS 45,409-426 SUM 71.

THIS ESSAY IS A STUDY OF PEIRCE'S EXPERIMENTAL PROOF OF REALISM IN HIS "LECTURES ON PRAGMATISM". IT SHOWS THAT PEIRCE'S EXPERIMENT WITH THE DROPPING OF A STONE IS AN INSTANCE OF THE METHODOLOGY WHICH HE HAD BEEN DEVELOPING FROM HIS REFLECTIONS ON SCIENTIFIC METHOD. GIVEN HIS METHODOLOGY, THE PROOF IS NEITHER CIRCULAR NOR MERELY RHETORICAL, AS CONTENDED BY THOMPSON IN "PEIRCE'S EXPERIMENTAL PROOF OF SCHOLASTIC REALISM". RATHER, PEIRCE OFFERS AN EMPIRICAL APPROACH TO PHILOSOPHY WHICH IS A DISTINCT ALTERNATIVE TO HUME'S EMPIRICAL APPROACH.

FITZGIBBON, WILLIAM E. LANGUAGE, PHILOSOPHIES AND DEGREES OF ABSTRACTION. PROC CATH PHIL ASS 44,108-113 1970.

THE SO-CALLED THREE DEGREES OF ABSTRACTION, REPRESENTING THE THOMISTIC DIVISION OF SPECULATIVE SCIENCE, ARE LEVELS OF LANGUAGE AND PHILOSOPHY. BEYOND THESE THERE ARE PERCEPTUAL LEVELS. THE PHENOMENOLOGICAL APPROACH, IN WHICH ONE SPEAKS OF CONTENT RATHER THAN OF OBJECT, IS SEEN AS A FOURTH DEGREE OF ABSTRACTION. THE LEVEL ON WHICH ALL KNOWLEDGE IS A PHASE OF THE SELF IS SEEN AS A

FIFTH DEGREE. ONE MAY COUNT ANIMAL LANGUAGE AS THE ZERO DEGREE.

FLACH, WERNER. DIE WISSENSCHAFTSTHEORETISCHE EINSCHAETZUNG DER SELBSTBIOGRAPHIE BEI DILTHEY. ARCH GESCH PHIL 52,172-186 1970 (P.I.D.G.).

FLAMAND, JACQUES. MAURICE BLONDEL ET LE PROBLEME DE LA MEDIATION. REV UNIV OTTAWA 40,645-652 O-D 70.

LE PROBLEME DE LA MEDIATION EST CENTRAL DANS LA Pensee ET L'OEUVRE DE M. B. DANS CET ARTICLE, L'AUTEUR PRESENTE DE FACON SYNTHETIQUE L'IMPORTANT ANALYSE A LAQUELLE IL A PROCEDE DANS SA THESE SUR "L'IDEE DE MEDIATION CHEZ M. B." (NAUWELAERTS, LOUVAIN-PARIS, 1969). DES SA JEUNESSE, M. B. S'EST PENCHE SUR LE PROBLEME DE LA MEDIATION, A PROPOS D'UNE CORRESPONDANCE ENTRE LEIBNIZ ET LE P. DES BOSSES: LA TRANSSUBSTANTIATION EUCHARISTIQUE ETAIT PRISE COMME HYPOTHESE POUR EXPLIQUER L'UNION DES SUBSTANCES ENTRE ELLES, A TITRE DE VINCULUM. POUR M. B., L'IDEE PHILOSOPHIQUE DE MEDIATION QUI S'EXPRIME DANS LA Pensee MAIS SURTOUT DANS L'ACTION REPOSE SUR LA CERTITUDE THEOLOGIQUE DU "MEDIATEUR", J.-C., VERITABLE VINCULUM SUBSTANTIALE.

FLEISCHER, MARGOT. DIE ZWEIFACHE PERTAGOGIE IN PLATONS HOEHLENGLEICHNIS. Z PHIL FORSCH 24,489-498 1970 (P.I.D.G.).

FLEW, ANTONY G N. "THE COSMOLOGICAL ARGUMENT": A TERMINOLOGICAL SUGGESTION. SW J PHIL 2,21-25 SPR-SUM 71.

FLEW FIRST ATTEMPTS TO SHOW THAT PRESENT USAGE OF THE LABEL 'THE COSMOLOGICAL ARGUMENT' IS CHAOTIC, AND THEN RECOMMENDS A RETURN TO KANTIAN PRINCIPLES OF DIVISION BETWEEN PHYSICO-THEOLOGICAL, COSMOLOGICAL, AND ONTOLOGICAL ARGUMENTS. THESE PRINCIPLES MAKE THE THREE CATEGORIES MUTUALLY EXCLUSIVE AND TOGETHER EXHAUSTIVE, AND THEY ALSO ENSURE A ROUGH BALANCE BETWEEN THE POPULATIONS OF THE FIRST TWO.

FLEW, ANTONY. POSSIBILITY, CREATION AND TEMPTATION. PERSONALIST 52,111-113 WINT 71.

A COMMENT ON J.E. BARNHART'S 'OMNIPOTENCE, EVIL, AND MORAL GOODNESS', WHICH ALSO REFERS TO R.N. SMART 'OMNIPOTENCE, EVIL, AND SUPERMEN' IN "PHILOSOPHY" 1961 AND TO MY REPLY TO THAT IN "PHILOSOPHY" 1962. IT REDEPLOYS THREE POINTS MADE EARLIER; AND THEN ADDS ANOTHER: THAT IF OMNIPOTENCE COULD NOT CREATE BEINGS WHO ALWAYS WOULD, FREELY, CHOOSE THE RIGHT; THEN HE CANNOT GUARANTEE THAT THE SAVED, IF THEY ARE TO REMAIN FREE, WILL STAY SAVED.

FLO, OLAV. BIBLIOGRAPHY OF THE PHILOSOPHICAL WRITINGS. THEORIA 36,189-213 1970.

FLORENCE, JEAN. PROPOS SUR LES FONDEMENTS DE LA PSYCHOLOGIE. REV PHIL LOUVAIN 68,483-506 N 70.

POLITZER RECLAME POUR LA PSYCHOLOGIE MODERNE L'EQUIVALENT DE CE QUE FUT KANT POUR LA SCIENCE DU XVIIIE. HUSSERL, MARX, FREUD ONT CONTRIBUE A CONTESTER L'ILLUSION POSITIVISTE DE LA PSYCHOLOGIE SCIENTIFIQUE EN ECLAIRANT SON ESSENCE SUBJECTIVE, IDEOLOGIQUE ET SON RAPPORT AU LANGAGE. LA PSYCHOLOGIE N'EST PAS UNE SCIENCE, MAIS UN ENSEMBLE DE PRATIQUES DISPERSEES, SOUVENT OPPOSEES. ELLE PEUT CEPENDANT ETRE UNE DISCIPLINE CRITIQUE; SON MODELE SERAIT LA LITTERATURE, PLUTOT QUE LA PHYSIQUE.

FLORESCU, VASILE. RHETORIC AND ITS REHABILITATION IN CONTEMPORARY PHILOSOPHY. PHIL RHET 3,193-224 FALL 70.

FLOWER, ELIZABETH F. COMMENTS ON PHILOSOPHY OF SCIENCE AND EDUCATIONAL THEORY. STUD PHIL EDUC 7,143-153 FALL 70.

FOBELEYS, J L. DES CHOIX POUR L'AVENIR. INT LOG REV 3,105-108 JE 71.

FODOR, JERRY. TROUBLES ABOUT ACTIONS. SYNTHESE 21,298-319 O 70.

FOGEL, ROBERT WILLIAM. HISTORIOGRAPHY AND RETROSPECTIVE ECONOMETRICS. HIST THEOR 4,245-264 1970.

THE FIRST THIRD OF THIS PAPER SURVEYS THE GROWTH OF WHAT HAS COME TO BE KNOWN AS THE "NEW ECONOMIC HISTORY" OR ECONOMETRIC HISTORY. THE SECOND THIRD DEALS WITH THE ROLE OF EXPLICIT AND IMPLICIT MATHEMATICS IN THE WRITING OF ECONOMIC HISTORY. THE LAST THIRD ATTEMPTS TO REFORMULATE THE PROBLEM OF COUNTERFACTUAL CONDITIONAL QUESTIONS IN HISTORY. THE DISCUSSION WHICH FOLLOWED THE PAPER IS ALSO INCLUDED.

FOGELIN, ROBERT J. THREE PLATONIC ANALOGIES. PHIL REV 80,371-382 JL 71.

FONTAINE-DE VISSCHER L. LA PENSEE DU LANGAGE COMME FORME LA FORME INTERIEURE DU LANGAGE CHEZ W VON HUMBOLDT. REV PHIL LOUVAIN 68,449-472 N 70.

ESSAI SUR L'"INNERE SPRACHFORM" DE W VON HUMBOLDT, EN TANT QU'HERITIERE DE LA METAPHYSIQUE DU LANGAGE, ET EN MEME TEMPS COMME PRISE DE CONSCIENCE D'UN FORMALISATION POSSIBLE DE LA SCIENCE DU LANGAGE. LA "LINGUISTIQUE" DE HUMBOLDT EST INTERROGEE A TRAVERS LES COMMENTAIRES DE CASSIRER, DE HEIDEGGER, ET CEUX, TOUT RECENTS, DE CHOMSKY.

FONTENAY, CHARLES L. CREATIVITY AND HUMAN EVOLUTION. HUMANITAS 7,79-92 SPR 71.

THE THESIS ADVANCED, AN EXTRAPOLATION FROM THE AUTHOR'S BOOK, "EPISTLE TO THE BABYLONIANS," IS THAT HUMAN HISTORY REPRESENTS A REPEATED INTERACTION BETWEEN THE RESTRAINT OF CUSTOM AND THE REBELLIOUSNESS OF CREATIVITY. IT SEES CREATIVITY AS A BASIC PRIMATE TRAIT, REPRESSED DURING MAN'S PREHISTORIC HUNTING PERIOD AND REEMERGING IN NEOLITHIC TIMES. THE CONCLUSION REACHED IS THAT CREATIVE REBELLION IS BOTH REQUIRED AND FOSTERED BY THE CONDITIONS OF A CIVILIZED SOCIETY.

FOOT, PHILIPPA. IN DEFENCE OF THE HYPOTHETICAL IMPERATIVE. PHIL EXCH 1,137-146 SUM 71.

FORD, LEWIS S. THE VIABILITY OF WHITEHEAD'S GOD FOR CHRISTIAN THEOLOGY. PROC CATH PHIL ASS 44,141-153 1970.

WHITEHEAD REPLACES THE CREATOR/CREATURE RELATIONSHIP OF CLASSICAL THEISM WITH A THEORY OF UNIVERSAL SELF-CREATION. GOD IS THEREFORE AN INSTANCE OF CREATIVITY OR BEING-ITSELF, AND CANNOT BE IDENTIFIED WITH THIS METAPHYSICAL ULTIMATE. SIX ADVANTAGES OF THIS APPROACH FOR CHRISTIAN THEISM ARE BRIEFLY ENUMERATED, BUT PRIMARY ATTENTION IS GIVEN TO COUNTERING SIX CHARACTERISTIC OBJECTIONS: THAT SUCH A GOD IS NOT OMNIPOTENT, IS FINITE, IS SUBORDINATE TO THE METAPHYSICAL PRINCIPLES, IS NOT FREE EITHER TO CREATE OR NOT TO CREATE, IS SUBORDINATE TO CREATIVITY, AND CANNOT PENETRATE TO THE INNERMOST BEING OF MAN.

FORNI, GUGLIELMO. COMMENTO ALLA "CRISI" DI E. HUSSERL. G. METAF 26,137-170 MR-JE 71.

IL "COMMENTO" E VIRTICO, O POLEMICO, NEI CONFRONTI DI HUSSERL: L'AUTORE INTENDE RESPINGERE LA FILOSOFIA DELLA COSCIENZA O DEL SOGGETTO IN QUANTO STORICAMENTE SUFERATA NELLA CULTURA TEDESCA ED EUROPEA DI QUESTO SECOLO (NIL MARXISMO, NELLA PSICOANALISI, NELLO STRUTTURALISMO). LA CRITICA SI RIVOLGE ANCHE ALLA FILOSOFIA DELLA STORIA, COME ELEMENTO NECESSARIAMENTE CONNESSO ALLA FILOSOFIA DEL SOGGETTO, E IN PARTICOLARE ALLA CONCESSIONE DELLA STORIA SVILUPPATA NELL' OPERA DI HUSSERL "LA CRISI DELLA SCIENZE EUROPEE".

FORREST-THOMSON, VERONICA. IRRATIONALITY AND ARTIFICE: A PROBLEM IN RECENT POETICS. BRIT J AES 11,123-133 SPR 71.

THE ESSAY DISCUSSES THE PROBLEMS INVOLVED IN BRINGING TO CONSCIOUS FORMULATION THE SYSTEMS OF UNDERSTANDING UNDERLYING OUR READING AND WRITING OF POETRY. IT DISCUSSES FRENCH THEORISTS OF LITERATURE ASSOCIATED WITH THE TELQUEL GROUP. POETIC TECHNIQUES ARE THEMSELVES THE WAY OF ARTICULATING THE PRE-SUPPOSITIONS OF OTHER KINDS OF DISCOURSE. CONSCIOUS TECHNICAL ARTIFICE ALLOWS A WRITER TO ESCAPE BOTH FROM RATIONALITY AND IRRATIONALITY. AS AN EXAMPLE OF THIS CONTROLLING ARTIFICE A POEM BY WILLIAM EMPSON IS COMPARED WITH A PIECE OF SCIENTIFIC POPULARIZATION WHICH USES THE SAME IDEAS AND IMAGES. WE INCREASE OUR GRASP OF OUR MENTAL PROCESSES BY ARTIFICE IN LANGUAGE.

FORTIER, THEODORE L. ARISTOTLE ON SOCIAL FRIENDSHIPS. LAVAL THEOL PHIL 27,235-250 O 71.

THE TECHNOCRATIC CHARACTER OF OUR SOCIETY, WHICH DEHUMANIZES ITS SUBJECTS, IS SUFFICIENTLY ASCERTAINED TO BE ASSUMED HERE. REASON HAS BEEN CULTIVATED AT THE EXPENSE OF APPETITE TO THE EXTENT THAT COMMUNICATION HAS REPLACED COMMUNION AND ORGANIZATION IS OFTEN CONFUSED WITH ORGANISM. LAW AND ORDER ALONE, BOTH WORKS OF REASON, WILL NOT CORRECT THIS STATE OF AFFAIRS. APPETITE MUST REGAIN ITS RIGHTFUL PLACE IN DELIBERATIONS ON VALUES. ARISTOTLE ESTABLISHED THE PRINCIPLES OF A SOCIOLOGY WHICH, IF HEEDED, WOULD PROMOTE THE AFFECTIVE DEVELOPMENT OF MAN, THE SOCIAL ANIMAL, NOT AT THE EXPENSE OF REASON, BUT IN THE BALANCE AND HARMONY THAT RATIONAL NATURE DEMANDS. THESE PRINCIPLES FORM THE SUBSTANCE OF THE STAGIRITE'S DOCTRINE ON FRIENDSHIP. THIS PAPER PROPOSES A RESTATEMENT OF THE PART OF THIS TEACHING WHICH CONCERNS ITSELF MORE IMMEDIATELY WITH SOCIETY.

FOSS, LAURENCE. AFTER PROFITS WHAT - HUMAN DIGNITY AND TECHNOLOGY. PHIL FORUM (DEKALB) 9,283-300 JE 71.

TESTIMONY TO THE WIDENING GAP BETWEEN THE DOMINANT CULTURE AND THE COUNTERCULTURE IS THE APPEARANCE OF COUNTER-INSTITUTIONS: THE UNDERGROUND PRESS, MILITARY COFFEEHOUSES, ALTERNATIVE SCHOOLS, ETC. EFFECTIVELY WE HAVE BECOME A BICULTURAL SOCIETY. SO PREOCCUPIED WITH BUILDING UP THE ECONOMY (IF SELECTIVELY), WE HAVE RARELY STOPPED TO ASK WHAT HAPPENS WHEN PEOPLE'S MATERIAL NEEDS ARE FINALLY SATISFIED. OUR CHILDREN HAVE WHEN THE MEASURE OF SUCCESS IS PLAIN PHYSICAL SURVIVAL, TO CONSIDER THE LONG TERM CONSEQUENCES OF THE MEANS DEVELOPED FOR THUS SUBDUING THE ELEMENTS IS DYSFUNCTIONAL. THE IDEA THAT WE COULD MANIPULATE THE ENVIRONMENT, A UNITARY BIOSPHERE, WAS OUT OF SIGHT. NASA PICTURES OF THE WHOLE EARTH HELPED EFFECT A SWITCH IN PERSPECTIVE: PASSENGERS ON LIFERAFT EARTH. BUT SURVIVAL AT SEA REQUIRES COOPERATION, WIN/WIN. THE PROFIT SYSTEM, LIKE WAR GAMES, IS PREDICATED ON ZERO SUM GAMING, WIN/LOSE. AFTER PROFITS, WHAT? EVERMORE PROFITS, OR A REDEFINITION OF WHAT CONSTITUTE PROFITS IN THE FIRST--AND LAST--PLACE?



FOSS, LAURENCE. HEGEL, SPINOZA, AND A THEORY OF EXPERIENCE AS CLOSED.  
THOMIST 35,435-446 JL 71.

DUE TO A DRIVE TOWARDS A SYSTEM WHICH COMPREHENDS REALITY BY A UNIVOCAL METHOD, BOTH THE RATIONALIST SPINOZA AND THE IDEALIST HEGEL FORECLOSE THE POSSIBILITY OF AN ELEMENT OF UNKNOWNING OR INDETERMINACY IN EXPERIENCE. ONCE COMMITTED TO A SINGLE METHOD THE DRIVE IS TOWARD BRINGING TOGETHER EVERYTHING WITHIN THE SCOPE OF ONE CONCEPT. IN THIS RESPECT BOTH THINKERS ARE ALIKE PANIST. THE PROSECUTION OF A METHOD DETERMINES A METAPHYSICAL POSITION. BY A DIFFERENT METHOD (OR NON-METHOD), ONE THAT ADMITS OF THE ANALOGY OF BEING, SAY, EXPERIENCE AS OPEN-ENDED REMAINS A THEORETICAL OPTION. THIS IS A TAUTOLOGY. IT IS INSTRUCTIVE TO OBSERVE THE DEGREE TO WHICH METHODOLOGICAL COMMITMENTS MONITOR THE KINDS OF SUBSTANTIVE CLAIMS THAT WE CAN MAKE. HOW CRITICAL IS THE PHILOSOPHER OF THE DEGREE TO WHICH THE MEDIUM HE USES, OR RESTRICTS HIMSELF TO, DETERMINES THE CONCLUSIONS HE REACHES? THIS IS ONE OF THE QUESTIONS SUGGESTED BY LOOKING AT SPINOZA AND HEGEL AS METHODOLOGICAL "PANISTS."

FOSS, LAURENCE. QUINE AND TRANSLATIONAL INDETERMINACY. NOTRE DAME J FORM  
LOG 12,195-202 AP 71.

THOUGH QUINE OBVIOUSLY PURPORTS TO DISTINGUISH STIMULUS FROM NON-STIMULUS SYNONYMY OF OCCASION SENTENCES, HE FAILS TO FURNISH CRITERIA ENABLING US TO DO SO. I ARGUE THAT IMPLICIT TO QUINE'S ACCOUNT THERE IS A WAY TO PRESERVE TRANSLATIONAL INDETERMINACY WHILE NOT GOING BEYOND BEHAVIORAL MEANING CRITERIA. THUS I DISTINGUISH MEANING ANALYSES CONDUCTED AT THE SENTENTIAL AND AT THE SUPER-SENTENTIAL OR THEORETICAL LEVEL. ALTHOUGH THE DISTINCTION IS NOT EXPLICATED BY QUINE, IT IS, I URGE, COMPATIBLE WITH HIS ACCOUNT. THIS IS A KEY PRECISION, SINCE THE TRANSLATIONAL INDETERMINACY THESIS IS A VARIANT OF THE MYTH OF THE GIVEN AND AND AS SUCH PROVIDES THE EPISTEMIC BASIS FOR QUINE'S ESPOUSAL (SEE "FROM A LOGICAL POINT OF VIEW", CHS. 1, 2, 4, 6) OF THE PHILOSOPHY OF SCIENTIFIC REALISM.

FOSTER, LAWRENCE. HEMPEL, SCHEFFLER, AND THE RAVENS. J PHIL 68,107-114  
25 F 71.

THE AUTHOR AGREES WITH HEMPEL THAT THE EQUIVALENCE CONDITION IS A CONDITION OF ADEQUACY FOR A SATISFACTORY THEORY OF CONFIRMATION. HE THEN SHOWS THAT SCHEFFLER'S ARGUMENT IN "THE ANATOMY OF INQUIRY" AGAINST THE EQUIVALENCE CONDITION IS MISTAKEN. THE AUTHOR THEN PROPOSES A SOLUTION TO THE RAVEN PARADOX WHICH--UNLIKE THE SOLUTIONS OF HEMPEL AND SCHEFFLER--NEITHER CONFLICTS WITH OUR CONFIRMATION INTUITIONS NOR VIOLATES THE EQUIVALENCE CONDITION. THE IDEA BEHIND THIS SOLUTION IS THAT LOGICALLY EQUIVALENT HYPOTHESES NEED NOT BE EQUALLY PROJECTIBLE, AND THAT ONLY PROJECTIBLE HYPOTHESES ARE CONFIRMED BY THEIR INSTANCES. IT IS MAINTAINED THAT THE HYPOTHESIS, "ALL NON-BLACK THINGS ARE NON-RAVENS" IS NOT PROJECTIBLE AND, HENCE IT IS NOT CONFIRMED BY ITS INSTANCES, VIZ., NON-BLACK NON-RAVENS. "AFORTIORI", THE HYPOTHESIS, "ALL RAVENS ARE BLACK" IS NOT CONFIRMED BY NON-BLACK NON-RAVENS. A DEFINITION OF CONFIRMATION IS PROPOSED WHICH ACCORDS WITH OUR INTUITIONS YET SATISFIES THE EQUIVALENCE CONDITION.

FOSTER, LAWRENCE. INDUCTIVE AND ETHICAL VALIDITY. AMER PHIL QUART  
8,35-44 JA 71.

FOSTER, LEWIS A. FATALISM AND PRECOGNITION. PHIL PHENOMENOL RES  
31,341-351 MR 71.

FOTION, NICHOLAS G. MASTER SPEECH ACTS. PHIL QUART (SCOT) 21,232-243  
JL 71.

MASTER SPEECH ACTS HAVE THE POWER TO CONTROL OTHER SPEECH ACTS. WHEN A SPEAKER SAYS, 'LET ME DESCRIBE WHAT HAPPENED', THE SPEECH ACTS WHICH FOLLOW ARE, IN EFFECT, LABELLED IN ADVANCE. THE STRING OF DESCRIPTIVE SPEECH ACTS CAN BE BROKEN BY A MASTER SPEECH ACT STOPPER. ANOTHER MASTER SPEECH ACT CAN NOW BE INVOKED TO GIVE A NEW SETTING TO THE NEXT STRING OF SPEECH ACTS. BY INVOKING MASTER SPEECH ACTS OF ONE KIND OR ANOTHER, A SPEAKER CAN VARY THE SETTING OF THE LANGUAGE TO FOLLOW IN A VARIETY OF OTHER WAYS. DEPENDING THEN ON THE MASTER SPEECH ACT INVOKED, ORDINARY LANGUAGE CAN BE MADE MORE OR LESS PRECISE. THESE POWERS ORDINARY LANGUAGE POSSESSES SUGGEST CERTAIN INTERESTING QUESTIONS. IS THE FACT-VALUE DISTINCTION SUPPOSED TO HOLD FOR ALL OF ORDINARY LANGUAGE OR IS IT MORE APPROPRIATE TO SAY THAT THIS DISTINCTION HOLDS ONLY UNDER THE JURISDICTION OF CERTAIN MASTER SPEECH ACTS? ALSO HOW ABOUT THE ETHICS-META-ETHICS DISTINCTION? HOWEVER THESE QUESTIONS ARE ANSWERED, IT IS CLEAR THAT UNTIL THE NOTION OF MASTER ACT IS TAKEN INTO ACCOUNT, NO ACCOUNT OF THE VALIDITY OR INVALIDITY OF SUCH BASIC DISTINCTIONS CAN BE TAKEN SERIOUSLY.

FOTION, NICHOLAS. EISENBERG AND SELF-OBLIGATIONS. INQUIRY 13,459-461  
WINT 70.

IN OPPOSING THE ASSUMPTION THAT MORALITY TAKES IN ONLY SOCIAL ACTIONS, PROFESSOR EISENBERG DOES NOT GO FAR ENOUGH. (INQUIRY VOL. II, NO. 2) HE LIMITS THE MEANING OF 'SOCIAL' TO 'SOCIAL CONSEQUENCES' (I.E., THOSE ACTIONS WHICH BEAR UPON THE WELFARE OF OTHERS), WHEREAS FOR HIS PURPOSES HE SHOULD ALLOW IT TO INCLUDE 'SOCIAL-CONTRACTS' AS WELL. THUS HE TALKS OF SELF-OBLIGATIONS IN TERMS OF OWING SOMETHING TO ONESELF, WITHOUT SEEMINGLY REALIZING THE SOCIAL-CONTRACTUAL NATURE OF 'OWE.' I ARGUE THAT SELF-OBLIGATIONS ARE NOT BEST UNDERSTOOD ALONG CONTRACTUAL LINES (E.G., IN TERMS OF PROMISES MADE, TASKS ASSIGNED). IT IS NOT AS IF ONE IS OBLIGATED TO HIMSELF NOT TO COMMIT SUICIDE, FOR EXAMPLE, BECAUSE WHEN HE WAS EIGHTEEN YEARS OLD HE JUST HAPPENED TO PROMISE HIMSELF OR SOMEONE ELSE NOT TO COMMIT SUCH AN ACT. NOR IS IT AS IF ONE DID HIMSELF A FAVOR WHEN HE WAS EIGHTEEN, SO NOW HE OWES IT HIMSELF NOT TO PULL THE TRIGGER.

FOULK, GARY J. PROFESSOR LEAN'S HISTORICAL JUDGMENTS. PERSONALIST 52,567-570 SUM 71.

IN THIS ARTICLE I ATTEMPT TO SHOW THAT PROFESSOR MARTIN LEAN, IN HIS PAPER "AREN'T MORAL JUDGMENTS 'FACTUAL'?" ("THE PERSONALIST", SUMMER 1970, 259-285), MISREPRESENTS THE VIEWS OF THE THREE PHILOSOPHERS G. E. MOORE, EDWARD WESTERMARCK, AND DAVID HUME. ABOUT MOORE, LEAN SAYS THAT HE STEADFASTLY ADHERED TO THE VIEW THAT MORAL JUDGMENTS ARE FACTUAL AND THAT MORAL DISAGREEMENTS INVOLVE MORAL JUDGMENTS WHICH CONTRADICT ONE ANOTHER. I OFFER CITATIONS FROM MOORE'S "A REPLY TO MY CRITICS" TO SHOW THAT THIS IS FALSE. ABOUT WESTERMARCK, LEAN SAYS THAT HE DENIED THAT MORAL TERMS ARE FACTUAL PREDICATES AND THAT MORAL JUDGMENTS ARE FACTUAL. I OFFER CITATIONS FROM WESTERMARCK'S "ETHICAL RELATIVITY" TO SHOW THAT THIS IS FALSE. ABOUT HUME, LEAN SAYS THAT HIS DISTINCTION BETWEEN MATTERS-OF-FACT AND RELATIONS-OF-IDEAS SUGGESTS THAT IT IS NOT A FACT THAT TWO AND TWO MAKE FOUR OR TRUE THAT EVERY DEBTOR HAS A CREDITOR. I OFFER A CITATION FROM HUME'S "AN ENQUIRY CONCERNING HUMAN UNDERSTANDING" TO SHOW THAT THIS IS FALSE. SEE LEAN'S REPLY TO MY CRITICISMS IN "THE PERSONALIST", SUMMER 1971, 571-575.

FOX, DOUGLAS A. ZEN AND ETHICS: DOGEN'S SYNTHESIS. PHIL EAST WEST 21,33-41 JA 71.

THE INTENTION OF THIS ARTICLE IS TO SHOW HOW DOGEN KIGEN, A THIRTEENTH CENTURY JAPANESE BUDDHIST AND FOUNDER OF THE SOTO ZEN SECT IN JAPAN, SYNTHESIZED MAHAYAN ABSOLUTISM AND ETHICS. DOGEN'S CONCEPT OF THE "UNBORN" IS SHOWN TO BE THE ESSENCE OF BOTH ETHICAL COMMAND AND ETHICAL PERFORMANCE AND IS, AT THE SAME TIME, SYNONYMOUS WITH THE ABSOLUTE REALITY.

FOX, MICHAEL. LEIBNIZ'S METAPHYSICS OF SPACE AND TIME. STUD LEIBNIZ 2,29-55 1970.

THIS ARTICLE IS AN EXAMINATION OF LEIBNIZ'S ATTEMPT TO RECONCILE HIS VIEW THAT SPACE AND TIME ARE "WELL-FOUNDED PHENOMENA" WITH HIS DENIAL OF EXTERNAL RELATIONS. AN ANALYSIS OF THE CRITERIA FOR CALLING SPACE AND TIME WELL-FOUNDED PHENOMENA AND A DETAILED DISCUSSION OF LEIBNIZ'S CRITIQUES OF NEWTONIAN, CARTESIAN, AND ATOMISTIC THEORIES REVEAL THE METAPHYSICAL FOUNDATIONS OF HIS DOCTRINES OF THE INTERNAL RELATIONS AMONG MONADS, AND THE CONSEQUENT RELATIVITY OF SPACE AND TIME. FINALLY, IT IS SHOWN HOW HIS FAILURE TO DEAL ADEQUATELY WITH CERTAIN CRUCIAL CONCEPTUAL PROBLEMS IN HIS TREATMENT OF SPACE AND TIME PREVENTS LEIBNIZ FROM FULFILLING HIS PROMISE TO DEMONSTRATE THE CONNECTION BETWEEN THESE WELL-FOUNDED PHENOMENA AND "THE REAL ORDER OF BEING" WITHIN A UNIFIED AND AXIOMATICALLY PARSIMONIOUS DEDUCTIVE SYSTEM.

FRAGATA, JULIO. O PROBLEMA DE DEUS NA FENOMENOLOGIA. REV PORT FILOSOF 26,225-236 JL-O 70.

PERGUNTA-SE COMO SE ENQUADRA O PROBLEMA DA EXISTENCIA DE DEUS NA FENOMENOLOGIA ATUAL. DEPENDE DO SENTIDO DE FENOMENOLOGIA: UMA FENOMENOLOGIA ORIENTADA APENAS PARA A VERIFICACAO DO IMEDIATAMENTE OBSERVAVEL, NUMA DIMENSAO HORIZONTAL, NAO PODE IR AO ENCONTRO DE DEUS; MANTER-SE-A ATEIA OU, PELO MENOS, AGNOSTICA. MAS NADA IMPEDE QUE CONCEBAMOS UMA FENOMENOLOGIA DESENVOLVIDA TAMBEM PARA ALEM DO IMEDIATAMENTE VERIFICAVEL; NESTE CASO, E POSSIVEL ESPERAR DELA UMA RESPOSTA POSITIVA AO PROBLEMA DE DEUS.

FRANCHINI, RAFFAELLO. DELLA VIOLENZA. RIV STUD CROCE 21,72-75 JA-MR 71.

L'A. PARTE DALLA DISTINZIONE TRA FORZA E VIOLENZA, RICORDANDO UN IMPORTANTE DIBATTITO CHE SULL'ARGOMENTO SI SVOLSE NEL 1945 IN ITALIA E METTENDO IN RILIEVO COME NESSUN MOTIVO VALIDO SUSTISTA DI ACCETTARE L'EQUIPARAZIONE TRA REGIMI LIBERI E REGIMI TOTALITARI DI DESTRA, CHE SOGLIONO ADOPERARE GIACOBINI ED ESTREMISTI PER GIUSTIFICARE BRUCIAMENTI E INTIMIDAZIONI. ALLA PRATICA DELL'AZIONE VIOLENTA, CHE E SEMPRE PREPOTENZA ANCHE SE SI AMMANTA DI IDEALI SOCIALMENTE AVANZATI, OCCORRE OPPORSI CON ASSOLUTA INTRANSIGENZA: LE INDULGENZE E LE TOLLERANZE IDEOLOGICHE DI QUESTI ULTIMI ANNI HANNO CONDOTTO AD ASSURDE CAPITOLAZIONI DI FRONTE AL CONFORMISMO PSEUDORIVOLUZIONARIO CHE CONTAGIA I GIOVANI.

FRANCHINI, RAFFAELLO. FILOSOFIA E SCIENZE UMANE. RIV STUD CROCE 7,302-308 JL-S 70.

L'AUTORE RIPRENDE E SVILUPPA IN QUESTO SAGGIO RICERCHE DA LUI GIA AVVIATE MOLTI ANNI ADDIETRO, AVVALENDOSI, PER CONFERMARE E RASSODARE LE SUE CONCLUSIONI PRECEDENTI, DEI PIU RECENTI RISULTATI DELLA METODOLOGIA SCIENTIFICA, CHE HA MESSO IN CRISI L'ANTICA CONCEZIONE DELLA SCIENZA TUTTA FONDATA SUI CONCETTI DI "VERIFICA" E DI "LEGGE". IN QUESTO CONTESTO LA DILTHEYANA DISTINZIONE TRA NATUR- E GEISLESWISSENSCHAFTEN E LA HEIDEGGERIANA SEPARAZIONE DELLA VERITA DALL'ESATTEZZA S'INCONTRANO CON UNA TEORIA DEL GIUDIZIO STORICO-PROSPETTICO NELL'ESCLUDERE CHE UN TRAPIANTO DEL METODO SPERIMENTALE NELLA FILOSOFIA POSSA GARANTIRE QUEST'ULTIMA DALL'

## ARBITRIO E DALLA METAFISICA.

FRANCHINI, RAFFAELLO. IL CIELO STELLATO E LA LEGGE MORALE DOPO IL 21 LUGLIO 1969. RIV STUD CROCE 7,17-24 JA-MR 1970.

IL FRANCHINI SI CHIEDE SE LE ODIERNE IMPRESE SPAZIALI, E IN PARTICOLARE LO SPENDIDO SBARCO LUNARE DEL 21 LUGLIO 1969, RAPPRESENTINO UNA TAPPA IRRINUNCIABILE DEL PROGRESSO OVVERO VADANO CONSIDERATE MERE MANIFESTAZIONI DI POTENZA RISPETTO A CUI LE IMPRESE STESSA SONO STRUMENTALI. STA ALLA COSCIENZA MORALE, E PER ESSA ALLA FILOSOFIA, DA UN LATO REAGIRE CONTRO GLI ECCESSI DEL POTERE ANCHE IN QUESTO CAMPO, E DALL'ALTRO RENDERE L'UOMO CONSAPEVOLE CHE LE CONQUISTE DELLA SCIENZA E DELLA TECNICA NON SARANNO MAI SOSTITUTIVE DEL TRAVAGLIO E DEL DOLORE.

FRANCHINI, RAFFAELLO. IL SOFISMA. RIV STUD CROCE 7,381-390 D-D 70.

LA FINE DELLA LOGICA FORMALISTICA NON SOLO NON HA COMPORTATO LA SCOMPARSA DI UNA FALLACIA CHE LE ERA TIPICA, COME IL SOFISMA, MA HA DISAVVEZZATO GLI SPIRITI DALLE TECNICHE PIU' IDONEE A COMBATTERLO, TANTO PIU' CHE OGGI SI TENDE A RESTAURARLO E UTILIZZARLO AMPIAMENTE SUL PIANO DELLA LOTTA POLITICA MEDIANTE LA TEORIA DELL'ARGOMENTAZIONE. DIVERSO DALL'ERRORE PERCHE' SEMPRE PRODOTTO DI MALAFEDE, IL SOFISMA, LA CUI CORRETTEZZA FORMALISTICA E UN IPOCRITO OMAGGIO ALLA VERITA', SI PUO' COMBATTERE E VINCERE SOLTANTO IN UNA LOTTA ASSIDUA NEL CONCRETO, SMASCHERANDONE I NASCOSTI FINI DI POTENZA, PROPRI DI QUANTI SOGLIONO FARNE USO ED ABUSO.

FRANCHINI, RAFFAELLO. SVILUPPI RECENTI DELLA STORIOGRAFIA CROCIANA. RIV STUD CROCE 8,154-161 AP-JE 71.

PRENDENDO SPUNTO DA UN'OPERA DI G. GALASSO ("CROCE, GRAMSCI E ALTRI STORICI", ED. IL SAGGIATORE) L'A. METTE IN LUCE L'IMPORTANZA DELL'ESPERIENZA METODOLOGICA DELLA NUOVA GENERAZIONE DI STORICI E FILOSOFI CROCIANI CHE, COME IL GALASSO, NON SEPARANO PIU' NE IN TEORIA NE IN PRATICA LA STORIA DALLA FILOSOFIA. SULLA BASE DI QUESTO PRESUPPOSTO, COME DEL RESTO FA IL GALASSO, E POSSIBILE UNA COMPIUTA REVISIONE SIA DELL'OPERA STORIOGRAFICA DEL CROCE, LA CUI VALIDITA', ANCHE CONTRO PRECEDENTI RISERVE DELLO CHABOD, ESCE DAL QUASI DEL TUTTO CONFERMATO, SIA DI QUELLA DEI SUOI PROSECUTORI IMMEDIATI E ANCHE TEORICAMENTE AVVERSI MA CONDIZIONATI, COME IL GRAMSCI, DAL PESSIERO E DAL METODO DI CROCE. L'ANALISI DEL FRANCHINI SEGUE L'OPERA DEL GALASSO ATTRAVERSO I CAPITOLI DEDICATI A OMODEO, NICOLINI, DE CAPRARIIS E DE MARTINO.

FRANCHINI, RAFFAELLO. UN RITORNO A PLATONE. RIV STUD CROCE 6,403-407 D-D 69.

L'AUTORE PRENDE SPUNTO DAL VOLUME ORA PUBBLICATO DI CHARLES SINGEVIN, "ESSAI SUR L'UN," PER POLEMIZZARE DURAMENTE CONTRO LA TENDENZA, LARGAMENTE DIFFUSA PRESSO GLI ODIERNI PRAXISTI, A CONSIDERARE LA FILOSOFIA STRUMENTO DEL POTERE POLITICO. R IN QUESTO SENSO, LA POSSIBILITA' DI UN RITORNO A PLATONE, QUALE CI E' INDICATA DAL SINGEVIN, ACQUISTA UN VALORE ETICO E METAPOLITICO DI ESTREMA ATTUALITA' NELL'AMBITO STESSO DEL PIU' VALIDO PENSIERO CONTEMPORANEO.

FRANKEL, CHARLES. EQUALITY OF OPPORTUNITY. ETHICS 81,191-211 AP 71.

THE CONCEPT OF EQUALITY OF OPPORTUNITY IS COMMONLY INVOKED TO RESOLVE DIFFICULTIES THAT ARISE IN THE ANALYSIS AND DEFENSE OF THE IDEA OF EQUALITY. HOWEVER, THIS CONCEPT IS ITSELF A COMPLEX ONE, AND CAN NEITHER BE EXPLICATED NOR DEFENDED EXCEPT IN TERMS THAT INVOLVE WEIGHING ITS CLAIMS AGAINST THOSE OF OTHER SOCIAL VALUES. THE RELATIONS BETWEEN IT AND OTHER VALUES IS EXPLORED. A PARTICULAR PROBLEM RELATED TO THE IDEA OF "EQUALITY OF OPPORTUNITY" IS ALSO EXAMINED. THIS IS THE DEPENDENCE OF THE IDEA ON THE NOTION OF



INDIVIDUAL "ABILITY." "ABILITY" IS SHOWN TO BE A TERM WITH A SHIFTING MEANING, DEPENDING ON WHETHER IT IS USED IN CONTEXTS OF EFFICIENT PERFORMANCE OR EDUCATION.

FRANKFURT, HARRY G. FREEDOM OF THE WILL AND THE CONCEPT OF A PERSON. J PHIL 68,5-20 JA 71.

FRANKL, VIKTOR E. DETERMINISM AND HUMANISM. HUMANITAS 7,23-36 SPR 71.

'DIMENSIONAL ONTOLOGY' IS APPLIED TO THE PROBLEM OF BODY AND MIND AS WELL AS THE PROBLEM DETERMINISM VERSUS 'PAN-DETERMINISM.' THE HUMAN FREEDOM OF CHOOSING AN ATTITUDE EVEN TOWARD PSYCHOLOGICAL AND/OR PATHOLOGICAL CONDITIONS IS ILLUSTRATED. DUE TO THE 'SELF-TRANSCENDENT' OR INTENTIONAL QUALITY OF THE HUMAN REALITY MAN IS PULLED BY MEANINGS AND REASONS RATHER THAN BEING PUSHED BY DRIVES AND INSTINCTS. REDUCTIONISM IS BASED ON THE LACK OF DISCRIMINATION BETWEEN CONDITIONS AND CAUSES. WHAT IS MEANINGLESS IN ONE DIMENSION MAY BE MEANINGFUL IN ANOTHER, IN THE NEXT HIGHER, IN A MORE INCLUSIVE DIMENSION.

FRANKLIN DA COSTA, MANUEL. O PROBLEMA DE DEUS EM JEAN-PAUL SARTRE. REV PORT FILOSOF 26,285-312 JL-D 70.

FRANZEN, DON. REPLY TO PETER CROSBY'S "UTOPIA OF COMPETITION". PERSONALIST 52,385-393 SPR 71.

FRASCELLA, WILLIAM J. CERTAIN COUNTEREXAMPLES TO THE CONSTRUCTION OF COMBINATORIAL DESIGNS ON INFINITE SETS. NOTRE DAME J FORM LOG 12,461-466 O 71.

A FAMILY OF SUBSETS G IS A STEINER COVER OF A FAMILY OF SUBSETS F IF EVERY ELEMENT OF F IS CONTAINED (AS A SUBSET) IN EXACTLY ONE MEMBER OF G. THE PRESENT PAPER ATTEMPTS TO FORMULATE CONDITIONS ON INFINITE SETS WHICH SHOW THAT IF A FAMILY F POSSESSES CERTAIN PROPERTIES THEN IT CANNOT POSSESS A STEINER COVER HAVING CERTAIN OTHER PROPERTIES.

FRASER, J T. TIME AS A HIERARCHY OF CREATIVE CONFLICTS. STUD GEN 23,597-689 1970 (P.I.D.G.).

A THEORY OF TIME IS PROPOSED IN THE TRADITION OF NATURAL PHILOSOPHY. THERE ARE IMMANENT IN NATURE CERTAIN CONFLICTS UNRESOLVABLE ON THEIR INDIGENOUS LEVELS OF OCCURRENCE. EACH OF THESE DISPLAYS SUFFICIENT INDETERMINISM TO PERMIT THE EMERGENCE OF MORE COMPLEX EXISTENTS AS ITS APPARENT RESOLUTION; YET TO THE NEW EXISTENTS THE EARLIER ARGUMENTS OF UNRESOLVABLE CONFLICTS AND INCREASED INDETERMINISMS AGAIN APPLY. THE INTEGRATIVE LEVELS OF APPARENT RESOLUTIONS ARE IDENTIFIED WITH MATTER, LIFE, MIND AND SOCIETY UNDERSTOOD TO RELATE AND EVOLVE IN AN ITERATIVE MANNER RESEMBLING ORGANIC GROWTH RATHER THAN FOLLOWING DIALECTICAL MOTION. TIME IS SEEN AS SUBSUMING AN OPEN ENDED HIERARCHY OF CREATIVE BUT INCOMPLETE RESOLUTIONS OF ESSENTIALLY UNRESOLVABLE CONFLICTS.

FREDE, DOROTHEA. THEOPHRASTS KRITIK AM UNBEWEGTEN BEWEGER DES ARISTOTELES. PHRONESIS 26,65-79 1971.

DAS 8. KAPITEL VON BUCH XII DER METAPHYSIK IST VON ARISTOTELES ERST SPAET EINGEFUEGT WORDEN; DENN ER NIMMT DORT IM WIDERSPRUCH ZU DEN UEBRIGEN KAPITELN STATT EINEM UNBEWEGTEN BEWEGER ALS KOSMOLOGISCHEM PRINZIP EINE VIELZAHL VON SPHAERENBEWEGERN AN (S.65-70). FUER DIESE DEUTUNG DER ENTSTEHUNG VON MET. XII 8 SPRICHT AUCH DAS METAPHYSIKFRAGMENT VON THEOPHRAST, DER DORT DIE SPAETE KORREKTUR DES ARIST. NICHT ERWAEHNT SONDERN DAS MONISTISCHE SYSTEM DES ARIST. KRITISIERT (S.71-73). THPHR. KRITIK WIRFT VERMUTLICH LICHT AUF DIE ART DER DISKUSSIONEN IM PERIPATOS, DIE ARISTOTELES ZU DER SPAETEN AENDERUNG BEWOGEN HABEN. (S.74FF).

FREED, BRUCE. SAYING OF AND SAYING THAT. J PHIL 67,969-978 N 70.

FREEMAN, C F AND FREEMAN, N H AND COSIN, B R. CRITICAL EMPIRICISM  
CRITICIZED: THE CASE OF FREUD. J THEOR SOC BEHAV 1,121-151 O 71.

FALSIFICATIONIST PHILOSOPHY OF SCIENCE MISTAKENLY COUNTERPOSES  
'FACTS' TO THEORY, REDUCING SCIENTIFIC EXPLANATION TO PRODUCTION OF  
PREDICTIVE HYPOTHESES; THUS IT DISTORTS THE THEORETICAL NATURE OF  
SCIENTIFIC EVIDENCE. E.G. FREUD'S ARGUMENTS ARE TRAVESTIED BY A  
(FALSIFICATIONIST) CRITIC: THE MODE WHEREBY A SCIENCE ESTABLISHES  
ITS OWN DOMAIN AND CRITERIA OF PROOF, IS DISMISSED AS A DESIRE FOR  
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SUBJECTION OF SCIENCES TO COMMUN=SENSE AND SCEPTICISM.

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'UNFALSIFIABILITY', AND 'PSEUDO-SCIENTIFIC'. THE RESULT: THE  
SUBJECTION OF SCIENCES TO COMMUN=SENSE AND SCEPTICISM.

FREIRE, ANTONIO DE ABREU. FILOSOFIA Y RELIGION. REV FILOSOF (MEXICO)  
4,118-127 MY-AG 71.

FREIRE, ANTONIO. AS PROVAS DA EXISTENCIA DE DEUS EM PLATAO. REV PORT  
FILOSOF 27,225-256 JL-S 71.

FRENZEL, IVO. LEITBILDER DES STRUKTURALISMUS. UNIVERSITAS 25,835-842  
1970 (P.I.D.G.).

FRETTER, WILLIAM B. IS WINE AN ART OBJECT? J AES ART CRIT 30,97-100  
FALL 71.

THE AESTHETIC QUALITIES OF WINE ARE ANALYSED ACCORDING TO THE  
PRINCIPLES SET FORTH BY STEPHEN PEPPER, LEADING TO THE CONCLUSION  
THAT SOME WINES CAN BE CONSIDERED TO BE WORKS OF ART. WINES CONSIST  
OF A VEHICLE, WATER, ALCOHOL AND CHEMICALS, AN OBJECT OF IMMEDIATE  
PERCEPTION REQUIRING FUNDING FOR FULL APPRECIATION AND AN OBJECT OF  
CRITICISM, THE TOTALITY OF RELEVANT MATERIAL. A COMPETENT OBSERVER  
CAN ATTAIN FULLY FUNDED AESTHETIC APPRECIATION OF WINE AS ABSTRACT  
ART.

FREYTAG-LOERINGHOFF, BRUNO BARON VON. EINE VORLAEUFIGE MITTEILUNG UEBER  
EIN VERFAHREN, THEORIEN UND DERGLEICHEN MIT HILFE EINES COMPUTERS  
LOGISCH ZU UNTERSUCHEN. Z PHIL FORSCH 24,443-449 1970 (P.I.D.G.).

FRIEDEMANN, PETER. DIE KONZEPTION DER REPRAESENTATION BEI MABLY. ARCH  
RECHTS SOZ 56,415-441 1970 (P.I.D.G.).

FRIEDMAN, H M. HIGHER SET THEORY AND MATHEMATICAL PRACTICE. ANNALS MATH  
LOG 2,325-357 1971.

FRIEDMAN, JOEL I. THE GENERALIZED CONTINUUM HYPOTHESIS IS EQUIVALENT TO  
THE GENERALIZED MAXIMIZATION PRINCIPLE. J SYM LOG 36,39-54 MR 71.

ALTHOUGH GOEDEL AND COHEN SHOWED THE UNDECIDABILITY OF GCH  
(GENERALIZED CONTINUUM HYPOTHESIS) FROM THE AXIOMS OF SET THEORY,  
THE PROBLEM REMAINS (AFTER ALMOST 100 YEARS SINCE CANTOR FIRST  
CONJECTURED IT) TO DECIDE GCH ON THE BASIS OF NEW AXIOMS. THE  
AUTHOR INTRODUCES A NEW PRINCIPLE, GMP, WHICH IS A GENERALIZATION OF  
MP (VON NEUMANN'S MAXIMIZATION PRINCIPLE), AND SHOWS THAT (GCH "EQ"

GMP) IS A THEOREM OF SET THEORY. MP STATES THAT THE UNIVERSE IS MAXIMIZED. GMP STATES THAT EVERY LOCAL UNIVERSE IS MAXIMIZED.

FRIEDMAN, LEE A. INTRODUCING NEW EDUCATIONAL GAME PRINCIPLES: A CASE FOR EDUCATION AND BEHAVIOR ENGINEERING. EDUC THEORY 21,59-69 WINT 71.

FRIEDMAN, MAURICE. TOUCHSTONES OF REALITY. PHIL TODAY 15,217-228 FALL 71.

FRIEDMANN, WOLFGANG. FENOMENOLOGIA E SCIENZA DEL DIRITTO. RIV INT FILOSOF DIRITTO 48,327-348 AP-S 71.

FRIEDRICH, PAUL AND BECHER, JUERGEN. OBJEKTIVE GESELLSCHAFTLICHE GESETZMAESSIGKEITEN, TECHNISCHE WIRTSCHAFTLICHE KENNZAHLEN UND SOZIALISTISCHES RECHT. DEUT Z PHIL 18,1101-1116 1970 (P.I.D.G.).

FRITZ, KARL. ZUM LEITBILD DES PARTEIARBEITERS. DEUT Z PHIL 18,1337-1348 1970 (P.I.D.G.).

FRITZHAND, MAREK. UEBER UNGEEIGNETE METHODEN DER KRITIK DER SOGENANTEN 'NEOPOSITIVISTISCHEN ETHIK'. STUD FILOZOF 4,35-46 1970.

FRONGIA, GUIDO. L WITTGENSTEIN: ETICA, ESTETICA, PSICOANALISI E RELIGIONE. G CRIT FILOSOF ITAL 11,120-130 JA-MR 71.

FROSINI, VITTORIO. TOPICA E TEORIA GENERALE DEL DIRITTO. REV INT FILOSOF DIRITTO 48,26-33 JA-MR 71.

VIENE TRACCIATO UN PROFILO DELLO SVILUPPO STORICO DELLA TEORIA GENERALE DEL DIRITTO DALLE SUE ORIGINI NEL 1874 AD OPERA DI A. MERKEL FINO AI NOSTRI GIORNI. SI Afferma, CHE ALLA PRECEDENTE CONCEZIONE CHIUSA E SISTEMATICA DELLA TEORIA GENERALE DEL DIRITTO VA SOSTITUITA UNA CONCEZIONE APERTA E PROBLEMATICA, BASATA SULLA TOPICA GIURIDICA E SUI PRINCIPI FONDAMENTALI DI "STRUTTURA" E DI "SITUAZIONE GIURIDICA".

FRUCHON, PIERRE C. PROBLEMES KANTIENS. ARCH PHIL 34,177-206 AP-JE 71.

LES "PROBLEMES KANTIENS" D'ERIC WEIL ECLAIRENT DE MANIERE DECISIVE LE PROBLEME ACTUEL DE LA THEOLOGIE NATURELLE. ILS PERMETTENT D'ECARTER TOUTE REDUCTION ANTHROPOLOGIQUE DU VERITABLE DISCOURS THEOLOGIQUE SI L'HOMME NE PUT SE COMPRENDRE COMME TEL, DANS LA POSSIBILITE ET L'ACTUALITE DE SA TACHE, QUE COMME IMAGE DE DIEU.

FUCHS, JOSEF. THE ABSOLUTE NESS OF MORAL TERMS. GREGORIANUM 52,415-458 1971.

MIT "ABSOLUTHEIT" SITTLICHER HANDLUNGSNORMEN MEINT MAN GEMEINHIN, DASS SOLCHE NORMEN ALLGEMEINGUELTIG SIND UND KEINE AUSNAHME ZULASSEN. DER VERFASSER SCHRAENKT DIE FRAGE AUF KONKRETE HANDLUNGSNORMEN EIN, D.H. AUF NORMEN, DIE SICH AUF EINE MATERIELL BESCHREIBBARE HANDLUNG BEZIEHEN. ER KOMMT ZU DEM ERGEBNIS, DASS FORMULIERTE NORMEN NICHT IN ERSTER LINIE ALLGEMEINGUELTIGKEIT, SONDERN EINE OBJEKTIV RICHTIGE AUSSAGE BEABSICHTIGEN UND DARUM NUR IN DIESEM SINNE ABSOLUTHEITSCHARAKTER HABEN. ER BEGRUEDET DIESE DURCH EINE REFLEXION AUF DIE ART UND WEISE, WIE WIR "THEOLOGISCH" UND "MENSCHLICH" SITTLICHE HANDLUNGSNORMEN AUFZUSTELLEN VERMOEGEN.

FUHRKEN, G AND TAYLOR, W. WEAKLY ATOMIC-COMPACT RELATIONAL STRUCTURES. J SYM LOG 36,129-140 MR 71.

THE AUTHORS STUDY WEAKLY ATOMIC-COMPACT MODELS OF FIRST-ORDER THEORIES. (A MODEL IS SAID TO BE WEAKLY ATOMIC-COMPACT IF EVERY SET OF ATOMIC CONDITIONS ALL OF WHOSE FINITE SUBSETS ARE SATISFIABLE IN THE MODEL IS ITSELF SATISFIABLE IN THE MODEL). USE IS MADE OF AN INFINITARY RULE RELATED TO BUT DIFFERENT FROM CARNAP'S RULE, AS WELL

AS OF SPECIAL SETS OF CONDITIONS WHICH, THOUGH POSITIVE, HAVE IN THE THEORY NEGATIVE CONSEQUENCES.

FURLONG, E J. ON MOVING ONE'S ARM. HERMATHENA 111,65-73 SPR 71.

THIS ARTICLE CONCERNS A KINAESTHETIC ILLUSION DISCUSSED BY WILLIAM JAMES AND OTHERS. JAMES EXPLAINS THE ILLUSION BY REFERENCE TO ACTS OF VOLITION AND ASSOCIATION. TWO WRITERS IN "PHILOSOPHY" (1961, 1967), WISHING TO DISPENSE WITH ACTS OF VOLITION, HAVE GIVEN VARYING ALTERNATIVE ACCOUNTS IN TERMS OF E.G. A SPECIAL SENSE OF TRYING. I ARGUE THAT (A) THERE IS NOT THIS LATTER SENSE OF TRYING, (B) ACTS OF VOLITION ARE DEFENSIBLE DESPITE WELL-KNOWN ATTACKS (THOUGH IN FACT VOLITION IS NOT PRESENT IN THE JAMES ILLUSION). I OFFER AN ALTERNATIVE ACCOUNT WHICH INCORPORATES ELEMENTS FROM JAMES AND THE "PHILOSOPHY" CONTRIBUTORS, AND REFERS TO CURRENT WORK IN NEUROLOGY.

FURNESS, RAYMOND. NIETZSCHE AND EMPEDOCLES. J BRIT SOC PHENOMENOLOGY 2,91-94 MY 71.

FURTER, PIERRE. UTOPIA AND MARXISM ACCORDING TO BLOCH. PHIL TODAY 14,236-249 WINT 70.

GABBAY, DOV M. SELECTIVE FILTRATION IN MODAL LOGIC PART A: SEMANTIC TABLEAUX METHOD. THEORIA 36,323-330 1970.

GABBAY, DOV M. THE DECIDABILITY OF THE KREISEL-PUTNAM SYSTEM. J SYM LOG 35,431-437 S 70.

GABBEY, ALAN. FORCE AND INERTIA IN SEVENTEENTH - CENTURY DYNAMICS. STUD HIST PHIL SCI 2,1-68 MY 71.

GABRIEL, LEO. IL PENSIERO DIALETTICO IN CUSANO E IN HEGEL. FILOSOFIA 21,537-547 O 70.

GADAMER, HANS-GEORG. CONCERNING EMPTY AND FULL-FILLED TIME. S J PHIL 8,341-353 WINT 70.

GADAMER, HANS-GEORG. RHETORIQUE, HERMENEUTIQUE ET CRITIQUE DE L'IDEOLOGIE. ARCH PHIL 34,207-230 AP-JE 71.

CERTAINES CRITIQUES ADRESSEES A "WAHRHEIT UND METHODE" DONNENT A SON AUTEUR L'OCCASION DE PRECISER LES RELATIONS DE L'HERMENEUTIQUE AVEC LA RHETORIQUE, LA SOCIOLOGIE COMME CRITIQUE DE L'IDEOLOGIE ET AUSSI AVEC LA PSYCHANALYSE.

GAGERN, MICHAEL. LUDWIG FEUERBACHS "DRITTER UND LETZTER GEDANKE". FREI Z PHIL THEOL 17,139-160 1970 (P.I.D.G.).

GALASSO, GIUSEPPE. POSSIBILITA E SIGNIFICATO DI UNA "SINISTRA CROCIANA". RIV STUD CROCE 7,94-97 JA-MR 1970.

GALE, RICHARD M. HAS THE PRESENT ANY DURATION? NOUS 5,39-48 F 71.

GALEAZZI, UMBERTO. L'IDEALE TRASCENDENTALE. FILOSOFIA 22,427-442 O 71.

QUESTO ARTICOLO E PARTE DI UNA RICERCA MIRANTE AD ESAMINARE E VALUTARE L'ANTIMETAFISICISMO DI KANT. IL DISCORSO SULL'IDEALE TRASCENDENTALE NELLA CRITICA DELLA RAGION PURA DISVELA L'APERTURA COSTITUTIVA DEL PENSIERO UMANO ALL'INFINITO. MA KANT NON DA A CIO ADEGUATO SVILUPPO NE RICONOSCE IL VALORE AUTENTICO DEL PRINCIPIO DI NON CONTRADDIZIONE A CAUSA DEL PRESUPPOSTO, PRESENTE ANCHE NELLE OPERE PRECRITICHE, DELL'ALTERITA DELL'ESSERE AL PENSIERO, CHE E PERO INGIUSTIFICATO ED AUTOCONTRADDITTORIO.



GANDY, R D AND MOSCHOVAKIS, Y N AND BARWISE, K J. THE NEXT ADMISSIBLE SET. J SYM LOG 36,108-120 MR 71.

GANGOPADHYAY, MRINAL KANTI. THE CONCEPT OF UPADHI IN NYAYA LOGIC. J INDIAN PHIL 1,146-166 MR 71.

GARCEAU, BENOIT. LE SENS DE LA CRITIQUE EN PHILOSOPHIE. REV UNIV OTTAWA 40,605-617 O=D 70.

CET ARTICLE PROPOSE A LA DISCUSSION TROIS THESES CONCERNANT LE PROBLEME DE LA POSSIBILITE D'UNE PHILOSOPHIE DE LA RELIGION. 1) L'ETUDE RATIONNELLE DE LA RELIGION EST NEE DE L'ELIMINATION PAR LA CRITIQUE KANTienne DE LA POSSIBILITE POUR LE PHILOSOPHE D'ELABORER UNE METAPHYSIQUE, ET PARTANT D'UNE THEOLOGIE; 2) LE DEVELOPPEMENT DES SCIENCES DE LA RELIGION A RENDU NECESSAIRE LA RECHERCHE D'UNE ONTOLOGIE DU PHENOMENE RELIGIEUX ET D'UNE EPISTEMOLOGIE DES SCIENCES DE LA RELIGION; 3) CEPENDANT POUR SE CONSTITUER, LA PHILOSOPHIE DE LA RELIGION DOIT RETROUVER CE QUI A ETE PERDU LORSQUE LA PHILOSOPHIE A ETE REDUITE A UNE PURE REFLEXION CRITIQUE.

GARCIA-GOMEZ, JORGE. A MEDITATION ON LIBERTY. ABRAXAS 1,47-60 FALL 70.

THE POSSIBILITY OF TOTAL INVOLVEMENT IS EXAMINED IN TERMS OF THE DIALECTICAL RELATIONSHIP BETWEEN EGO AND WORLD. OUR FINDINGS ARE THESE: THE IMAGINATIVE ROOT OF HUMAN ACTION SEEMS TO PRECLUDE THE ACTUALITY OF TOTAL INVOLVEMENT; MOREOVER, THE VERY NOTION IS SELF-CONTRADICTORY. GUIDED BY THESE RESULTS AND AN ANALYSIS OF SOCIO-POLITICAL AND MORAL PRAXIS, HISTORICAL CONSCIOUSNESS, AND SCIENTIFIC EXPERIENCE, WE COME TO A FORMAL OR MINIMAL NOTION OF FREEDOM.

GARDINER, P L. ERROR FAITH AND SELF-DECEPTION. PROC ARIS SOC 70,197-220 1969-1970.

THE AIM OF THE ARTICLE IS TO DISCUSS AND EVALUATE CERTAIN LOGICAL AND CONCEPTUAL DIFFICULTIES SOMETIMES HELD TO BE INHERENT IN THE NOTION OF A MAN'S DECEIVING HIMSELF. IT IS DIVIDED INTO FOUR SECTIONS. IN THE FIRST SELF-DECEPTION IS CONSIDERED IN THE CONTEXT OF ACCOUNTS PROVIDED BY JOSEPH BUTLER AND BY J P SARTRE. SARTRE IS SHOWN TO HAVE INDICATED PROBLEMS THAT ARISE WHEN SELF-DECEPTION IS PRESENTED AS BEING STRICTLY ANALOGOUS TO OTHER-DECEPTION, AND IN THE SECOND SECTION A RECENT ATTEMPT TO AVOID THESE BY DENYING THE VALIDITY OF THE ANALOGY IS EXAMINED: DESPITE ITS ATTRACTIONS, THE ATTEMPT IN QUESTION IS CRITICIZED AS BEING FINALLY UNACCEPTABLE. THE THIRD SECTION CONTAINS A DISCUSSION OF ANOTHER CONTEMPORARY ACCOUNT OF THE CONCEPT, ACCORDING TO WHICH SELF-DECEPTION IS TO BE INTERPRETED AS CONSISTING IN A 'CONFLICT STATE' IN WHICH THERE IS 'PARTIAL SATISFACTION OF THE OPPOSED CRITERIA FOR BELIEF AND FOR DISBELIEF'. IT IS ARGUED THAT, AS IT STANDS, THIS IS INADEQUATE, SINCE IT WOULD ADMIT CASES THAT ARE NOT PROPERLY DESCRIBABLE AS CASES OF SELF-DECEPTION. IN THE FOURTH SECTION IT IS MAINTAINED THAT NO ACCOUNT CAN BE SATISFACTORY THAT DOES NOT DO JUSTICE TO THE 'INTENTIONAL' OR 'PURPOSIVE' IMPLICATIONS OF THE CONCEPT.

GARDNER, HOWARD. FROM MODE TO SYMBOL. BRIT J AES 10,359-375 O 70.

FINDINGS FROM DEVELOPMENTAL PSYCHOLOGY SUGGEST A COMMON BASIS FOR ALL ARTISTIC ACTIVITY. THE CONCEPTS "MODE" AND "VECTOR" ARE DEFINED AND EVIDENCE OF THEIR IMPORTANCE IN PERCEPTUAL AND MOTOR ACTIVITY IS REVIEWED. SYMBOLIC ACTIVITY BUILDS UPON THESE MODES AND VECTORS. A MODEL OF ARTISTIC DEVELOPMENT IS PRESENTED.

GARDNER, HOWARD. PROBLEM-SOLVING IN THE ARTS AND SCIENCES. J AES EDUC 5,93-113 JA 71.

ALL PROBLEM-SOLVING ACTIVITY INVOLVES TWO FACETS: 1) CONCEPTUALIZATION OF RELEVANT FACTORS; 2) EXECUTION IN A MEDIUM. PROBLEM-SOLVING IN THE SCIENCES STRESSES CONCEPTUALIZATION, PROBLEM-SOLVING IN THE ARTS HIGHLIGHTS EXECUTIONS. DEFINITIONS AND EXAMPLES ARE REVIEWED AND EDUCATIONAL IMPLICATIONS CONSIDERED.

GARDNER, HOWARD. THE DEVELOPMENT OF SENSITIVITY TO ARTISTIC STYLES. AES ART CRIT 29,515-527 SUM 71.

PROPOSALS FOR THE DEVELOPMENT AND MEASUREMENT OF STYLE SENSITIVITY ARE INTRODUCED. CHARACTERISTICS OF DIVERSE SYMBOLIC MEDIA AND TRAITS OF CHILDREN OF DIFFERENT AGES MUST BE CONSIDERED. THE HYPOTHESIS THAT 'LINGUISTIC ARTS' REQUIRE SPECIAL MEASURES OF SENSITIVITY IS TAKEN UP.

GARFUNKEL, SOLOMON AND SHANK, HERBERT. ON THE UNDECIDABILITY OF FINITE PLANAR GRAPHS. J SYM LOG 36,121-126 MR 71.

GARGALLO DI CASTEL LENTINI, G. STORIOGRAFIA STORICISTICA E STORIOGRAFIA DELLE ANNALES. RIV STUD CROCE 7,354-358 JL-S 70.

IL TEMA SPECIFICO DELL'ARTICOLO DEVE ESSERE SITUATO NEL PIU AMPIO QUADRO CARATTERIZZATO DAL RISVEGLIO DI INTERESSE PER LO STORICISMO DI TRADIZIONE CROCIANA CHE OSSERVIAMO OGGI IN ITALIA. L'AUTORE RIFIUTA QUI L'AFFERMAZIONE CHE LA STORIOGRAFIA PARTICOLARE, CHE HA PRESO NOME IN FRANCIA DALLE "ANNALES" DI FEBVRE E DI BLOCH, ABBIA RAPPRESENTATO IN QUALCHE MODO UN PROGRESSO CONOSCITIVO RISPETTO ALLA STORIOGRAFIA DELLO STORICISMO ITALIANO. E CIO NON TANTO PER RAGIONI CRONOLOGICHE, PUR PRESENTI, QUANTO PER LA GENERALE SUPERIORITA SPECULATIVA SU QUELLI CHE L'AUTORE CONSIDERA ARCAISMI, POSITIVISTICI E SOCIOLOGIZZANTI, PROPRI DI QUELLA STORIOGRAFIA FRANCESE. QUESTA SUPERIORITA, FONDATA SU MOTIVI ESSENZIALMENTE LOGICI, PERMANE PUR AVUTO RIGUARDO ALLE IMPORTANTI ACQUISIZIONI EURISTICHE APPORTATE DA ALCUNI STORICI DELLE "ANNALES", PER IL SIGNIFICATO DEL TUTTO DIVERSO CHE LO STORICISMO ATTRIBUISCE COME E BEN NOTO ALLA STORIOGRAFIA, CONSIDERATA NON COME UNA SCIENZA, MA COME LA CONOSCENZA STESSA DEL REALE.

GARIN, EUGENIO. ERASMO E L'UMANESIMO ITALIANO. G CRIT FILOSOF ITAL 11,1-13 JA-MR 71.

GARIN, EUGENIO. LA STORIA "CRITICA" DELLA FILOSOFIA NEL SETTECENTO. G CRIT FILOSOF ITAL 1,37-69 JA-MR 70.

GARNER, RICHARD T. NONREFERRING USES OF PROPER NAMES. PHIL PHENOMENOL RES 31,358-368 MR 71.

GARNER, RICHARD T. SOME DOUBTS ABOUT ILLOCUTIONARY NEGATION. ANALYSIS 31,106-122 JA 71.

GARRETT, ROLAND W. ANARCHISM OR POLITICAL DEMOCRACY: THE CASE OF WILLIAM GODWIN. SOC THEOR PRACT 1,111-120 SPR 71.

IN "POLITICAL JUSTICE", II, V, 23, GODWIN GIVES A SERIES OF ARGUMENTS, FROM THE STANDPOINT OF HIS ANARCHIST IDEAL, AGAINST THE DEMOCRATIC INSTITUTION OF NATIONAL LEGISLATIVE ASSEMBLIES. THE ARGUMENTS INVOLVE THE REJECTION OF MAJORITY RULE, POLITICAL REPRESENTATION, UNIFORMITY OF BELIEF, VOTING, COLLECTIVE UNITY, AND COLLECTIVE WISDOM. I ANALYZE AND CRITICIZE GODWIN'S REASONING, BUT CLAIM VALUE FOR HIS ARGUMENTS AS EVIDENCE OF THE RESTRICTIVENESS OF DEMOCRACY.

GARVER, NEWTON. CONCERNING HENRY VEATCH'S "TWO LOGICS". PHIL PHENOMENOL RES 22,105-107 S 71.

VEATCH IS ALTOGETHER RIGHT THAT MODERN CONCEPTIONS OF LOGIC FAIL TO DO JUSTICE TO THE PROBLEMS OF REFERENCE, AND IN PARTICULAR TO THE PROBLEM OF DETERMINING WHAT A PROPOSITION IS ABOUT. THE MAIN CONTENTION IS THAT AN INTENTIONAL LOGIC IS DIFFERENT AND BROADER THAN AN EXTENSIONAL LOGIC, AND TO BE PREFERRED AT LEAST BY HUMANISTS. BUT HIS TREATMENT OF THE KEY PROBLEM OF ANALYTIC PROPOSITIONS, OR ESSENTIAL PREDICATIONS, IS UNCONVINCING.

GARVER, NEWTON. PANTHEISM AND ONTOLOGY IN WITTGENSTEIN'S EARLY WORK. IDEAL STUD 1,269-277 S 71.

GARVER, NEWTON. THE VARIABILITY OF THE ANALYTIC. PHIL PHENOMENOL RES 31,409-414 MR 71.

THIS PAPER CONSIDERS AN INCONSISTENT SET OF FOUR PROPOSITIONS WHICH MARC-WOGAU CLAIMS CAN PLAUSIBLY BE ATTRIBUTED TO KANT, AND THAT THE BEST WAY OUT IS TO ALLOW A VARIABILITY (BASED ON PHENOMENOLOGY OR GRAMMAR) IN WHAT JUDGMENTS ARE TO COUNT AS ANALYTIC.

GASS, FREDERICK S. GENERALIZED ORDINAL NOTATION. NOTRE DAME J FORM LOG 12,104-114 JA 71.

THE PURPOSE OF THIS ARTICLE IS TO EXPLORE A BROAD CLASS OF SYSTEMS THAT GENERALIZE KLEENE'S NOTION OF R-SYSTEM. IN A BACKGROUND SECTION, FOLLOWING NOTATION AND TERMINOLOGY, WE DESCRIBE SOME PROMINENT RESULTS FROM ORDINAL NOTATION THEORY. THEN IN SECTION 1 WE REVIEW SOME FACTS ABOUT R-SYSTEMS AND DESCRIBE THE GENERALIZED SYSTEMS. ROUGHLY SPEAKING, GENERALITY IS OBTAINED BY USING DIFFERENT PREFIX CLASSES OF RELATIONS IN PLACE OF THE PARTIAL RECURSIVE FUNCTIONS OF AN R-SYSTEM. SECTION 2 PURSUES THE STUDY OF THREE PARTICULAR SYSTEMS THAT BEAR STRONG RESEMBLANCE TO KLEENE'S S SUBSET 1, INCLUDING (IN SECTION 3) A CERTAIN MAXIMALITY PROPERTY. IN SECTION 4 WE IDENTIFY THE SEGMENT OF ORDINALS FOR WHICH THE SYSTEMS PROVIDE NOTATIONS. SINCE THESE THREE SYSTEMS ARE MAXIMAL FOR ONLY A PROPER SUBCLASS OF THE GENERALIZED SYSTEMS, WE TURN OUR ATTENTION IN SECTION 5 TO A RESULT ABOUT THE REMAINING GENERALIZED SYSTEMS: AS A CLASS, THEY ADMIT NO MAXIMAL MEMBER.

GATTA, ERNESTO. IL RAPPORTO SCIENZE-FILOSOFIA NELL'ANALISI DI JEAN PIAGET. G CRIT FILOSOF ITAL 11,131-150 JA-MR 71.

L'ARTICOLO ESAMINA ALLA LUCE DEL VOLUME DI PIAGET "SAGGEZZA E ILLUSIONI DELLA FILOSOFIA" LO STATO ATTUALE DEL RAPPORTO FILOSOFIA-SCIENZE, RILEVANDO IL PARTICOLARE CARATTERE COGNITIVO DELLA FILOSOFIA E CONTESTANDO LA RIDUZIONE DELLA FILOSOFIA A FORMA DI SAGGEZZA, OPERATA DA PIAGET. CON QUESTE TESI SI PROCEDE POI A DENUNCIARE IL DOGMATISMO LATENTE IN OGNI PREMEDITATA SEPARAZIONE TRA FILOSOFIA E SCIENZE, SULLA SCORTA DELLE INDICAZIONI DI AUTORI COME HUSSERL E DEWEY.

GAUTHIER, YVON. LA NOTION THEORETIQUE DE STRUCTURE. DIALECTICA 23,217-227 1969.

CET ARTICLE TENTE DE DEFINIR LE CONTENU THEORETIQUE DE LA NOTION DE STRUCTURE DANS DEUX DOMAINES PRIVILEGES DE LA STRUCTURE, LA LINGUISTIQUE ET LES MATHEMATIQUES. SELON L'AUTEUR, IL FAUT CHERCHER L'ORIGINE DU STRUCTURALISME CHEZ WILHELM VON HUMBOLDT, QUI DEFINIT LE LANGAGE COMME "EMPLOI INFINI DE MOYENS FINIS". L'AUTEUR PASSE ENSUITE A L'ETUDE DE LA NOTION DE STRUCTURE CHEZ CHOMSKY ET IL MONTRE QU'ELLE CORRESPOND A LA CONCEPTION HUMBOLDTIENNE. EN MATHEMATIQUES, LA DEFINITION DE LA STRUCTURE CHEZ BOURBAKI A AUSSI LE SENS D'UNE "ORGANISATION NODALE EXTENSIBLE SUR TOUT UN ESPACE RADIAL DONNE". UN APPENDICE DONNE UNE TRADUCTION

## LOGICO-MATHEMATIQUE ET MATHEMATIQUE DE CETTE DEFINITION DE LA STRUCTURE.

GAUTHIER, YVON. LOGIQUE MATHEMATIQUE ET PHILOSOPHIE DES MATHEMATIQUES. DIALOGUE 10,243-275 1971.

CET ARTICLE EST CONSACRE AUX PROBLEMES GENERAUX DE LA LOGIQUE MATHEMATIQUE ET DES FONDEMENTS DES MATHEMATIQUES DANS LA PERSPECTIVE DE LA PHILOSOPHIE DES MATHEMATIQUES. L'AUTEUR S'INSPIRE SURTOUT DES TRAVAUX DE GEORG KREISEL POUR ELABORER UNE THEORIE CONSTRUCTIVISTE DE LA LOGIQUE ET DES MATHEMATIQUES. C'EST AINSI QU'IL SITUE L'ENTREPRISE LOGICO-MATHEMATIQUE DANS LE CADRE GENERAL D'UNE "METATHEORETIQUE" DEFINIE COMME SYSTEME CONSTRUCTIVISTE DE L'ENSEMBLE DES THEORIES. TROIS APPENDICES SONT CONSACRES A DES PROBLEMES TECHNIQUES.

GAVIN, WILLIAM J. IRONY AND GALILEO'S RELATIVITY PRINCIPLE. THOUGHT 46,262-270 SUM 71.

AN EXAMINATION OF THE INTER-RELATIONSHIP BETWEEN SCIENCE AND METAPHYSICS IN ONE PARTICULAR INSTANCE - THE GALILEAN 'RELATIVITY PRINCIPLE.' THE INFLUENCE OF NEO-PLATONISM UPON GALILEO RESULTED IN HIS REJECTION OF ARISTOTLEAN 'COMMON SENSE' PHYSICS, AND HIS ADOPTION OF A MATHEMATICAL OUTLOOK. BUT THAT SAME NEO-PLATONIC INFLUENCE ALSO POSITED THE FINITE AS THE PERFECT, AND, IRONICALLY ENOUGH, RESULTED IN GALILEO BRACKETING THE PROBLEM OF GRAVITY IN HIS RELATIVITY THEORY.

GAVIN, WILLIAM J. THE URBAN AND THE AESTHETIC. RELIG HUM 5,171-172 AUTUMN 71.

THIS BRIEF ARTICLE SUGGESTS THAT MAN HAS CEASED TO LOOK AT THE CITY AS AN AESTHETIC CONTEXT WITH WHICH HE IS INTIMATELY INVOLVED. BECAUSE THE CITY IS NOW LOOKED AT IN A DETACHED MANNER, WE ARE MISSING A GREAT OPPORTUNITY TO USE THE URBAN CONTEXT FOR THE PROCESS OF SELF-REALIZATION THROUGH INTERACTION WITH OUR ENVIRONMENT.

GAYER, JAN. AN OUTLINE OF HIERARCHICAL SYSTEMS THEORY AND ITS ROLE IN PHILOSOPHY. DIALECTICA 23,177-188 1969.

SYSTEMS, THE ABSTRACT STRUCTURES USED AS THEORETICAL CONCEPTS IN OPERATING OF HUMAN MIND ARE TRIED TO BE SET UP INTO A TYPE-LEVEL HIERARCHY WHICH SEEMS TO BE A NEW STEP IN CONTINUING TRADITIONS OF RATIONALIST PHILOSOPHIES. AN ATTEMPT TO ESTABLISH THE EXACT DETERMINATION OF CONCRETE SYSTEM TYPE IS OUTLINED AS BASED ON THE LOGIC ANALYSIS OF DEFINITIONS. THE WHOLE REGION OF SYSTEMS REPRESENTS THE PRE-SUBJECTIVE-PRE-OBJECTIVE BEING WHICH TYPE OF INCLUSION IN THE REAL SUBJECT REFERS TO A DEEP DIALECTIC CHARACTER OF OUR EPISTEMOLOGICAL SITUATION. THE VERY HIERARCHY OF SYSTEMS MIGHT ALSO REPRESENT A CLUE CHARACTERISTIC OF MAN AS A BIOLOGICAL RATIONAL SPECIES.

GEACH, P T. A PROGRAM FOR SYNTAX. SYNTHESIS 22,3-17 D 70.

GEACH, PETER T. ARTHUR PRIOR: A PERSONAL IMPRESSION. THEORIA 36,186-188 1970.

GEAY, JEAN-PIERRE. LA QUETE DU REEL DANS L'OEUVRE POETIQUE DE PIERRE REVERDY. REV ESTH 23,189-203 AP-JE 70.

GEDDE, ANDREAS. DIE EINHEIT VON GESCHICHTLICHKEIT UND OBJEKTIVITAET DER ERKENNTNIS. DEUT Z PHIL 18,825-842 1970 (P.I.D.G.).



GEELS, DONALD E. PLATO AND THE PAY-OFF OF JUSTICE. PERSONALIST  
52,449-458 SUM 71.

I ARGUE THAT THE MAIN ARGUMENT IN THE "REPUBLIC" IS GIVEN IN RESPONSE TO QUESTIONS WHICH ARE RAISED BY GLAUCON AND ADEIMANTUS AND IS DESIGNED TO CONVINCE THEM THAT THE JUST LIFE IS THE BEST POSSIBLE LIFE WHICH THEY OR ANYONE ELSE COULD CHOOSE TO LIVE, SINCE IT HAS A 'PAY-OFF' WHICH NO OTHER SORT OF LIFE HAS. PLATO MAY HAVE SHOWN THAT HIS PERFECTLY UNJUST MAN IS UNHAPPY, BUT HE HAS NOT SHOWN THAT GLAUCON'S PERFECTLY UNJUST MAN IS UNHAPPY, FOR TO BE A PERFECTLY UNJUST MAN AS GLAUCON DESCRIBED HIM ENTAILS THAT REASON MUST RULE. PLATO'S ERROR IS TO THINK THAT REASON IN THE MORAL LIFE CAN ONLY BE USED TO KNOW AND DESIRE THE GOOD, BUT REASON DOES NOT HAVE THAT FUNCTION. IT HAS THE FUNCTION OF PLANNING AND CALCULATING THE CONSEQUENCES OF DIFFERENT ACTIONS.

GEERTSEMA, H G. TRANSCENDENTALE OPENHEID. PHIL REFORM 35,132-155 1970.

THIS ARTICLE CONTINUES THE ANALYSIS OF DOOYEWEERD'S VIEW ON THE MEANING-CHARACTER OF REALITY BEGUN IN "PHILOSOPHIA REFORMAT" 35,25-56. IT DEALS ESPECIALLY WITH RELATION BETWEEN MEANING AND HISTORICAL DEVELOPMENT AND WITH THE ROLE OF FAITH IN THIS CONNECTION.

GEHLAUF, KARL HEINZ. THOMAS HOBBS UND SEINE INTERPRETATION IN DER PHILOSOPHISCHEN UND STAATSTHEORETISCHEN LITERATUR. DEUT Z PHIL 18,1490-1506 1970 (P.I.D.G.).

GEISER, JAMES R. NONSTANDARD ANALYSIS. Z MATH LOG 16,297-318 1970 (P.I.D.G.).

GEISMANN, GEORG. THE DEMOCRATIC LEGAL ORDER AND POLITICS. ETHICS 81,314-325 JL 71.

THE ARTICLE DEALS WITH THE NATURE OF POLITICAL ORDER AND THE ANTINOMIC CHARACTER OF ITS NORM- AND AIM-ORIENTED REALITY. IT SUGGESTS ON THE BASIS OF KANTIAN PHILOSOPHY A PRINCIPLE FOR ANY LEGAL ORDER WHICH AIMS AT A SOLUTION OF CONFLICTS ON THE BASIS OF AND WITH THE GOAL OF THE FREEDOM OF EVERY INDIVIDUAL. FROM THIS PERSPECTIVE IT DRAWS ATTENTION TO SOME PROBLEMS AND MISUNDERSTANDINGS WITH REGARD TO MAJORITY-RULE, POLITICAL REPRESENTATION, RIGHT OF RESISTANCE, AND LEGAL POSITIVISM.

GELBLUM, TUVIA. SAMKHYA AND SARTRE. J INDIAN PHIL 1,75-82 O 70.

GELLNER, ERNEST. A PENDULUM SWING THEORY OF ISLAM. PHIL FORUM (BOSTON) 2,234-244 WINT 70-71.

GENDIN, A M. THE OEDIPUS EFFECT AND METHODOLOGICAL PROBLEMS OF SOCIAL PROGNOSIS. SOVIET STUD PHIL 8,259-277 WINT 70-71.

GENDIN, SIDNEY. MISINTERPRETING MOORE. MIND 80,105 JA 71.

IN "GENERALIZATION IN ETHICS", MARCUS SINGER REPRESENTS G. E. MOORE AS AN ARCH CONSERVATIVE WHO CLAIMS THAT LAWS OUGHT NEVER TO BE CHANGED OR VIOLATED. THIS IS A MISINTERPRETATION. WHAT MOORE SAID IN "PRINCIPIA ETHICA" WAS THAT SOME LAWS ARE SUCH THAT THEIR OCCASIONAL VIOLATION COULD NOT BE SEEN BEFOREHAND TO BE USEFUL. EVEN IF MOORE THOUGHT WE OUGHT NEVER TO BREAK ANY LAW THERE IS NOTHING TO SUGGEST HE THOUGHT WE OUGHT NEVER TO BREAK WITH THE LAW, I.E. CHANGE THE LAW.

GENOVA, A C. ASSERTION AND EVALUATION IN SEARLE'S THEORY OF SPEECH. SW J PHIL 2,65-72 SPR-SUM 71.

I EXAMINE SEARLE'S ANALYSIS OF A SPEECH ACT WHILE ASKING TWO QUESTIONS: (1) IS THE ILLOCUTIONARY ACT OF ASSERTION A PRECONDITION OF THE ILLOCUTIONARY ACT OF EVALUATION? (2) IF, AS SEARLE MAINTAINS, TYPICAL ILLOCUTIONARY ACTS PRESUPPOSE OR CONTAIN PROPOSITIONAL ACTS, THEN IN THE ACT OF EVALUATION, DO THE EVALUATIVE WORDS SOMEHOW CORRESPOND TO ELEMENTS IN THE CONTAINED PROPOSITIONAL CONTENT? I ARGUE THAT BOTH REQUIRE AFFIRMATIVE ANSWERS AND SUPPORT THIS FURTHER WITH A DETAILED ANALYSIS OF SEARLE'S WELL-KNOWN "IS -- OUGHT" DEDUCTION.

GENOVA, A C. INSTITUTIONAL FACTS AND BRUTE VALUES. ETHICS 81,36-54 O 70.

THE PAPER EXAMINES JOHN SEARLE'S NOTION OF A "NATURALISTIC FALLACY FALLACY"; CRITICIZES HIS WELL-KNOWN (AND VALID) "IS" "OUGHT" ARGUMENT BY SHOWING THAT HIS BRUTE FACT=INSTITUTIONAL FACT DISTINCTION PRESUPPOSES WHAT I CALL A BRUTE VALUE=INSTITUTIONAL VALUE DISTINCTION; ARGUES THAT SEARLE HAS THEREFORE NOT REFUTED THE NON-DERIVABILITY THESIS IN ANY SIGNIFICANT SENSE; AND DRAWS CONCLUSIONS CONCERNING THE FACT=VALUE, ANALYTIC=SYNTHETIC AND DESCRIPTIVE=EVALUATIVE DISTINCTIONS.

GENOVA, A C. JONESESE AND SUBSTITUTIVITY. ANALYSIS 31,97-103 JA 71.

I ATTEMPT TO REFUTE PROFESSOR ZEMACH'S VERSION ("REFERENCE AND BELIEF," "ANALYSIS," 30) OF DEFENDING LEIBNIZ'S LAW AND ACCOUNTING FOR THE APPARENT FAILURE OF EXTENSIONALITY IN OBLIQUE CONTEXTS. I ARGUE THAT THE PROBLEM CANNOT BE SOLVED BY RELATIVIZING THE USE OF REFERRING EXPRESSIONS TO INDIVIDUALIZED MODES OF REFERRING SUCH THAT THE VALIDITY OF SUBSTITUTION DEPENDS ON WHETHER THE TOKENS OF THE REFERRING EXPRESSIONS ARE EXPRESSED IN ENGLISH OR SOME PRIVATE LANGUAGE LIKE ZEMACH'S 'JONESESE.' SUCH A SOLUTION IS EITHER INADEQUATE OR IRRELEVANT.

GENZONE, ELVIRA PERA. LUIGI SCARAVELLI RICORDO DI UNA SCOLARA. FILOSOFIA 21,399-410 JL 70.

HO INTESO ILLUMINARE LO STRETTO RAPPORTO FRA LA GENIALITA DI LUIGI SCARAVELLI, IL SUO METODO DI STUDIO E DI LAVORO E IL SUO MODO DI INSEGNARE E DI VIVERE. L'INTELLIGENZA, IL CULTO DELLA RAGIONE NON SOFFOCARONO MAI, ANZI VALORIZZARONO LA SUA SENSIBILITA E UMANITA.

GEORGE, F H. BELIEF STATEMENTS AND THEIR LOGIC. ANALYSIS 31,104-105 JA 71.

GEORGE, ROLF A. SCEPTICISM AND CONTRAST. DIALOGUE 10,92-95 MR 71.

AGAINST E. SIMPSON, "ON THE ASSERTION OF PHILOSOPHICAL DOUBT", DIALOGUE, SAME ISSUE, THIS NOTE OFFERS SEVERAL ARGUMENTS PURPORTING TO SHOW (A) THAT ARGUMENTS FROM CONTRAST ARE NORMALLY QUITE WEAK AND DO NOT SUFFICE TO DISESTABLISH SCEPTICISM, AND (B) HOW ALLEGED SIMPLE CONCEPTS SUCH AS 'RED' AND 'UNVERIDICAL' MAY BE ACQUIRED EVEN IF NOTHING IS, OR EVER HAS BEEN, NON-RED OR VERIDICAL.

GEORGIEVA, NADEJDA. INDEPENDENCE OF THE AXIOMS AND RULES OF INFERENCE OF ONE SYSTEM OF THE EXTENDED PROPOSITIONAL CALCULUS. NOTRE DAME J FORM LOG 12,214-218 AP 71.

THE SYSTEM OF EXTENDED PROPOSITIONAL CALCULUS AS GIVEN BY ALONZO CHURCH, "INTRODUCTION TO MATHEMATICAL LOGIC", PRINCETON, NEW JERSEY, 1956 IS SHOWN TO HAVE INDEPENDENT AXIOMS AND RULES.

GEORGIEVSKII, A B AND MOZELOV, A P AND ZAVADSKII, K M. F ENGELS AND DARWINISM. SOVIET STUD PHIL 10,63-80 SUM 71.

THIS ARTICLE IS AN ANALYSIS OF ENGELS' RELATIONSHIP TO THE TEACHINGS OF LAMARCK AND DARWIN AGAINST THE BACKGROUND OF DEVELOPING DARWINISM DURING THE 60'S AND BEGINNING 80'S OF THE 19TH CENTURY. ATTENTION IS GIVEN TO ENGELS' PROFOUND APPRECIATION OF THE SIGNIFICANCE OF DARWINISM WITH RESPECT TO THE NATURAL-SCIENTIFIC BASIS OF DIALECTICAL MATERIALISM AND TO A DISCUSSION OF THE VALUE OF ENGELS' POSITIONS TOWARD THE MODERN THEORY OF EVOLUTION.

GERAS, N M. LEVI-STRAUSS AND PHILOSOPHY. J BRIT SOC PHENOMENOL 1,50-60 O 70.

THIS ARTICLE GIVES AN ACCOUNT OF THE EPISTEMOLOGICAL AND ONTOLOGICAL ASSUMPTIONS UNDERLYING LEVI-STRAUSS' STRUCTURALISM, AND CONSIDERS SOME OF THE PROBLEMS THEY RAISE WITH RESPECT TO EXPLANATION IN THE SOCIAL SCIENCES - IN PARTICULAR, THE PROBLEM OF EXPLAINING HISTORICAL CHANGE. LEVI-STRAUSS' RELATION TO MARXISM IS BRIEFLY TOUCHED UPON.

GERBER, D. THE CONSISTENCY OF LEGAL POSITIVISM AND LEGAL REALISM. PERSONALIST 52,557-561 SUM 71.

WHEREAS AUSTIN PROPOSES A SYSTEMATIC JURISTIC TERMINOLOGY WHICH IS COMPRISED OF SOME WORDS WITH COMMON MEANINGS AND SOME WITH EXTRAORDINARY MEANINGS, HOLMES ANALYZES JUST THE COMMON MEANINGS OF JURISTIC TERMS. MOREOVER, AUSTIN DEALS WITH THE LOCUTIONARY FUNCTIONS OF HIS CONSTRUCTED LEGAL TERMINOLOGY, AND HOLMES WITH ONE ILLOCUTIONARY FUNCTION OF ORDINARY LEGAL LANGUAGE, THAT OF PREDICTING. AUSTIN'S AND HOLMES' THEORIES ARE INCOMMENSURABLE RATHER THAN INCONSISTENT. MANY OF THE REMARKS OF T. BINKLEY ("PERSONALIST" 1970) ARE THEREFORE INCORRECT.

GERBER, RUDOLPH F. CAUSALITY AND ATHEISM: THE DIFFICULTY WITH THE CREATIVE GOD IN EXISTENTIAL PHENOMENOLOGY. PERSONALIST 51,522-534 FALL 70.

GERBER, RUDOLPH J. CAUSALITY AND ATHEISM. PROC CATH PHIL ASS 44,232-240 1970.

NEGATIVE ATTITUDES TOWARD THE TRADITIONAL CONCEPTION OF DIVINITY RESULT FROM A CONVICTION, SHARED BY MARCEL, SARTRE, AND MERLEAU PONTY, THAT CAUSALITY STRIPS ITS EFFECTS OF FREEDOM AND SUBJECTIVITY. THIS MODEL OF CAUSALITY IS CRITICIZED FOR ITS MECHANISTIC IMPLICATIONS AND SUGGESTIONS ARE MADE FOR RECONCILING CAUSALITY AND SUBJECTIVITY.

GERLACH, HANS MARTIN AND LOEWE, BERND P. POLITIK, PHILOSOPHIE UND SOZIOLOGIE IM WESTDEUTSCHEN STAATSMONOPOLISTISCHEN SYSTEM. DEUT Z PHIL 18,629-653 1970 (P.I.D.G.).

GERLACH, WALTHER. BEMERKUNGEN ZUM "FALL GALILEI". INT DIALOG Z 3,6-21 1970 (P.I.D.G.).

GERMANO, GIORGIO. METAMATHEMATISCHE BEGRIFFE IN STANDARDTHEORIEN. ARCH MATH LOG 13,22-38 1970 (P.I.D.G.).

GEWIRTH, ALAN. CIVIL DISOBEDIENCE, LAW, AND MORALITY: AN EXAMINATION OF JUSTICE FORTAS' DOCTRINE. MONIST 54,536-555 O 70.

IN HIS PAMPHLET 'CONCERNING DISSSENT AND CIVIL DISOBEDIENCE', ABE FORTAS HOLDS BOTH THAT IMMORAL LAWS SHOULD BE DISOBEYED AND THAT THE STATE SHOULD PUNISH THE DISOBEYDENTS. THIS PUTS HIM IN THE POSITION OF BOTH AFFIRMING AND DENYING THE RIGHTNESS OF CIVIL DISOBEDIENCE. THREE POSSIBLE WAYS OF ESCAPING THIS INCONSISTENCY ARE EXAMINED AND

REJECTED, AND CERTAIN CONSEQUENCES ARE DRAWN CONCERNING THE THEORY AND PRACTICE OF THE AMERICAN CONSTITUTIONAL SYSTEM. IN CONCLUSION, SOME DIFFERENCES ARE INDICATED BETWEEN THE DEFINITION OF CIVIL DISOBEDIENCE AND FORTAS' DOCTRINE.

GEWIRTH, ALAN. DESCARTES: TWO DISPUTED QUESTIONS. J PHIL 68,289-295 MY 6 1971.

GEWIRTH, ALAN. THE JUSTIFICATION OF EGALITARIAN JUSTICE. AMER PHIL QUART 8,331-342 O 71.

GIBBONS, P C. DIVULSION? AUSTL J PHIL 49,68-70 MY 71.

GIBBONS, P C. HETEROMERITY. AUSTL J PHIL 47,296-306 D 69.

THIS ARTICLE IS CONCERNED WITH A FAMILY OF NOTIONS WHICH CAN ALL BE DEFINED IN TERMS OF WHETHER THE PROPER PARTS OF A CERTAIN KIND OF THING ARE ALL, NONE, SOME, OR AT MOST ONE, OF THE SAME KIND AS THE THING ITSELF. IN THE SECOND HALF OF THE ARTICLE AN ATTEMPT IS MADE TO REINTERPRET THESE DEFINITIONS FOR PROCESSES AND THEIR PHASES.

GIBBS, BENJAMIN. REAL POSSIBILITY. AMER PHIL QUART 7,340-348 1970.

THIS PAPER DISCUSSES PRIMARILY REAL POSSIBILITY, I.E., THE KIND WHICH, UNLIKE MERE FORMAL POSSIBILITY, IS CORRELATIVE TO ACTUALITY: THE MODE OF EXISTENCE PROPER TO CAUSAL AGENTS AND PATIENTS. SIX KINDS OF REAL POSSIBILITY ARE DISTINGUISHED AND LABELLED. TWO OF THESE, NATURAL POSSIBILITY AND STRICT POSSIBILITY, RELATE TO THE ACTUALITY OF THINGS AND THE OBTAINING OF STATES OF AFFAIRS. THE OTHER FOUR RELATE TO AGENCY: POTENTIALITY OR LATENT POSSIBILITY, ABILITY OR HABILITIVE POSSIBILITY, CIRCUMSTANTIAL POSSIBILITY AND PRACTICAL POSSIBILITY. THESE SIX KINDS ARE MEMBERS OF A COMMON GENUS, WHICH THEY SHARE WITH THE VARIOUS KINDS OF FORMAL POSSIBILITY. THERE ARE ALSO EPISTEMIC POSSIBILITY AND REGULATIVE POSSIBILITY, EACH OF WHICH IS SUI GERERIS. THESE DISTINCTIONS PROVIDE US WITH AN ENGINE FOR THE DESTRUCTION OF BAD ARGUMENTS AND A PROPHYLACTIC AGAINST PHILOSOPHICAL CONFUSION.

GIBSON, QUENTIN. POWER. PHIL SOC SCI 1,101-112 MY 71.

AN ANALYSIS OF THE CONCEPT OF POWER IN THE SOCIAL SCIENCES. THERE IS A CRITICISM OF RECENT ACCOUNTS OF POWER IN TERMS OF CAUSATION AND INTENTION, AND AN INSISTENCE THAT IT IS PRIMARILY A MODAL CONCEPT, HAVING TO DO WITH THE POSSIBILITY OF PRODUCING EFFECTS, THAT IS, WITH THE ABSENCE OF OBSTACLES TO PRODUCING THEM. IN THIS RESPECT, IT IS CLAIMED, THERE IS NO DIFFERENCE BETWEEN THE SOCIAL CONCEPT OF POWER AND THE CONCEPT OF POWER IN THE PHYSICAL SCIENCES.

GIBSON, W R BOYCE. EXCERPTS FROM A 1928 FREIBURG DIARY. J BRIT SOC PHENOMENOL 2,63-76 JA 71.

THE DIARY KEPT BY THE AUSTRALIA-BASED FUTURE TRANSLATOR OF HUSSERL'S "IDEEN" REPORTS CHIEFLY ABOUT HIS FREQUENT ENCOUNTERS WITH HUSSERL DURING HIS ONE YEAR BACK IN EUROPE, WHICH COINCIDED WITH THE TRANSITION TO HEIDEGGER, WHOSE ARRIVAL IS DESCRIBED TOWARD THE END. AMONG OTHER ITEMS OF INTEREST, THE DIARY SHOWS HUSSERL'S ADMIRATION FOR ENGLISH PHILOSOPHY AS RECORDED BY A SYMPATHETIC, BUT NOT UNCRITICAL ADVOCATE OF PERSONAL IDEALISM, COMING FROM RUDDOLF EUCKEN.

GIEDYMIN, JERZY. CONSOLATIONS FOR THE IRRATIONALIST? BRIT J PHIL SCI 22,38-48 F 71.

P. FEYERABEND CLAIMS THAT (1) THE DUAL-LANGUAGE ASSUMPTION (DLA) IS INCOMPATIBLE WITH REALISM, (2) SINCE THERE ARE ASSUMING REALISM-INCOMMENSURABLE THEORIES, THEIR EVALUATION THROUGH COMPARISON OF TRUTH-CONTENT FAILS. IT IS ARGUED AGAINST THIS THAT:



(A) THE DLA IS INDEPENDENT OF THE REALISM-INSTRUMENTALISM ISSUE, GIVEN THE USUAL SENSE OF 'REALISM', (B) 'INTERPRETATION' IN THE MODEL-THEORETICAL SENSE AND IN THE SENSE OF 'EXPLANATION' ARE CONFUSED IN (1), (C) THEORIES MAY BE RECONSTRUCTED AS EITHER IN- OR COMMENSURABLE, DEPENDING ON THE CHOICE OF LANGUAGE, MEANING-POSTULATES, THE CONCEPT OF MEANING ETC. (D) INCOMMENSURABLE RECONSTRUCTIONS ARE NOT ALWAYS PREFERABLE.

GILBERT, JOSEPH. FEATURES OF MORALITY. PERSONALIST 51,470-476 FALL 70.

THE PURPOSE OF THIS ESSAY IS TO DETERMINE WHETHER THERE ARE ANY FEATURES OF MORAL PRINCIPLES WHICH DISTINGUISH THEM FROM NON-MORAL ONES. THOUGH IT IS NOT LOGICALLY IMPOSSIBLE TO OFFER AN ACCEPTABLE SET OF NECESSARY AND SUFFICIENT PROPERTIES DEMARCATING THE BOUNDS OF MORALITY, IT WOULD BE UNILLUMINATING TO DO SO SINCE THIS ISN'T THE WAY THE TERM "MORAL" FUNCTIONS. IN FACT, AN ADEQUATE EXPLICATION OF THE CONCEPT OF MORALITY DOES NOT REQUIRE A SET OF NECESSARY AND SUFFICIENT PROPERTIES. AS A MORE ILLUMINATING APPROACH IN UNDERSTANDING THE CONCEPT OF MORALITY, THE AUTHOR SUGGESTS THAT IT BE CONSIDERED A MEMBER OF THOSE PHILOSOPHICALLY PERPLEXING CONCEPTS WHICH HAVE VARYING AND INTERRELATED APPLICATION.

GILBERT, JOSEPH. FOOT-NOTES. PHIL EXCH 1,153-160 SUM 71.

GILBERT, JOSEPH. MYSTICAL EXPERIENCE AND PUBLIC TESTABILITY. SOPHIA 9,13-20 O 70.

THE AUTHOR SUGGESTS THAT THE PROBLEM OF DETERMINING WHETHER CERTAIN MYSTICAL UTTERANCES ARE FACTUALLY COGNITIVE MAY NOT BE ANSWERABLE. FOR THE MYSTIC MAY ALWAYS CLAIM THAT ANY CRITERIA OFFERED MUST ACCOUNT FOR THE PECULIAR EPISTEMOLOGY OF THE MYSTIC'S EXPERIENCE THOUGH MINIMALLY, THE CLAIMS MADE BY CERTAIN MYSTICS MUST BE INTELLIGIBLE, TO APPLY CRITERIA TO DETERMINE THE FACTUAL STATUS OF SUCH CLAIMS DOES NOT SEEM NECESSARY. IT IS MAINTAINED THAT THE IMPORTANT THING IS THE EXPERIENCE OF THE MYSTIC, AND THUS HIS CLAIMS ABOUT THE STRUCTURE OF THE WORLD ARE PERIPHERAL TO HIS ATTITUDE TOWARD LIFE.

GILBERT, MARGARET. VICES AND SELF-KNOWLEDGE. J PHIL 68,443-452 5 AG 71.

TOWARDS AN ACCOUNT OF CHARACTER TRAITS IN SELF-KNOWLEDGE, WITH AN ASSESSMENT OF THE SARTREAN THESIS ("SPECTATORISM") THAT CHARACTER TRAIT CONCEPTS ARE FITTED FOR OTHER-ASCRPTION RATHER THAN SELF-ASCRPTION. THE LOGIC OF ASCRPTIONS OF EVIL CHARACTER AND SPECIFIC VICES IS DEALT WITH. THE RELATIONSHIP OF SELF-ASCRPTION TO SELF-FALSIFICATION AND "SEEING ONESELF AS AN OBJECT" IS EXAMINED. SELF-ASCRPTION HAS PECULIARITIES, BUT AT MOST A VERY MILD FORM OF SPECTATORISM IS BORNE.

GILDIN, HILAIL. ARISTOTLE AND THE MORAL SQUARE OF OPPOSITION. MONIST 54,100-105 JA 70.

FRAMING UNIVERSALLY VALID AND PRACTICALLY CLEAR RULES OF CONDUCT FOR THE VARIOUS MORAL VIRTUES IS NOTORIOUSLY DIFFICULT. YET IT IS SURPRISINGLY EASY TO FRAME SUCH RULES FOR THE VARIOUS MORAL VICES (E.G., COWARDICE: ALWAYS FLY FROM DANGER; STINGINESS: NEVER GIVE; RASHNESS: NEVER FLY FROM DANGER). ARISTOTLE'S DOCTRINE OF THE MEAN (DM) IS SHOWN TO OFFER AN EXPLANATION OF WHY THIS SHOULD BE SO.

GILL, JERRY H. THE CASE FOR TACIT KNOWLEDGE. S J PHIL 9,49-60 SPR 71.

THE CASE FOR THE EPISTEMOLOGICAL LEGITIMACY OF THE CONCEPT OF TACIT KNOWLEDGE IS BASED UPON POLANYI'S DISTINCTIONS BETWEEN SUBSIDIARY AND FOCAL AWARENESS, AND BETWEEN CONCEPTUAL AND BODILY ACTIVITY. THIS CONCEPT IS SHOWN TO OVERCOME THE DUALISM THAT HAS PLAGUED MODERN PHILOSOPHY AND TO CORRELATE WELL WITH THE INSIGHTS OF

CONTEMPORARY LINGUISTIC ANALYSIS. THE PERSONAL DIMENSION OF TACIT KNOWING IS SHOWN TO RELATE TO CERTAIN EXISTENTIALIST THEMES.

GILL, JERRY H. WITTGENSTEIN AND THE FUNCTION OF PHILOSOPHY. METAPHILOSOPHY 2,137-149 AP 71.

THIS ARTICLE IS AN EXPOSITION OF THE MAJOR PASSAGES IN THE "INVESTIGATIONS" DEALING WITH THE FUNCTION OF PHILOSOPHY. THE THESIS IS THAT WITTGENSTEIN'S LATER VIEW OF PHILOSOPHY IS TO BE DISTINGUISHED FROM THE TRADITIONAL VIEW, IN WHICH PHILOSOPHICAL PROBLEMS ARE SOLVED, AND THE POSITIVIST VIEW, IN WHICH PHILOSOPHICAL PROBLEMS ARE DISSOLVED. WITTGENSTEIN'S VIEW IS THAT THEY SHOULD BE RESOLVED.

GILL, JOHN G. SIMPLIFICATION OF SYSTEM F. MIND 80,276-277 AP 71.

"SYMBOLIC LOGIC AND LANGUAGE" BY DICKOFF AND JAMES PRESENTS NATURAL DEDUCTION WITH SIMPLICITY AND CLARITY. WITH NINE INTUITIVE FORMULAS THEY DO SENTENTIAL LOGIC. FOLLOWING A TRADITION WHICH GOES BACK TO GENTZEN, THEY USE CONSTRUCTIVE DILEMMA FOR OR-ELIMINATION. SUBSTITUTING DISJUNCTIVE ARGUMENT FOR CONSTRUCTIVE DILEMMA SHORTENS MOST DEMONSTRATIONS BY ABOUT A THIRD. THE SYSTEM IS PROVED UNALTERED BY THE CHANGE.

GILL, JOHN G. THE DEFINITION OF FREEDOM. ETHICS 82,1-20 O 71.

DETERMINISM AND INDETERMINISM ARE MECHANICAL. DECISION, A DEONTIC CONCEPT, IS IDENTICAL WITH SELF-CONTROL. TWO THEOREMS YIELD THE RESTRICTED DEFINITION OF FREEDOM. FREEDOM IS DECISION ACCORDING TO NORMS. THE FREE INDIVIDUAL CONTROLS HIMSELF BY RATIONAL VALUES, THE FREE SOCIETY BY NECESSARY LAWS, A SCIENTIFIC COMMUNITY BY SCIENTIFIC STANDARDS. UNFREEDOM IS VIOLENCE, SUICIDE, SLAVERY, TYRANNY, OR IMPERIALISM. A NORMATIVE NOTION OF DESTINY IS DEFINED AS THE COURSE WHICH A FREE AGENT WILL CHOOSE.

GILLAN, GARTH. MIKEL DUFRENNE: THE MYTHOLOGY OF NATURE. PHIL TODAY 14,168-169 FALL 70.

THE ARTICLE IS A BRIEF INTRODUCTION TO THREE ARTICLES BY MIKEL DUFRENNE AND TRANSLATED FROM THE FRENCH. IT PROPOSES TO SITUATE THE THOUGHT OF DUFRENNE WITHIN A TYPE OF THOUGHT OPPOSED TO THE MODERN IDEAL OF KNOWLEDGE, POSITIVE SCIENCE, AND WITHIN A THOUGHT ESPOUSING THE STRUCTURE OF MYTHOLOGY AS SCHELLING SPOKE OF IT, A MYTHOLOGY OF TRUTH, AND ESPOUSING THE ONTOLOGICAL QUESTION OF SENSUOUS AND ESTHETIC NATURE.

GILLESPIE, RICHARD E. ROBERT HOLCOT'S QUODLIBETA. TRADITIO 27,480-486 1971.

GILLIES, DONALD A. A FALSIFYING RULE FOR PROBABILITY STATEMENTS. BRIT J PHIL SCI 22,231-261 AG 71.

PROBABILITY STATEMENTS ARE USED IN SCIENCE, BUT ARE NOT FALSIFIABLE. THE ARTICLE DISCUSSES THE PROBLEM THEREBY CREATED. THE SOLUTION OFFERED RUNS COUNTER TO THE NEYMAN-PEARSON THEORY WHICH IS THEREFORE CRITICIZED.

GINET, CARL A. WITTGENSTEIN'S ARGUMENT THAT ONE CANNOT OBEY A RULE PRIVATELY. NOUS 4,349-365 N 70.

'PHILOSOPHICAL INVESTIGATIONS' 202 ARGUES: (I) IF IT IS POSSIBLE TO OBEY A RULE PRIVATELY, THINKING ONE IS OBEYING A RULE IS THE SAME THING AS OBEYING IT. (II) TO THINK ONE IS OBEYING A RULE IS NOT TO OBEY A RULE. THEREFORE IT IS NOT POSSIBLE TO OBEY A RULE PRIVATELY. (I) FOLLOWS FROM THE PROPOSITION THAT OBEYING A RULE IS A PRACTICE, ALSO ASSERTED IN 202. (II) FOLLOWS FROM (A) IT MUST BE LOGICALLY

POSSIBLE TO DISOBEY ANY RULE AND (B) FOR ANY RULE R THERE IS A RULE R' SUCH THAT (1) ONE'S ACT FALLS UNDER R' IF IT IS AN ACT OF MAKING A FULLY INFORMED JUDGMENT THAT AN ACT OF HIS OBEYS R AND (2) SUCH A JUDGMENT-ACT OBEYS R' IF THE ACT JUDGED OBEYS R. PUTATIVE COUNTEREXAMPLES TO (1) ARE SHOWN SPURIOUS BY THE POSSIBILITY FOR ANY RULE THAT A PERSON SHOULD THINK HE UNDERSTANDS IT CORRECTLY WHEN HE DOES NOT.

GINSBERG, MITCHELL. CONCERN AND TOPIC. NOUS 5,107-138 MY 71.

VERY BASICALLY, THIS ARTICLE IS CONCERNED WITH THE NOTION OF ABOUTNESS AS IT APPLIES TO STATEMENTS. TWO BASIC NOTIONS OF ABOUTNESS WHICH ARE DIFFERENTIATED IN THE PAPER ARE THOSE OF CONCERN AND TOPIC. ALTHOUGH THE UNDERLYING INTEREST HERE, ESPECIALLY IN INTRODUCING THE NOTION OF TOPIC, IS IN TRANSLATION THEORY, IMPLICATIONS ALONG THIS LINE ARE KEPT SECONDARY. THE DISCUSSION LEADS TO DISTINGUISHING BETWEEN STATEMENTS AND PROPOSITIONS (AND MORE BASICALLY, BETWEEN THESE AND SENTENCES), AS WELL AS TO A DISCUSSION BOTH OF INTENTIONALITY AND INTENTIONAL OBJECTS (AS TOPICS ARE, FOR EXAMPLE, UNDER AT LEAST SOME EXPLICATIONS OF INTENTIONALITY), AND ALSO OF INDIRECT DISCOURSE.

GINSBERG, MITCHELL. HOW TO SAY IT AND MEAN IT. PHIL STUD 22,43-48 AP 71.

GINSBERG, ROBERT. THE FUTURE OF INTERPLANETARY ETHICS. J SOC PHIL 2,5-7 O 71.

THIS IS AN EXPLORATION OF PRELIMINARY PROBLEMS FACED BY THE ELABORATION OF ETHICS ON AN INTERPLANETARY SCALE. IF WE ARE TO DEAL FAIRLY WITH POSSIBLE EXTRATERRESTRIAL NONHUMAN ETHICAL BEINGS, THEN IT WILL NOT DO TO SIMPLY EXTEND OUR ANTHROPOMORPHIC THEORIES OF ETHICS. BUT AS WE START TO CONSTRUCT THIS MORE UNIVERSAL ETHICAL THEORY WHICH GOES BEYOND THE HUMAN, WE DISCOVER THE LACK OF HUMANITY IN OUR BEHAVIOR.

GIOANOLA, ELIO. STRUTTURA E METAFISICA IN LEVI-STRAUSS. RIV STUD CROCE 6,408-425 O-D 69.

HO INTESO DIMOSTRARE COME LEVI-STRAUSS, MENTRE VUOLE PRESENTARE LE SUE RICERCHE ANTROPOLOGICHE COME RISULTATI DI METODO SCIENTIFICO, IN REALTA CONDUCE UN GIOCO FONDATO SULL'ASSUNTO ONTOLOGICO DELLA STRUTTURA COME DETERMINAZIONE UNIVERSALE A PRIORI DI TUTTO IL PENSIERO. TUTTO IL LAVORO DI LEVI-STRAUSS E RICERCA DELLA STRUTTURA SOTTO LE MANIFESTAZIONI STORICO-CULTURALI, CHE PERTANTO VENGONO RIDOTTE A PURO MATERIALE DI MANIPOLAZIONI INTELLETTUALI, E POI DELLA STRUTTURA DELLE STRUTTURE, FINO ALL'ESTREMA STRUTTURA CHE E IL CERVELLO IN FUNZIONE, CIOE LA MATRICE NATURALE DI TUTTA LA CULTURA (PER QUESTO SI PARLA GIUSTAMENTE DI "MATERIALISMO TRASCENDENTALE"). IL GIOCO SI ESAURISCE IN UNA RIDUZIONE DI TUTTI I SIGNIFICATI AL SIGNIFICANTE ULTIMO, PRIVO DI SIGNIFICATO. DUNQUE IL PENSIERO DI LEVI-STRAUSS NON PUO ESSERE ACCETTATO DA UNA CULTURA STORICISTICA PERCHE ANNULLA TUTTI I VALORI, METTENDO SULLO STESSO LIVELLO OGNI MANIFESTAZIONE UMANA, SIA QUELLE DELLE TRIBU PRIMITIVE SIA QUELLE DELLE CIVILTA PIU AVANZATE, SENZA CHE SIA CONCESSA LA POSSIBILITA DI UN AUTENTICO PROGRESSO. ANCHE L'ARTE, IN UNA VISIONE DEL GENERE, PERDE LA SUA IMPORTANZA E INDIPENDENZA.

GIOANOLA, ELIO. STRUTTURA E METAFISICA IN LEVI-STRAUSS. RIV STUD CROCE 7,56-74 JA-MR 1970.

SEE PART 1 OF THIS ARTICLE FOR THE ABSTRACT (ED).

GIOGA, LUIGI. IL CONCETTO DI SIGNIFICATO IN DEWEY. FILOSOFIA 21,361-370  
JL 70.

E STORIA COSMICA ED UMANA, DELLA QUALE GLI EVENTI DELLA NATURA COSTITUISCONO L'ASPETTO OGGETTIVO, LA VALUTAZIONE QUELLO SOGGETTIVO; QUELLA RIVELA IL FATTO, LA VALUTAZIONE IL SIGNIFICATO, COLTO E FORMULATO DALLA RIFLESSIONE. LA DISTINZIONE TRA IL FISICO E LO PSICOFISICO E MENTALE, E DISTINZIONE DI GRADI, NON DI NATURA. COMPITO DEL PENSIERO E DARE CHIAREZZA, DEFINITEZZA E CONSISTENZA AGLI EVENTI DELLA NATURA E REGOLARE GLI EVENTI DELLA VITA MEDIANTE L'INTELLIGENZA DELLE CONDIZIONI REALI. IL PENSIERO, INFINE, TRASFORMA L'ORDINE IN LEGGE RELAZIONALE DI PREVEDIBILITA'-PRODUTTIVITA' DEGLI EVENTI MUTEVOLI: E IL PENSIERO SCIENTIFICO. IL LINGUAGGIO, POI, ESPRIME IL SIGNIFICATO, OGGETTO DI PENSIERO, MERA REALTA' RAZIONALE.

GIRILL, T R. FORMAL MODELS AND ACHINSTEIN'S 'ANALOGIES'. PHIL SCI 38,96-104 MR 71.

WHILE THE "PHYSICAL ANALOGIES" OF PETER ACHINSTEIN DEFINITELY HAVE A PLACE IN THE DEVELOPMENT OF NEW SCIENTIFIC HYPOTHESES IN THEORIES, THEY ARE NEITHER NECESSARY NOR SUFFICIENT TO FILL THE ROLE IN THIS DEVELOPMENT IMPUTED TO FORMAL MODELS BY BRAITHWAITE, NAGEL, AND SUPPES, WHEN THIS ROLE IS ACCURATELY UNDERSTOOD.

GLAESER, BERNHARD. ARBEIT UND FREIHEIT BEI HERBERT MARCUSE. Z PHIL FORSCH 24,589-596 1970 (P.I.D.G.).

GLASGOW, W D. ETHICAL EGOISM AGAIN. ETHICS 82,65-71 O 71.

GLENN, JOHN D. KIERKEGAARD ON THE UNITY OF COMEDY AND TRAGEDY. TULANE STUD PHIL 19,41-53 1970.

THE NOTION, FIRST EXPRESSED IN PLATO'S SYMPOSIUM, THAT THE COMIC AND THE TRAGIC ARE IN SOME SENSE ONE IS A RECURRING THEME IN KIERKEGAARD'S WRITINGS. ALTHOUGH SOMETIMES A TOPIC OF EXPLICIT REFLECTION, IT IS MORE OFTEN AN IMPLICIT THEME IN HIS PSEUDONYMOUS WORKS. I TRY TO INTERPRET HIS SUGGESTIONS CONCERNING THE NATURE OF THIS UNITY. IT SEEMS TO CHARACTERIZE EACH "STAGE" OF HUMAN EXISTENCE IN A SOMEWHAT DIFFERENT WAY, ALTHOUGH IT IS PERHAPS TRANSCENDED IN RELIGIOUS FAITH.

GLICKMAN, JACK. ON SPARSHOTT'S 'VISION AND DREAM IN THE CINEMA'. PHIL EXCH 1,131-136 SUM 71.

GLINSKA, A. LENIN O KWESTII KOBIECEJ. ETYKA 8,7-22 1971.

THE ARTICLE DISCUSSES LENIN'S VIEWS ON THE PROBLEM OF WOMEN'S RIGHTS. IN CAPITALIST CONDITIONS - LENIN SAYS - THE UNEQUAL SITUATION OF WORKING WOMEN, AS COMPARED WITH MEN, AND THE LIMITATIONS OF THEIR PERSONAL FREEDOM TAKE VARIOUS FORMS. THE FEMALE WORKER AND FARMER IS EXPLOITED BY THE CAPITAL. HER DISCRIMINATION IS OF A CLASS CHARACTER AND TYPICAL OF THE MAJORITY OF THE NON-PROPRIETARY CLASSES. MOREOVER, EVEN IN THE MOST PROGRESSIVE BOURGEOIS REPUBLICS, WOMEN ARE NOT TREATED BY THE LAW IN THE SAME WAY AS MEN. EVEN IF FULL POLITICAL RIGHTS ARE GRANTED TO WOMEN, IN THE FAMILY LAW MEN HAVE A PRIVILEGED POSITION IN RELATION TO WOMEN. THE FIRST TWO INEQUALITIES MENTIONED ABOVE ARE ABOLISHED BY THE SOCIALIST REVOLUTION WHICH RELEASES THE WORKING WOMEN FROM THE CLASS AND LEGAL INEQUALITY. AN INSEPARABLE FACTOR IN THE LIBERATION PROCESS OF WOMEN FROM THEIR FORMER INEQUALITY IS THEIR PROFESSIONAL ACTIVISATION AS WELL AS SOCIAL AND POLITICAL ACTIVITY IN WHICH THEY MAY PLAY AN EQUAL PART WITH MEN.



GLINSKAJA, ALICIA. ETHICAL QUESTIONS IN THE FIRST VOLUME OF KARL MARX'S "DAS KAPITAL". STUD FILOZOF 4,47-66 1970.

THE ARTICLE DEMONSTRATES THAT BESIDES THE ESSENTIAL ECONOMICAL SUBSTANCE MARX'S "DAS KAPITAL" INCLUDES VARIOUS TRENDS OF ETHICAL REFLECTIONS; THEY CONTAIN: THE CHARACTERISTIC AND ESTIMATION OF THE MORALITY OF THE CAPITALISTIC SOCIETY; THE ANALYSIS OF THE INFLUENCE OF VARIOUS FACTORS ON THE FORMULATION OF MORALITY; FINALLY STANDARD PROBLEMS CONCEIVED IN THE FORM OF MORAL POSTULATES AND ESTIMATIONS, AND AN IDEAL MODEL OF THE HUMAN BEING AND THE FUTURE SOCIETY.

GLYMOUR, CLARK. DETERMINISM, IGNORANCE, AND QUANTUM MECHANICS. J PHIL 68,744-751 4 N 71.

DETERMINISM REQUIRES BOTH THE DETERMINATENESS OF QUANTITIES AND THE IMPOSSIBILITY OF FORKS IN HISTORY. THE RESULTS OF GLEASON AND OF KOCHEN AND SPECKER YIELD A SIMPLE ARGUMENT FOR THE CONCLUSION THAT THE MAGNITUDES OF QUANTUM THEORY ARE NOT, SIMULTANEOUSLY, ALL DETERMINATE. RECENT WORK ON THE PROBLEM OF MEASUREMENT SUGGESTS THAT THE QUANTUM THEORY MAY ALSO REQUIRE THE POSSIBILITY OF FORKS IN HISTORY.

GNED, CORRADO. L'OPZIONE RADICALE COME FONDAMENTO DELL'ESSERE E DUNS SCOTO. AQUINAS 14,125-132 1971.

GOBLE, L. F. GRADES OF MODALITY. LOG ANAL 13,323-334 1970.

GOBLE, LOUIS F. A SYSTEM OF MODALITY. NOTRE DAME J FORM LOG 12,225-237 AP 71.

THIS PAPER CONSIDERS WHAT HAPPENS WHEN THE PRINCIPLE (P): IF IT IS TRUE THAT P, THEN IF P WERE NOT THE CASE, THEN ANYTHING, Q, IS POSSIBLE, IS COMBINED WITH OTHER NATURAL ASSUMPTIONS CONCERNING NECESSITY AND IMPLICATION. THE SYSTEM, G, IS DEFINED BY THE ADDITION OF (P), WITH OTHER POSTULATES FOR NECESSITY, TO THE SYSTEM, R, OF RELEVANT IMPLICATION OF ANDERSON AND BELNAP. (IF (P) BE ADDED TO OTHER STANDARD LOGICS, SUCH AS SYSTEMS OF STRICT IMPLICATION OR ANDERSON AND BELNAP'S SYSTEM E OF ENTAILMENT, IT REDUCES NECESSITY TO MERE TRUTH AND THE SYSTEMS TO THE CLASSICAL PROPOSITIONAL CALCULUS.) G IS PRESENTED BOTH AXIOMATICALLY AND AS A FITCH-STYLE NATURAL DEDUCTION SYSTEM. ON THE BASIS OF A GENTZEN FORMULATION OF (THE IMPLICATION=NEGATION=NECESSITY FRAGMENT OF) G, IT IS SHOWN THAT THE SYSTEM IS DECIDABLE AND THAT THE EXTENSION OF R BY (P) IS CONSERVATIVE. SOME CONSIDERATION IS GIVEN OF WHY ONE MIGHT WANT TO ADHERE TO A PRINCIPLE LIKE (P).

GODLOVITCH, ROSLIND. ANIMALS AND MORALS. PHILOSOPHY 46,23-33 JA 71.

IN PART 1, IT IS ARGUED THAT THERE IS NO A PRIORI REASON TO DENY THAT ANIMALS CAN BE PROPER SUBJECTS OF MORAL RIGHTS. ANY ETHICAL SYSTEM WHICH MAKES USE OF SUCH A CONCEPT IS BOUND ON GROUNDS OF CONSISTENCY TO CONSIDER WHAT THE NATURAL LIMITS OF THE APPLICATION OF THE RIGHT WOULD BE. PROFESSOR H.L.A. HART'S ANALYSIS OF NATURAL RIGHTS IS CONSIDERED. IN PART II IT IS ARGUED THAT AN EXTREME FORM OF NEGATIVE UTILITARIANISM FOLLOWS IF ONE CONSIDERS THAT ANIMALS HAVE THE RIGHT NOT TO SUFFER BUT DO NOT HAVE THE RIGHT TO LIVE. IT IS CONCLUDED THAT OUR 'MORAL' ATTITUDES TO ANIMALS ARE INCOHERENT.\*

GOEDECKE, WALTER ROBERT. IHDE'S AUDITORY PHENOMENA AND DESCENT INTO THE OBJECTIVE. PHIL TODAY 15,175-180 FALL 71.

IHDE'S VIEWS THAT THE BASIC PHENOMENA OF HUMAN EXISTENCE ARE FOUND IN TALKING AND LISTENING, RATHER THAN VISUAL SEEING, ARE COMMENTED UPON FAVORABLY. MAN'S SELF-CREATION, BOTH INDIVIDUAL AND SOCIAL, STEMS FROM THIS 'AUDITORY' PHENOMENA. BUT THERE IS ALSO A FORTUNATE FALL INTO THE VISUAL, THE OBJECTIVE, A LOGIC OF PREDICATES, A SENSE

OF EXILE AND DISTANCE, WHICH MUST BE LIVED THROUGH AND UNDERSTOOD IN ORDER TO ATTAIN A COMPLETE UNDERSTANDING OF THE HUMAN CONDITION AND A FREEDOM ACHIEVED THROUGH LOSS AND STRUGGLE. THOSE WHO TAKE THE OBJECTIVE AS PRIMITIVE AND FINAL ARE WRONG, BUT HELPFULLY SO.

GOERTZ, HANSJOSEF. STAAT UND WIDERSTANDSRECHT BEI THOMAS VON AQUIN. FREI Z PHIL THEOL 17,308-343 1970 (P.I.D.G.).

GOFF, ROBERT. ON SARTRE'S LANGUAGE. MAN WORLD 3,370-374 N 70.

A REJOINDER TO JOHN E. ATWELL ON "EXISTENCE PRECEDES ESSENCE" ('MAN AND WORLD,' VOL.II, NO. 4, PP. 580-591), WHICH FINDS ATWELL COMMITTING MISTAKES TYPICAL OF THE APPLICATION OF ANALYTICAL METHODS TO EXISTENTIAL THINKING. ATWELL'S CRITERIA FOR SENSE AND CLARITY ARE SHOWN TO MISS THE AMBIGUITY ESSENTIAL TO SARTRE'S METHOD. SARTRE'S METHOD OF USING A TEASING NONSENSE IS ILLUSTRATED IN HIS WAY OF SPEAKING ABOUT ORDINARY THINGS AND ABOUT PEOPLE. HIS ACCOUNTS OF PEOPLE LIKE FLAUBERT AND GENET MAKE THEIR SUBJECTS INCOMPARABLE AND THUS INDEFINABLE. SARTRE'S METHOD PUTS METHODS LIKE ATWELL'S, METHODS WHICH CALL FOR REPRESENTATIONAL CLARITY IN DEFINITION, OUT OF PLAY BY SHOWING THEM TO BE SELF-VERIFYING AND TRIVIAL.

GOM, S T. THE LOGIC OF EXPLANATION IN ANTHROPOLOGY. INQUIRY 13,339-359 WINT 70.

GOLDBERG, BRUCE. THE LINGUISTIC EXPRESSION OF FEELING. AMER PHIL QUART 8,86-92 JA 71.

GOLDBERG, FRED I AND CHILD, JAMES W. 'EXISTS' AS A PREDICATE: A RECONSIDERATION. ANALYSIS 31,53-57 D 70.

GOLDING, MARTIN. PRIVATE RIGHT AND THE LIMITS OF LAW. PHIL EAST WEST 21,375-388 O 71.

GOLDMAN, ALVIN I. THE INDIVIDUATION OF ACTION. J PHIL 68,761-774 4 N 71.

THREE PRINCIPAL DIFFICULTIES FOR THE ANSCOMBE-DAVIDSON PATTERN OF ACT-INDIVIDUATION ARE RAISED: THE BY-RELATION PROBLEM, THE PROBLEM OF CAUSES AND EFFECTS AND THE PROBLEM OF TIME. IN LIGHT OF SUCH DIFFICULTIES, THE UNITS OF ACTION MUST BE SLICED MORE THINLY. I SUGGEST THAT AN ACT-TOKEN BE VIEWED AS THE EXEMPLIFYING OF AN ACT-TYPE BY A PERSON AT A TIME; ACT-TOKENS ARE IDENTICAL JUST IN CASE THEY ARE TOKENS OF THE SAME TYPE PERFORMED BY THE SAME PERSON AT THE SAME TIME. I SHOW HOW ONE APPROACH TO THE LOGICAL FORM OF ACTION SENTENCES IS CONGENIAL TO THIS ANALYSIS, AND THE ONTOLOGICAL CONSEQUENCES OF THE ANALYSIS ARE EXPLORED. THE NOTION OF AN ACT-TREE IS INTRODUCED, FIRST, TO ACCOUNT FOR THE UNITY ONE SENSES AMONG ACTS WHICH ARE COUNTED AS DISTINCT, AND SECOND, TO CAPTURE THE NATURAL ORDERING THAT HOLDS AMONG SUCH ACTS.

GOLDSMITH, EDWARD. RELIGION IN THE LIGHT OF A GENERAL BEHAVIOURAL MODEL. SYSTEMATICS 8,91-100 S 70.

GOLDSTEIN, LEON J. WHY THE PROBLEM OF OTHER MINDS. PHIL FORUM (BOSTON) 2,271-277 WINT 70-71.

THE PROBLEM IS UNDERSTOOD TO BE NOT FREE-FLOATING SO THAT ANYONE MAY CONCERN HIMSELF WITH IT, NOR TO BE TAKEN AS AN ATTEMPT TO OVERCOME SCEPTICISM. RATHER, IT IS A PROBLEM ONLY FOR THOSE PHILOSOPHIES - LIKE HUME'S - FOR WHICH EMPIRICAL KNOWLEDGE CAN ONLY BE DERIVED FROM THE CONTENTS OF SENSE. FOR SUCH PHILOSOPHIES IT BECOMES A PROBLEM TO MAKE INTELLIGIBLE OUR KNOWLEDGE - NEVER IN DOUBT - OF THE OTHER. EMPIRICISMS WHICH ARE NOT SENSE-DATA ORIENTED NEED NOT HAVE A PROBLEM OF OTHER MINDS, AND SINCE HUMANISM CANNOT ASSIMILATE THAT

KNOWLEDGE ITS STATUS AS A COMPREHENSIVE ACCOUNT OF EMPIRICAL KNOWLEDGE IS SURELY DOUBTFUL.

GOLDSTICK, D. METHODOLOGICAL CONSERVATISM. AMER PHIL QUART 8,186-191 AP 71.

QUINE, CHISHOLM, PERELMAN AND HUME (ON ONE INTERPRETATION) ARE ATTACKED FOR A PRE-INDUCTIVE PRESUMPTION AGAINST (SOME) CHANGE OF BELIEF, WHERE TRUTH IS SOUGHT. FOR ON THIS BASIS OPPOSING BELIEFS COULD BE ALIKE JUSTIFIED EPISTEMICALLY IN IDENTICAL (EVIDENTIAL) CIRCUMSTANCES - AN ABSURDITY. SINCE INFINITE JUSTIFICATORY REGRESS IS AT LEAST HUMANLY IMPOSSIBLE, THE ONLY ALTERNATIVE IS THE 'INTUITIONISM' OF ARISTOTLE, KIERKEGAARD, MOORE, RUSSELL, PREPARED TO CONSIDER BELIEF JUSTIFIED WITHOUT GROUNDS SOMETIMES.

GOMES, FRANCISCO SOARES. NOTA BIBLIOGRAFICA SOBRE O PROBLEMA DE DEUS. REV PORT FILOSOF 26,362-381 JL-D 70.

FAZ A RECENSÃO DE MAIS DE 70 OBRAS RECENTES E IMPORTANTES SOBRE O PROBLEMA DE DEUS, TAL COMO ELE SURGE A PARTIR DO MOVIMENTO DA "SECLARIZAÇÃO" E DA "MORTE DE DEUS". SEM PRETENDER SER COMPLETA, APRESENTA NO ENTANTO VALIOSOS ELEMENTOS PARA O ESTUDO DA QUESTÃO SOB O ASPECTO DA FILOSOFIA, TEOLOGIA E DA PASTORAL.

GONSETH, F. PROSPECTIVE ET METHODE. DIALECTICA 23,163-175 1969.

LE BUT DE L'ARTICLE EST D'OPERER UN RAPPROCHEMENT ENTRE LA PROSPECTIVE ET LA METHODOLOGIE OUVERTE. LA CHOSE PEUT ETRE FAITE PAR UNE TRANPOSITION DE LA METHODOLOGIE DU PROBLEME EN UNE METHODOLOGIE DU PROJET. IL CONVIENT, POUR TENIR COMPTE DE L'INCOMPLETEUTE DES INFORMATIONS, DE DISTINGUER ENTRE PROJET A COURT TERME ET PROJET A LONG TERME. LA METHODOLOGIE DU PREMIER PEUT RESTER DANS L'HORIZON DU PROJET, CELLE DU SECOND DOIT REVENIR AUX HORIZONS DE L'ACTION. EN SOMME, LA METHODE PROSPECTIVE NE MET PAS EN OEUVRE D'AUTRES PRINCIPES QUE CEUX D'UNE RECHERCHE NORMALE. ELLE LE FAIT CEPENDANT DANS UN ESPRIT D'ANTICIPATION CREATRICE QUI LUI CONFERE SA SPECIFICITE.

GONSETH, FERDINAND. LA PHILOSOPHIE OUVERTE. DIALECTICA 23,297-314 1969.

GONZALEZ-CAMINERO, NEMESIO. EL ULTIMO SCIACCA. GREGORIANUM 52,299-342 1971.

EL "ULTIMO SCIACCA" ESTA REPRESENTADO POR SUS ULTIMOS CINCO LIBROS DEDICADOS A LAS CUESTIONES ACTUALES DEL MUNDO Y DE LA IGLESIA. LA CIVILIZACIÓN OCCIDENTAL, EN SU FASE ULTIMA, ES UNA CIVILIZACIÓN DE "REALIDADES HORIZONTALES." UNO DE SUS RESULTADOS HA SIDO EL "OSCURECIMIENTO DE LA INTELIGENCIA." PARA PREPARAR EL ADVENIMIENTO DE LA NUEVA CULTURA QUE SE ANUNCIA HAY QUE VOLVER A LAS RELIDADES "VERTICALES" METAFISICAS, RELIGIOSAS Y CULTURALES Y CONTRIBUIR A QUE SE YERGAN SOBRE EL PANORAMA DE ACHATAMIENTO HORIZONTAL QUE HOY PREDOMINA. CADA UNO DE LOS ULTIMOS CINCO LIBROS DE SCIACCA INSISTE, BAJO DIVERSOS ASPECTOS, EN ESTE PENSAMIENTO FUNDAMENTAL.

GONZALEZ-CAMINERO, NEMESIO. LA FILOSOFIA DE OCKHAM COMO FILOSOFIA DEL LENGUAJE. GREGORIANUM 52,151-166 1971.

EL ARTICULO ES UN COMENTARIO A LA OBRA DE 'TEODORO DE ANDRES: EL NOMINALISMO DE GUILLERMO DE OCKHAM COMO FILOSOFIA DEL LENGUAJE' (MADRID 1969). SEGUN DICHA OBRA LA REVOLUCION DEL 'VENEROBILIS INCEPTOR' HABRIA CONSISTIDO EN LA JUSTIFICACION GNOSEOLOGICA DEL CONCEPTO COMO IMAGEN POR EL CONOCIMIENTO COMO DIGNO LINGUISTICO. LA NUEVA EPISTEMOLOGIA TUVO REPERCUSIONES METAFISICAS Y TEOLOGICAS. EL CONOCIMIENTO COMO IMAGEN, PREDOMINANTE EN EL SIGLO XIII SUPONIA UN SISTEMA DE "NATURALEZAS" ETERNAS Y NECESARIAS, EN EL CUAL EL MISMO DIOS ESTABA SUBORDINADO Y EL INDIVIDUO QUEDABA DESVALORIZADO. EL

CONOCIMIENTO COMO SIGNO, EN CAMBIO, NO REFLEJA MAS QUE UN SISTEMA DE INDIVIDUOS VALIDO "PRIMORDIALMENTE" Y DEPENDIENTE EN ABSOLUTO DE LA VOLUNTAD DIVINA. LA REALIDAD REFLEJADA EN DICHO ESQUEMA DE SIGNOS LINGÜSTICOS ES PRIMORDIALMENTE INDIVIDUAL Y SECUNDARIAMENTE UNIVERSAL. UNA CONCEPCION, POR LO TANTO MAS REALISTA Y MAS CRISTIANA.

GONZALEZ-CAMINERO, NEMESIO. THE PHILOSOPHY OF M F SCIACCA IN THE CONTEXT OF THE "SYSTEM OF TRUTH". GREGORIANUM 51,276 1970.

GOOCH, PAUL W. "VICE IS IGNORANCE": THE INTERPRETATION OF "SOPHIST" 226A-231B. PHOENIX 25,124-133 SUM 71.

GOOD, I J. FREE WILL AND SPEED OF COMPUTATION. BRIT J PHIL SCI 22,48-50 F 71.

MACKAY ARGUED THAT A DETERMINISTIC ORG (PERSON OR MACHINE) HAS FREE WILL IF ITS BEHAVIOR CANNOT BE PREDICTED WHEN IT IS INFORMED OF THE PREDICTION. WITH A REASONABLE DEFINITION OF "INFORMING AN ORG" IT IS POINTED OUT THAT A GENERAL-PURPOSE COMPUTER COULD BE PROGRAMMED TO HAVE FREE WILL IN MACKAY'S SENSE. HIS DEFINITION IS THEN MODIFIED TO MAKE IT APPEAL MORE TO INTUITION. THE MODIFICATION IMPLIES THAT WHETHER A DETERMINISTIC ORG CAN BE SAID TO HAVE FREE WILL DEPENDS ON ITS SPEED OF THINKING OR COMPUTATION.

GOOD, PAUL AND CAMTO, FREDERICO. BIBLIOGRAPHIE DES WERKES VON MAURICE MERLEAU-PONTY. PHIL JARH 77,434-443 1970 (P.I.D.G.).

GOODMAN, LENN EVAN. COMMENTARY ON "PRIVATE RIGHT AND LIMITS OF LAW". PHIL EAST WEST 21,389-393 O 71.

THE LEGITIMATING PRINCIPLE OF ALL LIBERAL GOVERNMENT IS THE VALUE IT PLACES ON RECOGNITION OF INDIVIDUAL DIFFERENCES. SIMPLISTICALLY APPLIED, THIS PRINCIPLE ENGENDERS THE MYTH OF MINIMAL GOVERNMENT: ONLY IF GOVERNMENT WERE THE ONLY SOCIAL AGENCY WOULD IT BE POSSIBLE TO LEAVE AN AREA FREE BY NEGLECTING TO LEGISLATE IN IT. THE LIBERAL LEGISLATOR'S TASK IS THUS FAR MORE COMPLEX THAN THE SHIBBOLETH 'THAT GOVERNMENT GOVERNS BEST WHICH GOVERNS LEAST' ALLOWS. NO AREA CAN BE IGNORED BUT POSITIVE PROGRAMS TO AUGMENT THE SCOPE OF HUMAN LIBERTY WHILE CONTRIBUTING TO THE REALIZATION OF OTHER HUMAN VALUES MUST CONSTANTLY BE STUDIED.

GORDON, WILLIAM. THE METAPHORICAL WAY OF KNOWING. MAIN CURRENTS 28,12-14 S-O 71.

GORICAR, JOZE. DAS KONZEPT DER JUGOSLAWISCHEN SELBSTVERWALTUNG ALS METHODOLOGISCHES PROBLEM FUER RECHTSWISSENSCHAFT UND RECHTSSOZIOLOGIE. ARCH RECHTS SOZ 56,367-386 1970 (P.I.D.G.).

GORNER, PAUL. HUSSERL AND STRAWSON. J BRIT SOC PHENOMENOL 2,2-9 JA 71.

GOROVITZ, SAMUEL. INSCRIPTIONALISM AND THE OBJECTS OF EXPLANATION. BRIT J PHIL SCI 21,247-256 AUG 70.

IT IS CONSIDERED WHAT SORT OF THING IT IS THAT AN EXPLANATION EXPLAINS, AND RELATED ONTOLOGICAL ISSUES. SCHEFFLER SEEKS TO PROVIDE ACCOUNT OF THE OBJECTS OF EXPLANATION THAT PRESUMES THE EXISTENCE OF ONLY SUCH ENTITIES AS ARE ACCEPTABLE TO NOMINALISM<sup>4</sup>. QUINE'S DISCUSSION OF THE OBJECTS OF PROPOSITIONAL ATTITUDES SUGGESTS AN ALTERNATIVE ACCOUNT. SCHEFFLER TAKES INSCRIPTIONS TO BE THE OBJECTS; QUINE ARGUES FOR THE PREFERABILITY OF SENTENCES. BUT NEITHER APPROACH PROVIDES AN ADEQUATE ACCOUNT OF THE OBJECTS OF PROPOSITIONAL ATTITUDES OR OF EXPLANATION. EVEN IN LIGHT OF THESE NOMINALISTIC EFFORTS TO DISPEL THEM, THE ONTOLOGICAL PROBLEMS ASSOCIATED WITH TALK ABOUT EXPLANATION REMAIN.



GOTT, W S AND TSCHUDINOW, E M. DIE UNERSCHOEPFLICHKEIT DER MATERIE UND DIE ENTWICKLUNG DES PHYSIKALISCHEN WISSENS. SOWJET GES BEITR 10,863-873 1970 (P.I.O.G.).

DIE VERFASSER UNTERSUCHEN DAS LENINSCHES PRINZIP VON DER UNERSCHOEPFLICHKEIT DER MATERIELLEN WELT IN SEINER METHODOLOGISCHEN BEDEUTUNG FUER DIE ENTWICKLUNG DER PHYSIKALISCHEN ERKENNTNIS. SIE UNTERSCHIEDEN ZWEI BEDEUTUNGEN DIESES PRINZIPS ALS EINES PHILOSOPHISCHEN POSTULATS UND ANALYSIEREN SEINEN ZUSAMMENHANG MIT DEM PRINZIP DER EINHEIT DER WELT. DEN HEURISTISCHEN WERT DES UNERSCHOEPFLICHKEITSPRINZIPS FUER DIE PHYSIK SEHEN SIE IN SEINEM NUTZEN FUER DIE RICHTIGE EINSCHAETZUNG DER VOLLSTAENDIGKEIT PHYSIKALISCHER THEORIEN.

GOTTERBARN, DONALD. AN EQUIVOCATION IN DESCARTES' PROOF FOR KNOWLEDGE OF THE EXTERNAL WORLD. IDEAL STUD 1,142-148 MY 71.

IN THE "THIRD MEDITATION" DESCARTES ARGUES FOR THE EXISTENCE OF A PERFECT BEING IN ORDER TO INSURE THE VERACITY OF HIS PERCEPTION OF THE EXTERNAL WORLD. HOWEVER, HE EQUIVOCATES BETWEEN PERFECTION AS AN ONTOLOGICAL AND AXIOLOGICAL PREDICATE. GIVEN THE ARGUMENT IN THE "THIRD MEDITATION" THERE IS NO POSSIBLE WAY FOR HIM TO AVOID THE EQUIVOCATION. THUS, EVEN IF HE WERE SUCCESSFUL IN PROVING THE EXISTENCE OF AN ONTOLOGICALLY PERFECT BEING, THERE IS NO PROOF THAT THIS BEING IS A NON-DECEIVER.

GOTTERBARN, DONALD. HUME'S TWO LIGHTS ON CAUSE. PHIL QUART 21,168-171 AP 71.

THE QUESTION HAS BEEN RAISED WHETHER HUME'S TWO DEFINITIONS OF 'CAUSE' IN THE TREATISE CAN BE DEFINITIONS OF THE SAME OBJECT SINCE ONE OF THE DEFINITIONS SEEMS TO REQUIRE A MENTAL DETERMINATION WHILE THE OTHER DOES NOT. I SHOW THAT THE TWO DEFINITIONS ARE EXTENSIONALLY EQUIVALENT AND INTENSIONALLY DISTINCT AND THAT THIS INTERPRETATION IS CONSISTENT WITH HUME'S OTHER VIEWS ABOUT CAUSE.

GOTZ, IGNACIO. SYNTHETICAL MAN: AN ESSAY ON THE NONRATIONAL. STUD PHIL EDUC 7,109-129 FALL 70.

WITHIN THE PREVAILING CONTEXT OF RATIONALITY MY OBJECTIVE IS TO DEMONSTRATE THAT A SOLELY RATIONALISTIC ANALYSIS OF MAN, AS INDIVIDUAL AND AS SOCIAL, IS INCOMPLETE, AND THAT TO DEFINE MAN AS A RATIONAL ANIMAL IS INACCURATE. THIS OBJECTIVE IS ACHIEVED THROUGH ANALYSIS OF PHILOSOPHICAL AND ANTHROPOLOGICAL DATA. THE RESULTS ARE VERIFIED BY APPLYING TO CURRENT SOCIETAL STEREOTYPES MY OWN VERSION OF MANNHEIM'S HYPOTHESIS ON SUBSTANTIVE AND FUNCTIONAL RATIONALITY.

GOUDZWAARD, B. ECONOMIE TUSSEN AFBRAAK EN DOORBRAAK VERLEDEN EN TOEKOMST VAN GESLOTEN WERELDBEELD. PHIL REFORM 36,43-54 1971.

IN DIT ARTIKEL IS EEN ONDERZOEK INGESTELD NAAR DE VRAAG, INHOEVEERDE DE ECONOMISCHE WETENSCHAP GEKENMERKT WORDT DOOR EEN GESLOTEN WERELDBEELD, UITKOMEND IN A) EEN NIET-NORMATIEF, NATUURWETENSCHAPPELIJK CAUSALITEITS-EN FUNCTIONALITEITSTYPE, B) DE TRANSFORMATIE VAN LEVENDE ECONOMISCHE SUBJECTEN IN GEATOMISEERDE INDIVIDUEN, C) EEN BEWUSTE RESTRIKTIE VAN HET EIGEN VELD VAN ONDERZOEK EN D) EEN ELIMINERING VAN ALLE NORMATIEVE ELEMENTEN UIT DE THEORIE. GECONCLUDEERD WORDT, DAT DIT GESLOTEN WERELDBEELD NOG IN BELANGRIJKE MATE AANWEZIG IS. HET ARTIKEL BEVAT EEN PLEIDOOI VOOR EEN OPENLEGGING VAN HET WERELDBEELD DER ECONOMIE, ALS ENIG REDMIDDEL UIT HET DILEMMA TUSSEN VERPRAGMATISERING DER THEORIE ENERZIJD EN EEN HYPERTROPHIE VAN HET ECONOMISCH DENKEN ANDERZIJD.

- GOULD, JAMES A. R B PERRY ON THE ORIGIN OF AMERICAN AND EUROPEAN PRAGMATISM. J HIST PHIL 8,431-450 O 70.
- GOVINDA, LAMA ANAGARIKA. THE PROBLEM OF PAST AND FUTURE. MAIN CURRENTS 27,120-124 MR-AP 71.
- GOWER, B S. CONDITIONALS. MIND 80,418-420 JL 71.
- GRAF, KLAUS DIETER AND ILLNER, HELGA. RECHNERERZEUGTE AESTHETISCHE INFORMATION UND IHRE LERNWIRKSAMKEIT IN EINEM FORMALDIDAKTISCH ERZEUGTEN LEHRPROGRAMM. GRUND KYBER GEIST 11,125-136 1970 (P.I.D.G.).
- GRAM, M S. RELATIONS, AGAIN: A REPLY TO GULL. NEW SCHOLAS 45,611-618 AUTUMN 71.
- GRAM, M S. THE REALITY OF RELATIONS. NEW SCHOLAS 44,49-68 WINT 70.

THE ARTICLE DIVIDES INTO THREE PARTS. IN THE FIRST PART I ARGUE THAT BRADLEY'S ATTACK ON RELATIONS HAS A DIFFERENT CHARACTER FROM THE ONE PHILOSOPHERS HAVE BEEN ATTRIBUTING TO IT. THERE ARE, IN FACT, TWO LOGICALLY INDEPENDENT ARGUMENTS BY WHICH BRADLEY TRIES TO SHOW THAT RELATIONS ARE NOT REAL. AND ALTHOUGH BOTH OF THESE ARGUMENTS MOVE TO THE SAME CONCLUSION--THAT THE NOTION OF A RELATION ENTAILS A CONTRADICTION--ONLY ONE OF THEM DESERVES SERIOUS ATTENTION. THE SECOND PART OF THE ARTICLE CATALOGUES THE RECEIVED ANSWERS TO BRADLEY'S ARGUMENT, ARGUING THAT THEY FAIL TO ANSWER BRADLEY'S ARGUMENT BECAUSE THEY OVERLOOK AN ASSUMPTION THAT IS CRUCIAL TO THAT ARGUMENT. THE THIRD SECTION OF THE PAPER DEFENDS THE VIEW THAT BRADLEY'S ARGUMENT CAN BE ANSWERED BY DISTINGUISHING TWO VERY DIFFERENT SENSES OF SEPARABILITY AND SHOWING THAT THE SEPARABILITY OF PARTS OF A COMPLEX DOES NOT SHOW THAT ALL THE PARTS ARE OF THE SAME ONTOLOGICAL KIND.

- GRAM, MOLTKE S. TRANSCENDENTAL ARGUMENTS. NOUS 5,15-26 F 71.
- GRANIER, JEAN. LA PENSEE NIETZSCHEENNE DU CHAOS. REV METAPH MORALE 76,129-166 AP-JE 71.

POUR COMPRENDRE RADICALEMENT LA PHILOSOPHIE DE NIETZSCHE IL FAUT DEGAGER, SOUS LES THEMES MANIFESTES, LES CATEGORIES QUI EN DEFINISSENT LE SENS CACHE: LES CATEGORIES DU 'TEXTE', DU 'VOILE', DE 'L'ORIGINE', DU 'CHAOS' ET DE LA 'LIMITE'. LEUR COMBINAISON (AUTOUR DE LA CATEGORIE MAJEURE DU CHAOS) PERMET DE RECONSTRUIRE TOUTES LES SIGNIFICATIONS DE LA VOLONTE DE PUISSANCE, DANS LESQUELLES NIETZSCHE INSCRIT SON INTERPRETATION DIONYSIAQUE DE L'ETRE.

- GRANIER, JEAN. NIETZSCHE ET LA QUESTION DE L'ETRE. REV PHIL FR 95,407-422 1970.

POUR 'SURMONTER LA METAPHYSIQUE', NIETZSCHE RUINE L'ONTOLOGIE TRADITIONNELLE IDENTIFIANT L'ETRE A L'IDEAL. LES PREDICATS TRANSCENDANTAUX DE L'ETRE NE TRADUISENT QUE LES EXIGENCES DU DESIR HUMAIN, ILS SONT DES PROJECTIONS DE LA DECADENCE. A CE DESIR, PRODUCTEUR DE LA 'FABLE DE L'ETRE' ET DU NIHILISME, NIETZSCHE OPPOSE LA SELBSTUEBERWINDUNG QUI CORRESPOND AU DESIR (NON PLUS WUNSCH, MAIS BEGIERDE) DE LA VOLONTE DE PUISSANCE FORTE, INCARNEE DANS LE SURHOMME.

- GRANIER, JEAN. NIETZSCHE ET LA QUESTION DE L'ETRE. REV PHIL FR 96,261-296 1971.

EN REFUTANT LA CONCEPTION METAPHYSIQUE DE L'ETRE, NIETZSCHE N'ELIMINE PAS, MAIS RELANCE, LA QUESTION DE L'ETRE COMME TEL. C'EST CE QUE PROUVE L'EXAMEN DES TEXTES OU NIETZSCHE EMPLOIE LE MOT 'ETRE' (SEIN) POUR ELABORER SA PHILOSOPHIE DE LA VOLONTE DE PUISSANCE ET DE

L'ETERNEL RETOUR. UNE NOUVELLE METHODOLOGIE EST ALORS MOBILISEE, ET AXEE SUR LE PRINCIPE DE L'INTERPRETATION (AUSLEGUNG). LA CONNAISSANCE EST UNE INTERPRETATION PLURALISTE QUI, A TRAVERS LE JEU DES PHENOMENES, ESSAIE DE SCRUTER LE CHAOS ORIGINAIRE DES CHOSSES.

GRANROSE, JOHN T. PRAGMATIC JUSTIFICATION IN AESTHETICS. J AES ART CRIT 30,159-162 WINT 71.

PRAGMATIC JUSTIFICATION (FEIGL'S 'VINDICATION') HAS BEEN PROPOSED AS A WAY OF ESTABLISHING THE ULTIMATE PRINCIPLES OF ETHICS AND SEVERAL OTHER AREAS OF PHILOSOPHY. IT IS CLAIMED TO JUSTIFY ACTIONS (HERE, THE ADOPTION OF SOME PARTICULAR ULTIMATE PRINCIPLE) BY APPEALING TO HUMAN INTERESTS AND DESIRES. THE FIELDS OF ETHICS AND AESTHETICS ARE CONTRASTED AND THE POSSIBLE APPLICATION OF PRAGMATIC JUSTIFICATION IN AESTHETICS IS EXPLORED. IN AESTHETICS, ITS USEFULNESS IS QUESTIONABLE.

GRANT, NIGEL J. RYLE AND REFLEXION. J BRIT SOC PHENOMENOL 1,24-29 O 70.

REFLEXIVE ANALYSIS IS FUNDAMENTAL IN PHENOMENOLOGICAL METHODOLOGY. ITS EPISTEMOLOGICAL STATUS HAS BEEN CRITICIZED OVER THE YEARS WITH A VIEW TO UNDERMINING THE PHENOMENOLOGICAL APPROACH MORE GENERALLY. I ATTEMPT TO DRAW THE FANGS OF ONE SUCH CONTEMPORARY CRITIC, RYLE IN CHAPTER 6 OF "THE CONCEPT OF MIND", BY ARGUING THAT RYLE HIMSELF USES IMPLICITLY THE VERY TOOLS WHOSE UTILITY HE EXPLICITLY TRY TO DENY.

GRAY, JEFFREY A. THE MIND-BRAIN IDENTITY THEORY AS A SCIENTIFIC HYPOTHESIS. PHIL QUART (SCOT) 21,247-254 JL 71.

IT IS ARGUED THAT THE MIND-BRAIN IDENTITY THEORY FAILS TO PROVIDE A SATISFACTORY FRAMEWORK FOR AN EVENTUAL SCIENTIFIC THEORY OF THE NATURE OF CONSCIOUSNESS BECAUSE IT WRONGLY RULES OUT OF COURT CERTAIN WAYS OF ASKING THE SCIENTIFICALLY MOST INTERESTING QUESTIONS. THESE ARE: WHAT SURVIVAL VALUE (IN THE DARWINIAN SENSE) ATTACHES TO CONSCIOUSNESS; AND WHAT ARE THE NECESSARY AND SUFFICIENT CONDITIONS WHICH A SYSTEM MUST MEET IF IT IS TO HAVE CONSCIOUS EXPERIENCES. A MODIFIED DUAL-ASPECT THEORY IS PROPOSED INSTEAD.

GREENBERG, ROBERT. STRAWSON'S THEORIES OF PRESUPPOSITIONS. MIND 80,258-261 AP 71.

GREFNE, DAVID B. SCHUBERT'S "WINTERREISE": A STUDY IN THE AESTHETICS OF MIXED MEDIA. J AES ART CRIT 29,181-194 WINT 70.

USING EXAMPLES FROM SCHUBERT'S "WINTERREISE", THIS PAPER DEVELOPS CONCEPTS AND TECHNIQUES FOR ANALYZING SONGS CONSIDERED AS MUSICAL-VERBAL WORKS OF ART. IN MANY SONGS, MUSICAL MOTIFS FUNCTION AS AURAL METAPHORS THAT INVITE ONE TO HEAR WHAT THE WORDS INVITE ONE'S IMAGINATION TO SEE. A MUSICAL METAPHOR GIVES ITS SUBJECT TEXTURE AND SUBSTANCE, SINGLING IT OUT FOR HEIGHTENED AWARENESS AND DEPLOYING IT THROUGH TIME. THE STRUCTURE OF THE MUSIC AFFECTS THE MEANING OF THE TEXTS. IN ANTECEDENT-CONSEQUENT PHRASE STRUCTURES, THE FIRST PHRASE IS OPEN-ENDED AND MOBILE WHILE THE SECOND PHRASE IS LIKE THE FIRST AT ITS BEGINNING BUT IS CLOSED AND STABLE AT ITS ENDING. ANTECEDENT-CONSEQUENT PHRASES MAKE THE RHYME SCHEME MORE PROMINENT. MORE IMPORTANTLY, THEY DIVIDE THE TEXT INTO TWO PARTS (WHETHER OR NOT THIS IS ALSO DONE GRAMMATICALLY), AND THEY USE THE FIRST PART TO BEGIN AN IDEA WHICH SEEMS UNFINISHED AND POINTLESS UNTIL THE OTHER PART COMPLETES IT. TWO PHRASES IN A STATEMENT-ECHO STRUCTURE ARE EQUALLY CLOSED. THE SEMANTIC EFFECT IS THUS TO MAKE THE SECOND PHRASE NOT THE COMPLETION BUT THE AMPLIFICATION OR INTENSIFICATION OF THE FIRST.

GREENE, MURRAY. HEGEL'S NOTION OF INVERSION. INT J PHIL RELIG 1,161-175 FALL 70.

IN HEGEL'S 'PHENOMENOLOGY', "INVERSION" MARKS A PEAK OF CONTRADICTION PRIOR TO A HIGHER UNITY. E.G., THE UNHAPPY CONSCIOUSNESS MAKES ITSELF A "THING" AND THUS IMPLICIT UNITY OF SUBJECT AND OBJECT. IN COGNITION PROPER, THE NATURAL CONSCIOUSNESS AS UNDERSTANDING HOLDS APART ITS OPPOSITES BY POSITING A "SECOND" SUPERSENSUOUS WORLD AS INVERSION OF A FIRST. COLLAPSE OF THIS HOLDING-APART MARKS THE EMERGENCE OF THE TRUE INNER SELF-DISTINGUISHING OF NOTION.

GREENLEE, DOUGLAS. UNRESTRICTED FALLIBILISM. TRANS PEIRCE SOC 7,75-92 SPR 71.

THE THESIS IS THAT NO SORT OF STATEMENT AND NO SORT OF BELIEF CAN BE INFALLIBLY KNOWN TO BE TRUE. FOUR KINDS OF STATEMENTS AND BELIEFS ARE CANVASSED AS POSSIBLE OBJECTS OF INFALLIBLE KNOWLEDGE, AND NONE, INCLUDING AVOWALS OF IMMEDIATE EXPERIENCE AND OBVIOUS TAUTOLOGIES, IT IS ARGUED, CAN PASS THE TEST FOR INFALLIBILITY. IN CONCLUSION, A GENERAL ARGUMENT IS GIVEN AGAINST THE POSSIBILITY OF INFALLIBLE KNOWLEDGE.

GREENLEE, DOUGLAS. WHY LANGUAGE IS NOT AN INSTRUMENT. DIALOGUE 9,380-388 1970.

PHILOSOPHERS FROM LOCKE TO WITTGENSTEIN HAVE CATEGORIZED LANGUAGE AS AN "INSTRUMENT." ALTERNATIVES OF WHAT IT MIGHT MEAN TO SAY THAT LANGUAGE IS AN INSTRUMENT ARE EXAMINED, AND THE CONCLUSION ARRIVED AT IS THAT LANGUAGE, IN THE SENSE IN WHICH ENGLISH OR GERMAN IS A LANGUAGE—THE SENSE INTENDED BY SUCH PHILOSOPHERS AS LOCKE AND WITTGENSTEIN—CANNOT BE CORRECTLY CLASSIFIED AS AN INSTRUMENT. IN CONCLUSION, WITTGENSTEIN'S IDEA THAT LANGUAGE IS A "FORM OF LIFE" IS, WITH DUE QUALIFICATION, FOUND TO BE NEARER THE TRUTH.

GREENSTEIN, HAROLD. CAN MAN BE A SUBJECT FOR SCIENCE? PHIL PHENOMENOL RES 31,585-596 JE 71.

IT IS ARGUED THAT INSOFAR AS STATEMENTS OF LAWFUL CONNECTION ARE EMPIRICAL, ANY ARGUMENT WHICH PURPORTS TO SHOW THAT THERE MUST BE BEHAVIORAL LAWS THAT IS BASED UPON ANALYSIS OF EITHER THEIR CONCEPTS OF 'EXPLANATION' OR 'CAUSATION' MUST BE AN 'IGNORATIO ELENCHI'. FURTHER, IF THERE WERE SUCH LAWS, THEIR EXISTENCE COULD NOT BE A SUFFICIENT CONDITION FOR THE ADEQUACY OF MOTIVATIONAL EXPLANATIONS FOR, E.G., IF IT WERE THE CASE THAT ALL SOLDIERS WHO ENTER BATTLE ARE FRIGHTENED, IT DOES NOT FOLLOW THAT THEY ENTER BATTLE OUT OF, OR FOR THE SAKE OF FEAR. THAT THEIR EXISTENCE CANNOT BE A NECESSARY CONDITION OF THE ADEQUACY OF MOTIVATIONAL EXPLANATIONS CAN BE GRASPED FROM THE FACT THAT THE INABILITY TO GENERALIZE A PARTICULAR MOTIVATIONAL EXPLANATION IS NEVER A GROUND FOR ITS REJECTION. I CONCLUDE THAT MOTIVATIONAL AND COVERING LAW EXPLANATIONS ARE 'SUI GENERIS'.

GREGG, JOHN R. TWO MODES OF DEDUCTIVE INFERENCE. NOTRE DAME J FORM LOG 12,169-178 AP 71.

THE PAPER IS AN IMPROVEMENT OF THE AUTHOR'S "AXIOMATIC QUASI-NATURAL DEDUCTION" (NDJFL, APRIL, 1970). AN AXIOMATIC VERSION OF QUANTIFICATION THEORY, AMENABLE TO PROOF STRATEGIES, IS CONVERTED BY STRAIGHTFORWARD SYNTACTICAL CONVENTIONS INTO A SYSTEM OF NATURAL DEDUCTION IN WHICH EACH LINE OF PROOF IS A VALID FORMULA. THE SYSTEM IS SHOWN TO BE COMPLETE AS WELL AS SOUND.



GREGG, RICHARD B. THE EGO=FUNCTION OF THE RHETORIC OF PROTEST. PHIL RHET 4,71-91 SPR 71.

ANALYSIS OF THE RHETORIC OF CONTEMPORARY PROTEST REVEALS AN EGO=FUNCTION OF RHETORIC NOT ACCOUNTED FOR IN TRADITIONAL RHETORICAL STUDIES. EXAMINATION OF THE RHETORIC OF THE BLACK POWER MOVEMENT, THE STUDENT LEFT, AND WOMEN'S LIBERATION REVEALS RHETORICAL PATTERNS CONCERNED WITH SELF=PERSUASION, EGO=ESTABLISHMENT AND AFFIRMATION. SUCH STRATEGIES ESTABLISH DISTANCE FROM THE ADVERSARY NEEDED FOR SELF=IDENTIFICATION, EFFECT CONTROL OVER THE RHETORICAL SITUATION, GAIN ATTENTION, AND CULMINATE IN EGO=SATISFACTION.

GRENET, PAUL=B. TEILHARD DE CHARDIN ET LE POSITIVISME. REV THOMISTE 70,604-628 O=D 70.

TEILHARD A DECLARE FAIRE DE LA SCIENCE POSITIVE. IL S'EST PARFOIS PRESENTE COMME POSITIVISTE. DANS QUELLE MESURE MERITE-T-IL CE TITRE? DANS LE POSITIVISME DE COMTE, IL Y A D'ABORD LA NEGATION DE TOUTE CONNAISSANCE DES ESSENCES, DES CAUSES, ET SURTOUT DES FINS. A CE POSITIVISME=LA TEILHARD A TOUJOURS REFUSE SON ADHESION. MAIS IL FAUT SE RAPPELER QUE LE POSITIVISME DE COMTE ETAIT AUSSI UNE MORALE ET UNE RELIGION, ET IL EST SURPRENANT DE CONSTATER, SUR CES POINTS, LA RENCONTRE PARTIELLE DE TEILHARD ET DE COMTE.

GRENIER, JEAN. REFLEXIONS SUR LES EVENEMENTS ET LA PAROLE. REV PHIL FR 95,377-378 1970.

GRICE, G R. HUME'S LAW. ARIS SOC SUPPL VOL 44,89-104 1970.

GRIFFIN, N. EINSTEIN'S PHILOSOPHY OF SCIENCE. SCIENTIA 65,25-37 1971.

ALTHOUGH EINSTEIN'S CHIEF INTEREST FOR PHILOSOPHERS LIES IN HIS CONTRIBUTIONS TO PHYSICS, HE DID WRITE A NUMBER OF AVOWEDLY PHILOSOPHICAL ARTICLES. THESE ARE WORTH CONSIDERING NOT MERELY ON ACCOUNT OF THE EMINENCE OF THEIR AUTHOR, BUT BECAUSE OF THEIR INTRINSIC MERIT. MOST OF THEM ARE COMPARATIVELY SHORT BUT TOGETHER THEY FORM A FAIRLY COHERENT VIEW OF THE NATURE AND FUNCTION OF SCIENCE; AND ONE WHICH WILL PROBABLY COMMAND THE SYMPATHY OF MANY PHYSICISTS AND SOME PHILOSOPHERS. THIS ARTICLE ATTEMPTS TO EXPOUND EINSTEIN'S VIEWS ON THE PHILOSOPHY OF SCIENCE AS COHERENTLY AS POSSIBLE. VARIOUS CRITICAL SUGGESTIONS ARE MADE BUT THESE ARE, FOR THE MOST PART, SUBORDINATED TO THE TASK OF EXPOSITION.

GRIFFISS, JAMES E. THE KANTIAN BACKGROUND OF HEGEL'S LOGIC. NEW SCHOLAS 43,509-529 FALL 69.

THE PAPER SEEKS TO SHOW THAT HEGEL'S 'SCIENCE OF LOGIC' AND THE PREFACE TO THE 'PHENOMENOLOGY OF MIND' CAN BEST BE UNDERSTOOD IN THE LIGHT OF KANT'S FIRST 'CRITIQUE'. HEGEL ATTEMPTED TO DEVELOP THE KANTIAN SYNTHETIC A PRIORI JUDGMENT BY TAKING THE GIVEN ELEMENTS IN KNOWLEDGE WITHIN THE PROCESS OF REASONING. THIS BECOMES THE BASIS FOR THE HEGELIAN DIALECTIC. HEGEL WAS ABLE TO MOVE BEYOND KANT (IN A WAY THAT FICHTE AND SCHELLING WERE NOT) BECAUSE OF HIS DISCOVERY OF THE NEGATIVITY OF OTHERNESS, DETERMINATION, AND MEDIATION. THIS ENABLED HIM TO RESOLVE THE KANTIAN DUALISM OF PHENOMENON AND NOUMENON, AND CONTENT AND METHOD IN THE ACTIVITY OF REASON. THE NERVE OF THE MOVEMENT OF THE DIALECTIC OF HEGEL'S LOGIC IS FOUND IN NEGATIVITY AS THE NEGATIVITY OF DETERMINATION AND THE NEGATION OF NEGATION.

GRIFFITHS, LFSLIE. SOCIAL MORALITY AND THE LAW. J SOC PHIL 2,8-10 FALL 71.

AN ATTEMPT TO ASSESS ACTS OF FRAUD WHICH ARE NOT LEGALLY CONDEMNABLE VIA PROVEN SUPPRESSIO VERI AND SUGGESTIO FALSI INTENT. "THE DISTINCTION BETWEEN LEGALLY CONDEMNABLE FRAUDS (I.E. 'JUS CIVILE')

AND THOSE CONDEMNABLE BY SOME PRINCIPLE OF HUMAN BENEVOLENCE (I.E. 'JURA HUMANO') IS DRAWN." USING BENTHAM'S PRINCIPLES, SINCE THEY ARE EXEMPLIFIED IN PUNITIVE MEASURES ADOPTED BY LAW, IT IS ARGUED THAT JURA HUMANO VIOLATORS ARE, IN MANY CASES, MORE BLAMEWORTHY THAN JUS CIVILE VIOLATORS.

GRIMALDI, NICOLAS. MATIERE ET TRADITION. REV METAPH MORALE 76,167-195 AP-JE 71.

ON TROUVERA DANS CET ARTICLE: 1) UNE INTERPRETATION NOUVELLE DE LA MATIERE COMME ATTRIBUT DU 'TEMPS'. LA MATIERE EST A LA FOIS LA 'RESISTANCE' A L'AVENIR SANS LAQUELLE IL N'Y AURAIT PAS DE TEMPS, ET LA 'CONSERVATION' DU PASSE DANS LE PRESENT SANS LAQUELLE IL N'Y AURAIT PAS DE PROGRES. 2) UNE NOUVELLE CONCEPTION METAPHYSIQUE DU TEMPS. 3) UNE ANALYSE PRECISE DE LA MATIERE CHEZ BERGSON ET UNE NOUVELLE INTERPRETATION DE LA MATIERE CHEZ LEIBNIZ.

GRIMM, ROBERT. INDIVIDUAL CONCEPTS AND CONTINGENT TRUTH. STUD LEIBNIZ 2,200-223 1970 (P.I.D.G.).

GRISEZ, GERMAIN G. THE RELEVANCE OF METAPHYSICS TO CONTEMPORARY UNREST. METAPHILOSOPHY 1,75-79 JA 70.

ORIGINALLY A CONTRIBUTION TO A SYMPOSIUM ON THIS TOPIC, I ARGUE THAT METAPHYSICS HAS LITTLE RELEVANCE TO CONTEMPORARY UNREST. THE LATTER EXPRESSION GETS ITS MEANING FROM PATTERNS OF BEHAVIOR THAT INVOLVE THE USE OF SIMILAR MEANS FOR VERY DIVERSE ENDS. THE ATTEMPT TO DEVELOP PHILOSOPHIC THEORIES OF CONTEMPORARY HISTORY IS LIKELY TO IGNORE THE IMPORTANT DIFFERENCES AND TO MAKE MUCH OF RATHER INSIGNIFICANT SIMILARITIES.

GROMCZYNSKI, WIESLAW. SARTRE ET HEGEL. STUD FILOZOF 4,67-80 1970.

GRUENBAUM, ADOLF. FREE WILL AND LAWS OF HUMAN BEHAVIOR. AMER PHIL QUART 8,299-317 O 71.

THE CARDINAL CONDITION FOR HOLDING HUMAN AGENTS MORALLY RESPONSIBLE IMPOSED BY LEADING LIBERTARIAN INDETERMINISTS IS SHOWN TO BE LOGICALLY INCOMPATIBLE WITH IRREDUCIBLY STATISTICAL LAWS OF HUMAN BEHAVIOR NO LESS THAN WITH DETERMINISTIC ONES. REJECTING THAT 'CONDITION, THE AUTHOR ARGUES THAT THE CAUSALITY ASSERTED BY LAWS OF HUMAN BEHAVIOR, BE THEY DETERMINISTIC OR STATISTICAL, IS COMPATIBLE WITH OUR ACTUAL FREEDOM OF CHOICE AND INDEED WITH THE ADVOCACY OF RESPONSIBLE SOCIAL ACTIVISM. THIS ARGUMENT RESTS ON THE DISTINCTION BETWEEN CAUSALITY, ON THE ONE HAND, AND FATALISM, UNIVERSAL PREDICTABILITY AND COMPULSION, ON THE OTHER. A NEW DEDUCTIVE PROOF IS OFFERED TO SHOW THAT THE INDETERMINISM OF QUANTUM PHYSICS CANNOT BE ADDUCED TO VINDICATE THE LIBERTARIAN INDETERMINIST'S ACCOUNT OF FREEDOM OF CHOICE. NOR, THE AUTHOR CONTENTS, CAN THE REALITY OF THE LIBERTARIAN KIND OF FREEDOM OF CHOICE BE 'DEMONSTRATED', AS DONALD MACKAY HAS CLAIMED, ON THE BASIS OF THE LIMITATIONS WHICH KARL POPPER HAS SHOWN TO GOVERN THE AUTO-PREDICTABILITY OF THE AGENT'S OWN BRAIN STATES.

GRUENBAUM, ADOLF. SPACE, TIME AND FALSIFIABILITY, PART I. PHIL SCI 37,469-588 D 70.

PROMPTED BY THE "PANEL DISCUSSION OF GRUENBAUM'S PHILOSOPHY OF SCIENCE" (PHILOSOPHY OF SCIENCE 36, DECEMBER, 1969) AND OTHER RECENT LITERATURE, THIS ESSAY RANGES OVER MAJOR ISSUES IN THE PHILOSOPHY OF SPACE, TIME AND SPACE-TIME AS WELL AS OVER PROBLEMS IN THE LOGIC OF ASCERTAINING THE FALSITY OF A SCIENTIFIC HYPOTHESIS. THE AUTHOR'S PHILOSOPHY OF GEOMETRY HAS RECENTLY BEEN CHALLENGED ALONG THREE MAIN DISTINCT LINES AS FOLLOWS: (I) THE PANEL ARTICLE BY G. J. MASSEY CALLS FOR A MORE PRECISE AND MORE COHERENT ACCOUNT OF THE RIEMANNIAN CONCEPTION OF AN INTRINSIC AS OPPOSED TO AN

EXTRINSIC METRIC, WHICH THE AUTHOR HAS INVOKED AS HIS BASIS FOR THE DISTINCTION BETWEEN NON-CONVENTIONAL AND CONVENTION-LADEN ASCRIPTIONS OF METRICAL EQUALITY AND INEQUALITY; (II) THE LATTER DISTINCTION HAS BEEN CLAIMED TO SUFFER FROM THE LIABILITIES OF THE SO-CALLED "STANDARD CONCEPTION" OF SCIENTIFIC THEORIES [36]; AND (III) PURSUANT TO H. PUTNAM'S "AN EXAMINATION OF GRUENBAUM'S PHILOSOPHY OF GEOMETRY" [56], J. EARMAN [16,17] AND R. SWINBURNE [65] HAVE CONTENTED THAT THE DIFFERENCE BETWEEN INTRINSIC AND EXTRINSIC METRICS IS SCIENTIFICALLY UNILLUMINATING AND THAT THE ASSOCIATED DISTINCTION BETWEEN NON-CONVENTIONAL AND CONVENTION-LADEN METRICAL COMPARISONS DOES NOT HAVE THE KIND OF RELEVANCE TO EXTANT SCIENTIFIC THEORIES THAT THE AUTHOR HAS CLAIMED FOR IT. THE ESSAY CONSISTS OF TWO INSTALLMENTS. THE PRESENT INSTALLMENT, COMPRISING THE INTRODUCTION AND PART A, IS DEVOTED TO THE CLARIFICATION, CORRECTION AND FURTHER DEVELOPMENT OF THE AUTHOR'S PRIOR WRITINGS ON THE PHILOSOPHY OF GEOMETRY. ITS MAIN OBJECTIVE IS CONSTRUCTIVE ELABORATION RATHER THAN OFFERING POLEMICS. BUT REBUTTALS TO EARMAN, [16, 17], SWINBURNE [65] AND DEMOPOULOS [13] ARE INCLUDED, BECAUSE THEIR INCLUSION CONDUCTED TO CLARITY IN GIVING THE NEW EXPOSITION. PART B IS TO APPEAR IN A SUBSEQUENT ISSUE AND WILL BE DEVOTED TO REPLIES TO CRITIQUES CONTAINED IN THE PANEL DISCUSSION AND IN OTHER RECENT LITERATURE. IT WILL RANGE OVER ISSUES IN THE PHILOSOPHY OF GEOMETRY AND IN THE LOGIC OF ASCERTAINING THE FALSITY OF A SCIENTIFIC HYPOTHESIS. BY WAY OF MERELY ELLIPTICAL ANTICIPATION OF MUCH MORE PRECISE STATEMENTS GIVEN IN PART A, SECTION 3(II), THE INTRODUCTION DISSOCIATES THE NOTION OF CONVENTION-LADENNESS DEVELOPED IN PART A FROM THE QUITE DIFFERENT NOTION INTEGRAL TO THE SO-CALLED "STANDARD CONCEPTION" OF SCIENTIFIC THEORIES. THEREBY, THE INTRODUCTION PREPARES THE GROUND FOR SEEING, AS A COROLLARY TO PART A, SECTION 3(II), THAT THE NOTION AVOCATED IN THE PRESENT ESSAY HAS NOTHING TO FEAR FROM THE FOLLOWING FACT, NOTED BY C. G. HEMPEL ([36]; CF. ALSO HIS 1970 CARUS LECTURES): "EVEN THOUGH A SENTENCE MAY ORIGINALLY BE INTRODUCED AS TRUE BY STIPULATION, IT SOON JOINS THE CLUB OF ALL OTHER MEMBER-STATEMENTS OF THE THEORY AND BECOMES SUBJECT TO REVISION IN RESPONSE TO FURTHER EMPIRICAL FINDINGS AND THEORETICAL DEVELOPMENTS." PART A WHICH BEGINS WITH A FAIRLY DETAILED TABLE OF CONTENTS, ENDEAVORS TO MEET THE AFOREMENTIONED THREE-FOLD CHALLENGE TO THE AUTHOR'S PHILOSOPHY OF GEOMETRY. MASSEY'S CALL FOR THE PROVISION OF CLEAR AND DETAILED CHARACTERIZATIONS OF INTRINSIC AND EXTRINSIC METRICS IS ANSWERED WITH THE INVALUABLE AID RENDERED PERSONALLY BY MASSEY HIMSELF. THESE CHARACTERIZATIONS ARE SHOWN TO PERMIT A PRECISE EXPLICATION OF THE PORTIONS OF RIEMANN'S INAUGURAL DISSERTATION RELEVANT TO (1) RIEMANN'S BRILLIANT ANTICIPATION OF EINSTEIN'S DYNAMICAL CONCEPTION OF PHYSICAL GEOMETRY, AND (2) THE AUTHOR'S PHILOSOPHICAL CHARACTERIZATION OF THE METRICS AND GEOMETRIES OF SPACE, TIME, AND (SECTION 2(C)). A BYPRODUCT OF THE ANALYSIS IS TO RAISE TWO MAJOR PHILOSOPHICAL DOUBTS CONCERNING CLIFFORD'S SKETCH OF A SO-CALLED "SPACE-THEORY OF MATTER" AS ELABORATED IN J. A. WHEELER'S RELATIVISTIC GEOMETRODYNAMICS. THAT THEORY'S VISION OF UNDERSTANDING MATTER AS (1) THE EXISTENCE OF AN INTRA-GEOMETRODYNAMIC BASIS FOR INDIVIDUATING THE METRICALLY HOMOGENEOUS WORLD POINTS OF ITS SPACE-TIME MANIFOLD (SECTION 1(A)), AND (2) THE COMPATIBILITY OF THE THEORY WITH THE RIEMANNIAN METRICAL PHILOSOPHY APPARENTLY ESPOUSED BY ITS PROPONENTS (SECTION 2(C) (I)).

GRUENBAUM, ADOLF. WHY I AM AFRAID OF ABSOLUTE SPACE. AUSTL J PHIL 49,96 MY 71.

IN HIS FETCHINGLY ENTITLED PAPER "WHO'S AFRAID OF ABSOLUTE SPACE?" (AUSTL J PHIL, DECEMBER 1970), J. EARMAN HAS TOLD US THAT HE IS NOT AND ENJOINS THE REST OF US NOT TO BE AFRAID EITHER. IN DOING SO, HE TAKES ISSUE WITH MY VIEWS IN SEVERAL WAYS. THE READER WILL FIND MY DETAILED REPLY IN SECTION 2(C)(I); 2(C)(IV), 7 AND SECTION 3 OF MY SIMULTANEOUSLY PUBLISHED ESSAY OF 120 PAGES ENTITLED "SPACE, TIME AND FALSIFIABILITY", WHICH APPEARED IN "PHILOSOPHY OF SCIENCE" (VOL. 37, 1970) AND CONSTITUTES PART I OF MY RESPONSE TO THE "PANEL DISCUSSION OF GRUNBAUMS' PHILOSOPHY OF SCIENCE" IN THAT JOURNAL'S DECEMBER 1969 ISSUE. AS ONE MORAL OF MY ANALYSIS IN MY NEW 1970 ESSAY, I MAINTAIN THAT ONE SHOULD REJECT THE UNCRITICAL LITERALISM IMPLICIT IN THE FOLLOWING TWIN ASSUMPTIONS APPARENTLY MADE BY JOHN EARMAN: 1) THE PHILOSOPHICAL CONTENT OF A PHYSICAL THEORY T CAN BE DISCERNED FROM ITS EQUATIONS MUCH AS ONE CAN READ OFF THE NAMES FROM A TELEPHONE DIRECTORY, AND 2) T'S PURPORTED PHILOSOPHICAL CONTENT, THUS ASCERTAINED, CAN THEN BE CERTIFIED AS VIABLE ON THE STRENGTH OF THE SCIENTIFIC ACCEPTABILITY OF T.

GRUENFELD, J. NOTE ON SELF-EVIDENCE. INT LOG REV 2,137-153 D 70.

GRUNDMANN, SIEGFRIED. ARBEITERKLASSE UND INTELLIGENZ IN DER GEGENWAERTIGEN EPOCHE DES UEBERGANGS VOM KAPITALISMUS ZUM SOZIALISMUS. DEUT Z PHIL 18,1317-1336 1970 (P.I.D.G.).

GRUNDWALD, MANFRED. WISSENSCHAFT UND WISSENSCHAFTSTHEORIE BEI FRIEDRICH ENGELS. DEUT Z PHIL 18,1232-1249 1970 (P.I.D.G.).

GRZEGORCZYK, ANDRZEJ. KLASYCZNE, RELAGYWISTYCZNE I KONSTRUKTYWISTYCZNE SPOSOBY UZNAWANIA TWIERDZEN. STUD LOG 27,151-160 1971.

ASSERTION OF THEOREMS, BASED ON A PROOF DOES NOT ANSWER THE QUESTION: WHAT MEANS ASSERTION OF A MATHEMATICAL PROPOSITION. SEMANTICS OF DIFFERENT KIND GIVE THEIR ANSWERS TO IT. THE ONE OF CLASSICAL SEMANTICS IS NONCOMMITTANT. THE TRUE PROPOSITION IS DEFINED THERE; BUT THE CONCEPTS OF TRUTH AND OF ASSERTION CANNOT BE IDENTIFIED. IT IS NOT TRUE THAT I ALWAYS ASSERT EITHER 'A' OR NEGATION OF PROPOSITION 'A'. THERE HAPPEN SITUATIONS IN WHICH WE HAVE NO GROUND FOR ASSERTION OF ANY OF THEM. THE CONCEPT OF ASSERTION SEEMS TO BE RELATIVE TO A SITUATION.

GUEROULT, MARTIAL. THE HISTORY OF PHILOSOPHY AS A PHILOSOPHICAL PROBLEM. MONIST 53,563-587 O 69.

THE HISTORY OF PHILOSOPHY INVOLVES THE PARADOX OF SUPPOSING THE HISTORICAL INVULNERABILITY OF PAST PHILOSOPHIES. THE TRANSCENDENTAL PROBLEM OF ITS POSSIBILITY IS THAT OF THE POSSIBILITY OF SUCH AN INVULNERABILITY. NOW EXPERIENCE REVEALS THAT, ON THE ONE HAND, PHILOSOPHIES REMAIN INDESTRUCTIBLE, AS WORKS OF ART DO, THROUGH AN INTERNAL TRUTH AND THAT, ON THE OTHER HAND, IN ESTABLISHING THEM THE PHILOSOPHER DOES NOT VIEW THEM AS ENDS IN THEMSELVES, THE WAY AN ARTIST WOULD DO, BUT THROUGH THEM HE SEEKS A TRUTH OF JUDGMENT, AFTER THE FASHION OF A SCIENTIST. THE SEARCH FOR THE CONDITIONS WHICH MAKE THE INDESTRUCTIBILITY OF PHILOSOPHIES IN HISTORY POSSIBLE IS TANTAMOUNT TO TRYING TO DISCOVER HOW, IN EACH PHILOSOPHY, THE ESTABLISHMENT OF A TRUTH OF JUDGMENT MAKES THAT OF AN INTERNAL TRUTH POSSIBLE. THENCE THE CONCEPT OF A "DIANOEMATIC" WHICH, CONSIDERED AS THE PHILOSOPHY OF PHILOSOPHIES, CONSTITUTES ITSELF AS A PROBLEMATIC OF REALITY.



GUIBAL, FRANCIS. HEIDEGGER ET L'ATTENTE DE 'DIEU DIVIN'. ETUDES 334,753-774 MY 71.

LE RESUME ENVOYE DERNIEREMENT CONCERNAIT (PAR ERREUR) L'ENSEMBLE DES DEUX ARTICLES PUBLIES PAR LES ETUDES...IL SEMBLE DONC PREFERABLE DE LE LAISSER TEL QUEL...

GUIBAL, FRANCIS. MARTIN HEIDEGGER ET L'ATTENTE DU DIEU DIVIN. ETUDES 334,595-624 AP 71.

ON INTRODUIT ICI A L'UNITE DU PENSER HEIDEGGERIEN DANS SON DOUBLE ASPECT D'INTERROGATION CRITIQUE ET D'OUVERTURE CREATRICE: SI LA RATIONALITE OCCIDENTALE, DOMINATRICE ET ANTHROPOCENTRIQUE, S'Y TROUVE MISE EN QUESTION, C'EST POUR RAMENER L'HOMME A UNE PENSEE ET A UN DIRE MOINS OUBLIEUX DE LA VOIX ET DES VOIES DE L'ETRE. CHEMINANT AINSI SUR QUELQUES SENTIERS PROPICES A L'ECOUTE MEDITANTE, L'AUTEUR MONTRE EN QUOI UNE TELLE DEMARCHE EST SUSCEPTIBLE DE RENOUVELER L'EXPERIENCE RELIGIEUSE.

GUILLAIN, A. WALLON ET LE SIMULACRE. REV PHIL FR 96,67-86 1971.

ETUDE DU MODE D'INSCRIPTION DE LA NOTION DE SIMULACRE DANS LE SYSTEME CONCEPTUEL DE WALLON PAR L'ANALYSE DES RELATIONS QUI ORGANISENT SES ELEMENTS CONSTITUTIFS. LE SIMULACRE REND COMPTE DE LA GENESE DE LA REPRESENTATION, MET EN JEU LE SYSTEME POSTURAL (EMOTION), EBAUCHE LA FONCTION CATEGORIELLE, SUPPOSE LE SYNCRETISME. UNE STRUCTURE UNIQUE JOUE DANS DES DOMAINES FONCTIONNELS DIFFERENTS (INTELLIGENCE, SOCIABILITE) ET SE REPETE SELON L'ORDRE GENETIQUE (STADE EMOTIONNEL: MIMIQUE/RITUEL; STADE PROJECTIF: SIMULACRE/RITE).

GULL, RICHARD. BRADLEY'S ARGUMENT AGAINST RELATIONS. NEW SCHOLAS 45,324-336 SPR 71.

I CONSIDER M.S. GRAM'S CRITICISM OF RUSSELL'S AND BERGMANN'S ANSWERS TO BRADLEY'S WELL-KNOWN ARGUMENT AGAINST RELATIONS. IT IS ARGUED, FIRST, THAT RUSSELL DOES NOT GIVE THE QUESTION BEGGING ANSWER WHICH GRAM ATTRIBUTES TO HIM. SECOND, IT IS ARGUED THAT GRAM IS MISTAKEN IN HOLDING THE BRADLEY PARADOX TO BE THE ONLY REASON FOR INTRODUCING THE BERGMANN NEXUS. GRAM FAILS TO DISTINGUISH A) THE BRADLEYAN PARADOX, B) THE BRADLEYAN REGRESS, AND C) THE PROBLEM OF COMBINATION. THIRD, I TRY TO SHOW THAT GRAM IS MISTAKEN IN HOLDING THAT THE DIFFICULTIES RAISED BY BRADLEY STEM FROM THE ACCEPTANCE OF THE HUMEAN PRINCIPLE THAT WHAT IS DISTINGUISHABLE CAN EXIST SEPARATELY.

GULLEY, NORMAN. SOCRATES' THESIS AT "PROTAGORAS" 358 B-C. PHOENIX 25,118-123 SUM 71.

IN SOCRATES' THESIS THAT NO ONE VOLUNTARILY ACTS CONTRARY TO WHAT HE KNOWS OR BELIEVES TO BE RIGHT, "BELIEF" IS EQUIVALENT TO "FALSE BELIEF" (EVIDENCE IN "PROTAGORAS" 354E-357B, 358D-360E, AND ARISTOTLE "NICOMACHEAN ETHICS" VII, 2). HENCE THE PARADOX THAT NO ONE DOES WRONG WILLINGLY ASSERTS THAT IN ALL VOLUNTARY ACTION BOTH KNOWING AND BELIEVING (FALSELY) IT IS WRONG TO DO A THING ARE EACH SUFFICIENT CONDITIONS OF NOT DOING IT. THE PARADOX DOES NOT DENY THAT THERE ARE CASES OF DOING VOLUNTARILY WHAT IS IN FACT WRONG. BUT IT ASSERTS THAT IN SUCH CASES THE AGENT BELIEVES (FALSELY) HE IS DOING RIGHT. THIS INTERPRETATION IS CRITICISM OF THAT OF G. VLASTOS IN "PHOENIX" 23, 71-88.

GUMPENBERG, RUDOLF. KANT UND DIE TRANSZENDENTALITAET DES SEINS: ZUR SEINSLEHRE IN DER "KRITIK DER REINEN VERNUNFT". Z PHIL FORSCH 24,399-412 1970 (P.I.D.G.).

GUNTER, PETE A Y. BIOLOGICAL TIME AND BIOLOGICAL MECHANISM: REFLECTIONS ON THE "NEW EMBRYOLOGY". SW J PHIL 2,173-183 SPR-SUM 71.

WHETHER BIOLOGY IS TO BE REDUCED TO QUANTUM PHYSICS OR SOME NEWER PHYSICS OR BIOLOGY, NONE OF THESE REDUCTIONS SUPPORT MECHANISTIC EXPLANATIONS IN BIOLOGY. REDUCTIONISM AND MECHANISM ARE NOT MATERIALLY EQUIVALENT. NEW IDEAS FROM EMBRYOLOGY, MOREOVER, RELATE BIOLOGICAL TIME AND GENETIC INFORMATION IN AN UNEXPECTEDLY NON-MECHANISTIC FASHION. THE PULSATIONS OF THE WHOLE CELL IN ITS CELLULAR ENVIRONMENT CREATE THE SPATIAL FORM OF THE MULTICELLULAR ORGANISM. TEMPORALITY, AS BERGSON SAW, IS AT THE HEART OF BIOLOGY.

GUNTER, PETE ADDISON Y. BERGSON'S THEORY OF MATTER AND MODERN COSMOLOGY. J HIST IDEAS 32,525-542 O-D 71.

BERGSON'S THEORY OF MATTER, AS DEVELOPED IN "CREATIVE EVOLUTION", IS IN SEVERAL RESPECTS PROPHETIC OF RECENT COSMOLOGY. THE CREATION OF MATTER, THE EXPANDING UNIVERSE, ATOMIC AND CHEMICAL EVOLUTION, ARE EITHER EXPLICITLY STATED OR STRONGLY IMPLIED IN BERGSON'S CONCEPT OF "THE IDEAL GENESIS OF MATTER." FOR BERGSON, AS FOR CONTEMPORARY ASTRONOMY, COSMOLOGY IS COSMOGONY.

GUNTER, PETE ADDISON. THE HEURISTIC FORCE OF CREATIVE EVOLUTION. SW J PHIL 1,111-118 FALL 70.

BERGSON'S PHILOSOPHY OF BIOLOGY IS NOT "ANTI-SCIENTIFIC"; RATHER, IT MUST BE INTERPRETED AS OFFERING BROAD, HEURISTICALLY-USEFUL CONCEPTIONS TO THE BIOLOGICAL SCIENCES. AMONG THESE IS THE CONCEPT OF BIOLOGICAL TIME, WHICH IS AFFIRMED IN "CREATIVE EVOLUTION", VERIFIED BY THE EXPERIMENTS OF PIERRE LECOMTE DU NOUY AND ALEXIS CARRELL, AND WHICH IS A CENTRAL CONCEPT OF CONTEMPORARY THEORETICAL BIOLOGY.

GUNTHER, M AND RESHAUR, K. SCIENCE AND VALUES IN POLITICAL "SCIENCE". PHIL SOC SCI 1,113-121 MY 71.

IT IS ARGUED THAT THE SOCIAL SCIENTIST IS INEVITABLY INVOLVED IN THE FIELD OF VALUES SINCE HIS SUBJECT MATTER IS MAN, AN EVALUATING BEING; SINCE WHAT IS KNOWN INVOLVES AN EVALUATIVE COMPONENT; AND SINCE SOCIAL PHENOMENA INVOLVES NOT ONLY VALUES AS OBJECTS OF STUDY BUT ALSO VALUES AS THEORIES FOR EXPLANATION. WE MAINTAIN ALSO, THAT VALUE PROPOSITIONS AND EMPIRICAL PROPOSITIONS ARE NOT IN PRACTICE DIFFERENT, THEY ARE IN FACT HIGHLY INTERRELATED. THE FORMER BEING PRECONDITIONS FOR UNDERSTANDING OR EXPLAINING PATTERNS OF OBSERVABLE REGULARITY. THEY ARE DISTINCT ONLY IN DEGREE OF ABSTRACTNESS. TO ARGUE THAT VALUE AND EMPIRICAL PROPOSITIONS MUST BE KEPT DISTINCT IS ARBITRARY AND UNSCIENTIFIC.

GUPTA, R K. WITTGENSTEIN'S THEORY OF "FAMILY RESEMBLANCES" IN HIS PHILOSOPHICAL INVESTIGATIONS (SECS 65-80). PHIL NATUR 12,282-286 1970 (P.I.D.G.).

GUSTAFSON, DONALD. THE NATURAL EXPRESSIONS OF INTENTION. PHIL FORUM (BOSTON) 2,299-315 SPR 71.

GUTIERREZ, CLAUDIO. THE EXTRAORDINARY CLAIM OF PRAXEOLOGY. THEOR DECIS 1,327-336 JE 71.

THE AUTHOR STATES FIRST PRAXEOLOGY'S DILEMMA: IF ITS THEOREMS ARE A PRIORI IN THE UNIDIMENSIONAL SENSE IN WHICH PRAXEOLOGY SEEMS TO BE INTENDED, THEN THE THEORY AS REPRESENTED IN THE THEOREM IS INAPPLICABLE. IF IT IS NOT A PRIORI IN THAT SENSE THEN PRAXEOLOGY IS ALREADY DEFEATED. IN A CONCRETE ANALYSIS OF A PART OF A PRAXEOLOGICAL SYSTEM THE AUTHOR SHOWS THAT THE CONTENTION WHICH SEES ECONOMIC THEORY SIMPLY AS THE RESULT OF FORMAL DEDUCTION STARTING FROM AN A PRIORI AXIOM IS UNFOUNDED. AS A LANGUAGE, PRAXEOLOGY IS

NOT 'WATER=TIGHT'; ITS LINE OF REASONING MUST ALWAYS DRAW FROM THE INARTICULATE BACKGROUND OF PROFESSIONAL KNOWLEDGE. PRAXEOLOGY CAN BE EXPLAINED AWAY AS A PROCESS OF DIALECTICAL REDEFINITION OF CONCEPTS, ULTIMATELY AND INEVITABLY DEPENDENT UPON EMPIRICAL HYPOTHESES.

GUTTING, GARY. HUSSERL AND LOGICAL EMPIRICISM. METAPHILOSOPHY 2,197-226 JL 71.

GUZZO, AUGUSTO AND AMERIO, ROMANO. IL LATINO - NUOVE INTERVISTE LUGANESI - UMANESIMO E UMANITA. FILOSOFIA 21,371-382 JL 70.

GUZZO, AUGUSTO AND SOLDINI, ADRIANO AND PATOCCHI, MAURO. IL LATINO - NUOVE INTERVISTE LUGANESI - LE DUE CULTURE E LE LINGUE CLASSICHE. FILOSOFIA 21,383-388 JL 70.

GLI INTERVISTATORI E L'INTERVISTATO SONO D'ACCORDO NEL RITENERE RACCOMANDABILE LO STUDIO DEL LATINO SPECIALMENTE A POPOLI PER I QUALI IL LATINO ERA L'ANTICA LINGUA DA LORO PARLATA E SCRITTA. RINUNZIARE AL LATINO PUO' OFFUSCARE LA COSCIENZA STORICA DI TALI POPOLI, E QUANDO LA COSCIENZA STORICA SI OSCURA, SI RIMANE PRIGIONIERI DELLE PASSIONI DEL PRESENTE, SENZA SAPERLE PRONTAMENTE CRITICARE E VALIDAMENTE MODERARE E DOMINARE.

GUZZO, AUGUSTO. EROI NELLE TRAGEDIE DI ESCHILO. FILOSOFIA 22,261-276 JL 71.

DELLE SETTE TRAGEDIE CHE POSSEDIAMO INTEGRE DI ESCHILO, UNA E TUTTA DI DEI: IL PROMETEO LEGATO, DOVE TUTTAVIA LA RAZZA UMANA E PRESENTE PER LA SOLLECITUDINE CHE PER ESSA HA AVUTA PROMETEO; UNA ALTRA E TRAGEDIA DI STORIA CONTEMPORANEA, I PERSIANI, PIEGATI TUTTAVIA SOTTO IL CASTIGO INFLITTO LORO DALLA DIVINITA; LE ALTRE SONO TRAGEDIE SU LA MITICA SORTE DELLE DANAIIDI, DEI LABDACIDI, DEI GLI ATRIDI. CAMPEGGIANO, NEI SETTE A TEBE, LA FIGURA EROICA DI ETEOCLE, E NELLA ORESTIADE, LA TREMENDA VENDETTA DI CLITENNESTRA SU AGAMENNONE, E QUELLA, PARIMENTI MEMRABILE, DI ELETTRA E DI ORESTE SU LA MADRE CLITENNESTRA. LE ERINNI INSEGUONO IL MATRICIDA ORESTE, MA IN ATENE ESSE SI PLACANO DIVENTANO EUMENIDI.

GUZZO, AUGUSTO. GLI EROI, EVOCATI DA PINDARO. FILOSOFIA 22,199-206 AP 71.

DOPO AVERE STUDIATO IN PRECEDENTI SCRITTI GLI EROI DELL'ILIAD E L'EROE DELL'ODISSEA DI OMER, L'AUTORE STUDIA GLI EROI DEL MITO E DELL'EPOS GRECO QUALI SONO RIEVOCATI DA PINDARO. C'E IN PINDARO UN VOLUTO ALLARGAMENTO D'ORIZZONTE: DEV'ESSERCI GLORIA PER LE GENERAZIONI AVANTI E DOPO L'IMPRESA DI TROIA. IL SUO E UN PANELLENISMO NON RISTRETTO ALLE TRADIZIONI DEI GLI IONII, ED EGLI E CONVINTO CHE L'ANTICA VIRTU E VIVA NELLE GENERAZIONI DEGLI EROI SPORTI VI, CONTINUATORI DELL'EROISMO DEI COMBATTENTI DELLE GRANDI GUERRE ESALTATE DAI POETI O ILLUSTRATE DAGLI STORICI.

HAACK, R J. NO NEED FOR NONSENSE. AUSTL J PHIL 49,71-77 MY 71.

HAAS, ALOIS M. THEMA UND FUNKTION DER SELBSTERKENNTNIS IM WERK HEINRICH SEUSES. FREI Z PHIL THFOL 17,84-138 1970 (P.I.D.G.).

HABERMAS, JURGEN. TOWARDS A THEORY OF COMMUNICATIVE COMPETENCE. INQUIRY 13,360-375 WINT 70.

HACKING, I. JACQUES BERNOULLI'S ART OF CONJECTURING. BRIT J PHIL SCI 22,209-229 AG 71.

HACKING, IAN. THE LEIBNIZ-CARNAP PROGRAM FOR INDUCTIVE LOGIC. J PHIL 68,597-610 7 D 71.

A "NEW KIND OF LOGIC" URGED BY LEIBNIZ ANTICIPATES CARNAP'S PROGRAM FOR INDUCTIVE LOGIC. IT ORIGINATES PARTLY FROM THE NEWLY CONCEIVED "DOCTRINE OF CHANCES", PARTLY FROM A DECAYING THEORY OF IDEAS, AND PARTLY FROM LEIBNIZ'S THEORIES ABOUT POSSIBILITY. THE POSSIBILITY THEORIES LIE DEEP IN LEIBNIZ'S METAPHYSICS. POSSIBILITY IS PROPENSITY TO EXIST; THE DOCTRINE OF CHANCES DEALS WITH PHYSICAL PROPENSITIES FOR EVENTS TO OCCUR. THE UNION OF THESE, IN THE WORK OF LEIBNIZ, IS INDUCTIVE LOGIC. THE PRESENT PAPER, AFTER ELABORATING THESE HISTORICAL THEMES, ARGUES THAT MODERN PROGRAMS FOR APPLYING INDUCTIVE LOGIC ALSO REQUIRE LEIBNIZ'S THREE INGREDIENTS, ALTHOUGH THEY ARE DESCRIBED IN A DIFFERENT IDIOM. ONLY ONE OF LEIBNIZ'S NOTIONS IS VIABLE - THAT DERIVED FROM THE DOCTRINE OF CHANCES, THE THEORY OF OBJECTIVE, PHYSICAL, PROBABILITY. THE APPLICATION OF INDUCTIVE LOGIC IS LIMITED TO THOSE SITUATIONS IN WHICH WE CAN POSTULATE AN OBJECTIVE CHANCE SET-UP, NAMELY THE SITUATIONS ALREADY INVESTIGATED BY OBJECTIVIST STATISTICIANS.

HAHN, ERICH. DIE THEORETISCHEN GRUNDLAGEN DER SOZIOLOGIE VON JUERGEN HABERMAS. DEUT Z PHIL 18,915-930 1970 (P.I.D.G.).

HAIGHT, DAVID. NATURALISM, PRESCRIPTIVISM, AND THEIR RECONCILIATION. J VALUE INQ 5,212-218 SUM 71.

HAIGHT, DAVID. THE PREDICATION OF EXISTENCE: ANOTHER FOOTNOTE. IDEAL STUD 1,179-181 MY 71.

HAIGHT, M R. NONSENSE. BRIT J AES 11,247-256 SUM 71.

HALBERSTADT, WILLIAM H. A PROBLEM IN HUME'S AESTHETICS. J AES ART CRIT 30,209-214 WINT 71.

THERE IS CONSIDERABLE EVIDENCE IN HUME'S WRITINGS TO SUGGEST THAT HE HELD THAT THE EXTERNAL QUALITIES OF OBJECTS WHICH EXCITE THE AESTHETIC SENTIMENT OF APPROBATION ARE THOSE QUALITIES WHICH GIVE PLEASURE TO A PERCIPIENT BECAUSE THEY ARE IMMEDIATELY AGREEABLE TO THE OBJECTS THEMSELVES (IF THE OBJECTS ARE ANIMATE) OR TO OTHERS, OR USEFUL TO THE OBJECTS THEMSELVES (AGAIN, IF ANIMATE) OR TO OTHERS. THE REASONS WHY HUME NEVER MADE THIS DOCTRINE EXPLICIT ARE WEIGHED, AND ALTERNATIVE INTERPRETATIONS ARE CONSIDERED. HIS DEBT TO HUTCHESON, AS WELL AS HIS DISCONTENT WITH THE HUTCHESONIAN ANALYSIS OF AESTHETICS, ARE EXAMINED.

HALL, ROBERT T. AUTONOMY AND THE SOCIAL ORDER: THE MORAL PHILOSOPHY OF F D MAURICE. MONIST 55,504-519 JL 71.

AN ACCOUNT OF THE ETHICAL THEORY OF FREDERICK DENISON MAURICE, KNIGHTBRIDGE PROFESSOR AT CAMBRIDGE, 1866-1872. MAURICE'S THEORY IS A UNIQUE COMBINATION OF NON-NATURALISM, IN THAT HE REJECTED ANY VIEW WHICH SUPPOSED THE HUMAN CONSCIENCE TO BE SUBJECT TO AN EXTERNAL AUTHORITY, AND NATURALISM, IN THAT HE RECOGNIZED THAT THE SOCIAL ORDER IN WHICH MAN FINDS HIMSELF PLACES RESPONSIBILITIES ON HIM. IT IS SUGGESTED ONLY THAT THE COMBINATION OF ELEMENTS WHICH ARE OFTEN CONSIDERED QUITE INCOMPATIBLE MAY BE OF INTEREST TODAY.

HALL, ROBERT T. LEGAL TOLERATION OF CIVIL DISOBEDIENCE. ETHICS 81,128-142 JA 71.

AN ANALYSIS AND CRITICISM OF VARIOUS RECENT PROPOSALS FOR A MORE JUST LEGAL TREATMENT OF PEOPLE WHO VIOLATE THE LAW CONSCIENTIOUSLY AND A SUGGESTED PROCEDURE FOR ALLOWING JURIES MORE FREEDOM IN DEALING WITH CASES OF CIVIL DISOBEDIENCE. A MORE EXTENDED ANALYSIS WHICH INCLUDES THIS ESSAY WILL APPEAR IN "THE MORALITY OF CIVIL DISOBEDIENCE", BY R T HALL, HARPER AND ROW, 1971.



HALL, ROBERT W. THE JUST AND HAPPY MAN OF THE REPUBLIC: FACT OR FALLACY?  
J HIST PHIL 9,147-158 AP 71.

HALL, ROLAND AND WOOLHOUSE, R S. MORE ADDENDA TO THE LOCKE BIBLIOGRAPHY.  
LOCKE NEWS 1,5-11 AUTUMN 70.

THESE ADDENDA ARE PUBLISHED IN ORDER FURTHER TO RECTIFY UNINTENDED OMISSIONS IN THE LOCKE BIBLIOGRAPHY, 'FORTY YEARS OF WORK ON JOHN LOCKE', PUBLISHED IN THE 'PHILOSOPHICAL QUARTERLY', JULY 1970, BY THE PRESENT AUTHORS (WITH ADDENDA IN THE SAME JOURNAL, OCTOBER 1970). SOME OF THE PRESENT ITEMS WERE SUPPLIED BY USERS OF THE ORIGINAL BIBLIOGRAPHY. ANY MORE THAT COME TO LIGHT WILL BE PUBLISHED IN LATER ISSUES OF THE 'LOCKE NEWSLETTER'.

HALL, ROLAND. LOCKE'S METALLURGICAL TERM. LOCKE NEWS 2,11-12 SUM 71.

THIS BRIEF NOTE IDENTIFIES FOR THE FIRST TIME THE UNUSUAL WORD "COLTHER" OR "COLSHIRE" PRESENTED IN LOCKE'S "ESSAY" AS AN EXAMPLE OF A TECHNICAL TERM. VARIANT FORMS OCCUR IN DIFFERENT EDITIONS OF THE "ESSAY", BUT EDITORS HAD NOT EXPLAINED THEM. THE WORD, IS IN FACT "COLD-SHORT", A METALLURGICAL TERM.

HALLAY, JERZY JANUSZ. ON MODELLING IN PROGRAMMED COMPUTING SYSTEMS. STUD LOG 26,45-72 1970.

ZDEFINIOWANY W PRACY "POLSYSTEM LICZACY" JEST MODYFIKACJA KLASYCZNEGO POJECIA PAMIĘCI UNIWERSALNEJ MASZYNY CYFROWEJ. W ZŁOŻENIU DWOCH POLSYSTEMÓW, NAZWANYM "SYSTEMEM LICZACYM" - MOŻNA W DŁUGO NATURALNY SPOSOB INTERPRETOWAĆ ZARÓWNO PROSTĄ UNIWERSALNĄ MASZYNĘ CYFROWĄ, JAK I MASZYNĘ TURINGA I NIEKTÓRE INNE ALGORYTMY. ROLA POLSYSTEMÓW TWORZĄCYCH SYSTEM SA SYMETRYCZNE; PROWADZI TO DO OPISU MASZYNY CYFROWEJ NIE DZIELONEJ NA "PAMIĘĆ" I "STEROWANIE". DO PORÓWNYWANIA RÓŻNYCH SYSTEMÓW LICZĄCYCH WPROWADZONO POJĘCIE MODELOWANIA. SPROWADZA SIĘ ONO DO ODWZOROWANIA OBLICZEŃ W JEDNYM SYSTEMIE NA OBLICZENIA W DRUGIM. ROZWAŻANE SĄ DWA SZCZEGÓLNE PRZYPADKI SYSTEMU: SYSTEM PROSTY I SYSTEM PROGRAMOWANY. ZASADNICZE TWIERDZENIA PRACY: W KLASIE SYSTEMÓW PROSTYCH ORAZ W KLASIE SYSTEMÓW PROGRAMOWANYCH DA SIĘ MODELOWAĆ DOWOLNY SYSTEM LICZĄCY.

HALLETT, GARTH L. WITTGENSTEIN AND THE CONTRAST THEORY OF MEANING.  
GREGORIANUM 51,679-710 1970.

THE ARTICLE TRACES AND DISCUSSES WITTGENSTEIN'S REQUIREMENT—EXPLICIT IN THE EARLY WORKS, INSISTENT IN THE TRANSITIONAL PERIOD, THEN NO LONGER FORMULATED GENERALLY IN THE LATER WRITINGS BUT EVIDENT IN REPEATED DEMANDS FOR ANTITHESIS AND IN THE RESULTS OF ANALYSIS—THAT A PROPOSITION'S CONTRADICTORY EXPRESS A CONCEIVABLE STATE OF AFFAIRS.

HALLETT, GARTH. HAPPINESS. HEYTHROP J 12,301-303 JL 71.

A WITTGENSTEINIAN ANALYSIS OF HAPPINESS, AS A VARIABLE PATTERN IN THE WEAVE OF OUR LIVES, THROWS TRADITIONAL DISCUSSIONS, FOR INSTANCE CONCERNING DEGREES OF HAPPINESS OR MAXIMUM HAPPINESS AS THE CRITERION OF MORALITY, INTO NEW PERSPECTIVE.

HALLETT, GARTH. THE BOTTLE AND THE FLY. THOUGHT 46,83-104 SPR 71.

USING FOUR STANDARD TYPES OF MISLEADING SURFACE ANALOGY DEALT WITH IN THE "PHILOSOPHICAL INVESTIGATIONS" (SENSE FALLACY, ESSENCE FALLACY, REFERENCE FALLACY, AND DESCRIPTION FALLACY) AND TWO PARADIGM ILLUSTRATIONS (THE CONCEPTS "MEANING" AND "UNDERSTAND"), THE ARTICLE SUGGESTS HOW INEVITABLE IT IS THAT SPEAKERS AND THINKERS SUCH AS WITTGENSTEIN DESCRIBED SHOULD SLIP INTO THE SORT OF ERRORS HE SOUGHT TO CURE.

HALLIE, PHILIP P. MODELS, BURGLARY, AND PHILOSOPHY. PHIL RHET 4,215-229 FALL 71.

THIS ESSAY ADVOCATES USING MODEL-SCANNING IN PHILOSOPHY. IN ETHICS, MODELS, HIGHLY ACCESSIBLE EMBODIMENTS OF STRUCTURES OF FACT, SHOULD BE USED TO REVEAL THE LARGE STRUCTURES OF HUMAN DECISIONS AND ACTIONS IN HISTORY. SUCH SCANNING CAN CORRECT PHILOSOPHERS' TRADITIONAL CONFINEMENT TO THE ABSTRACT FORMS OF ETHICAL DISCOURSE; HISTORY IS THE CONTENT OF ETHICS. IN "THE PARADOX OF CRUELTY" HALLIE USED THE MEDIEVAL CASTLE AS A MODEL FOR UNDERSTANDING THE STRUCTURE OF SLAVERY BEFORE THE AMERICAN CIVIL WAR.

HALPERN, J D AND COLLINS, GEORGE E. ON THE INTERPRETABILITY OF ARITHMETIC IN SET THEORY. NOTRE DAME J FORM LOG 11,477-483 O 70.

WE GIVE AN INTERPRETATION OF THE THEORY Q, A FINITELY AXIOMATIZABLE ESSENTIALLY UNDECIDABLE FRAGMENT OF ARITHMETIC, IN THE THEORY S, A SMALL FRAGMENT OF SET THEORY. S IS EASILY INTERPRETABLE IN THE KNOWN FORMALIZATIONS OF CLASS OR SET THEORY. S IS FINITELY AXIOMATIZED, IT HAS THREE AXIOMS, AND EVEN THOUGH ITS NONLOGICAL CONSTANTS CONSIST OF ONE UNARY AND ONE BINARY PREDICATE SYMBOL, THE MODIFICATION RESULTING FROM SIMPLE DELETION OF THE UNARY SYMBOL GIVES A STRONGER THEORY AND HENCE GIVES ANOTHER PROOF THAT FIRST ORDER LOGIC WITH A BINARY PREDICATE SYMBOL IS UNDECIDABLE.

HAMBLIN, C L. THE EFFECT OF WHEN IT'S SAID. THEORIA 36,249-264 1970.

THERE IS AN OSTENSIBLE CONTRADICTION BETWEEN 'IT'S RAINING', UTTERED ON MONDAY, AND 'IT DIDN'T RAIN YESTERDAY', UTTERED ON TUESDAY. IT WOULD USUALLY BE HELD THAT KNOWLEDGE OF THE TRUE TIMES OF UTTERANCE IS NECESSARY TO DETERMINE THE LOGICAL RELATION. IT IS ARGUED HERE THAT LOGICAL RELATIONS ARE PRIMARILY DIALECTICAL AND DEPEND ON PRESUMPTIVE TIMES, INDEPENDENTLY OF TRUE ONES.

HAMER, COLIN. COLIN LYAS ON HIS COHERENCE OF CHRISTIAN ATHEISM. PHILOSOPHY 46,62-63 JA 71.

HAMER, COLIN. MEANING THINGS IN WORDS. PHIL STUD IRELAND 19,5-10 1970.

HAMLIN, D W. UNCONSCIOUS INTENTIONS. PHILOSOPHY 46,12-22 JA 71.

THE AUTHOR TRIES TO SHOW THAT A CASE CAN BE MADE FOR THE EXISTENCE OF UNCONSCIOUS INTENTIONS, IN A WAY WHICH DOES NOT PRESUPPOSE PSYCHO-ANALYTIC THEORY. SUCH CASES INVOLVE SELF-DECEPTION BUT ARE NOT EXPLAINED THEREBY, SINCE SELF-DECEPTION COMMONLY INVOLVES UNCONSCIOUS INTENTION. THE LATTER IS DISTINGUISHED FROM INTENTIONS OF WHICH THE AGENT IS MERELY IGNORANT IN THAT UNCONSCIOUS INTENTION INVOLVES DOING THINGS KNOWINGLY BUT WITHOUT BEING CONSCIOUS OF THIS. AN ATTEMPT IS MADE TO SHOW THAT THERE IS NO LOGICAL OBJECTION TO THIS POSITION.

HAMRICK, WILLIAM S. HEIDEGGER AND THE OBJECTIVITY OF AESTHETIC TRUTH. J VALUE INQ 5,120-130 SPR 71.

HEIDEGGER'S TOTALLY OBJECTIVE VIEW OF AESTHETIC TRUTH, THAT THE MEANING OF AESTHETIC EXPERIENCE IS REVEALED ONLY IN AND THROUGH THE ART-OBJECT, FAILS TO APPRECIATE THE CONTRIBUTIONS OF SUBJECTIVITY TO THAT MEANINGFULNESS. THIS IS SHOWN BY POINTING OUT THAT INTERPRETATION OF AN ARTWORK CAN BE RELEVANT FOR OUR AESTHETIC APPRECIATION AND THAT SOMETIMES SUBJECTIVE FACTORS SUCH AS THE ARTIST'S INTENTIONS, AND THE VIEWER'S PERSONAL, CULTURAL BACKGROUND, ARE RELEVANT TO INTERPRETATION.

HANCOCK, ROGER N. MARX'S THEORY OF JUSTICE. SOC THEOR PRACT 1,65-72 SPR 71.

MARX CONDEMNED CAPITALISM BASICALLY FOR ITS INJUSTICE; YET HE WAS SCEPTICAL OF DEMANDS FOR ECONOMIC JUSTICE BY CONTEMPORARY SOCIALISTS. IN PART THE EXPLANATION IS THAT 'JUSTICE' HAS MANY SENSES AND IN SOME OF THESE MARX DID NOT REGARD CAPITALISM AS UNJUST. IN PARTICULAR, WHEN 'JUSTICE' IS DEFINED AS THE OUTCOME OF A FREE BARGAINING PROCESS, MARX HELD THAT CAPITALISM COULD BE, ALTHOUGH IN FACT IT IS NOT, A JUST SYSTEM. MARX'S OWN CONCEPTION OF JUSTICE IS NOT EQUALITARIAN, BUT RATHER APPEARS TO REST ON AN UNEXAMINED SELF-REALIZATION THEORY OF ETHICS.

HANLON, MARIE COLETTE. THE RHYTHM OF CUSTOM AND CRISIS: MOVEMENT FROM COMMUNICATION TO COMMUNITY AND COMMUNION. HUMANITAS 7,49-62 SPR 71.

REFLECTION CENTERS ON THE NOVEL "BREAD AND WINE", SELF-EXPERIENCE OF CUSTOM AND CRISIS, AND THE RHYTHM OF PERSONAL AND SOCIAL LIVING AS ILLUSTRATIONS OF THE TAKEN-FOR-GRANTED LIFE OF SHARED SOCIAL HABITS AND THE MOMENTS WHEN ORDINARY INTERACTION IS INTERRUPTED. THE RHYTHMIC LIVING OF CUSTOM AND CRISIS ENABLES US TO EXPERIENCE GROUP SOLIDARITY AND MAY EVOKE PERSONAL UNIQUENESS IN A WAY WHICH ALLOWS THE EMERGENCE OF COMMUNITY AND COMMUNION.

HANSEN, FOREST. THINKING ABOUT MUSIC. J AES EDUC 5,77-90 JL 71.

VICTOR ZUCKERKANDL'S BOOKS UNFORTUNATELY BELITTLE THE INTELLECTUAL/JUDGMENTAL ASPECT OF CAREFUL LISTENING TO MUSIC. HIS DETAILED ARTICULATION OF A "PURIST" PHILOSOPHY OF DIATONIC MUSIC FLUCIDATES THE CONCEPT OF MUSICAL MEANING. REVISING IT TO DISTINGUISH BETWEEN HEARING AND JUDGING DYNAMIC QUALITIES, HOWEVER, ELIMINATES INCONSISTENCIES, PROVIDES GREATER CLARITY, AND MAKES IT TRUER TO SOPHISTICATED LISTENING. IT ALSO PROVIDES A SOUND RATIONALE FOR THE TYPICAL APPROACH IN MUSIC APPRECIATION COURSES.

HANSON, W H. MECHANISM AND GOEDEL'S THEOREMS. BRIT J PHIL SCI 22,9-16 F 71.

HANSSON, BENGT. DEONTIC LOGIC AND DIFFERENT LEVELS OF GENERALITY. THEORIA 36,241-248 1970.

HANSSON, BENGT. VOTING AND GROUP DECISION FUNCTIONS. SYNTHESIS 20,526-537 D 69.

THIS PAPER GENERALIZES KENNETH J. ARROW'S WELL-KNOWN THEOREM ABOUT THE IMPOSSIBILITY OF FINDING A RULE WHICH AGGREGATES SEVERAL PERSON'S PREFERENCE ORDERINGS TO AN ORDERING REPRESENTATIVE OF THE GROUP. IT IS HERE ONLY REQUIRED THAT THE RULE YIELDS A GROUP CHOICE, WHICH MAY BE A SINGLE ALTERNATIVE OR A SET OF ALTERNATIVES (TO REFLECT THE CASE OF A TIE). ARROW'S AXIOMS ARE TRANSLATED ACCORDINGLY AND IT IS PROVED THAT THE IMPOSSIBILITY RESULT STILL HOLDS IN THIS MORE GENERAL FRAMEWORK. IT IS ALSO PROVED THAT THE THEOREM IN 'GROUP PREFERENCES' ("ECONOMETRICA 37" (1969), PP. 50-4) ABOUT DIFFICULTIES IN FINDING RULES WHICH ARE NEUTRAL BETWEEN BOTH PERSONS AND ALTERNATIVES ADMITS A SIMILAR GENERALIZATION.

HAAQUE, INTISAR-UL. TIME AND PHILOSOPHY. PAKISTAN PHIL J 10,1-34 JL 71.

LOGIC-TIGHT DIVISION BETWEEN SCIENCE AND PHILOSOPHY ILLEGITIMATE. PHILOSOPHER'S JOB IS ALSO TO HARMONIZE AND RECONSTRUCT KEY-CONCEPTS. MCTAGGART'S ARGUMENT FOR THE UNREALITY OF TIME UNSOUND, FOR HE CONFUSED TWO DIFFERENT CONCEPTS OF TIME VIZ TIME IN THE SENSE OF ETERNITY AND TIME AS ORDINARILY UNDERSTOOD WHICH INVOLVES CHANGE. HOW TO DERIVE TIME FROM ETERNITY? EVIDENCE OF FOREKNOWLEDGE UNCERTAIN. EINSTEIN'S THEORY OF RELATIVITY EXAMINED. TO UNDERSTAND

TIME BOTH SCIENTIFIC UNDERSTANDING AND PHILOSOPHICAL RECONSTRUCTION INELUCTABLE.

HARCLEROAD, FRED F. THE ACADEMY IS POLITICAL. PHIL EXCH 31-38 S 70.

HIGHER EDUCATION INSTITUTIONS ARE POLITICAL, WITH ULTIMATE POWER RESTING WITH THOSE WHO SUPPORT THEM. IN RECENT YEARS STUDENT POWER ON CAMPUS HAS BEEN RECOGNIZED AS ADVISORY, OR IN SOME CASES, DETERMINING, POSSIBLY DUE TO VIOLENCE. AS HIGHER EDUCATION BECOMES MORE COMMON, AND AN INCREASING TAX BURDEN, FINANCIALLY RESTRICTIVE REACTIONS CAN BE EXPECTED FROM POLITICAL BODIES WHICH CONTROL AND SUPPORT THE INSTITUTIONS. DEPOLITICIZED INSTITUTIONS NEVER EXISTED AND THERE IS LITTLE CHANCE OF ANY EXISTING IN YEARS TO COME.

HARDIE, C H. THE PHILOSOPHY OF EDUCATIONAL RESEARCH. EDUC PHIL THEOR 3,1-10 AP 71.

THE PHILOSOPHY OF EDUCATIONAL RESEARCH IS DEFINED AS THE CRITICAL EXAMINATION OF THE ACTIVITIES WHICH GO ON IN EDUCATIONAL RESEARCH. IT IS SUGGESTED THAT AT OUR PRESENT LEVEL OF ACHIEVEMENT THIS EXAMINATION SHOULD CONCERN ITSELF WITH THREE QUESTIONS. 1) HAVE EDUCATIONAL CONCEPTS BEEN DEFINED AND MEASURED IN SUCH A WAY THAT THEY COULD GIVE RISE TO EDUCATIONAL GENERALIZATIONS? 2) HAVE ANY SUCH GENERALIZATIONS BEEN VALIDLY ESTABLISHED? 3) HAVE ANY EDUCATIONAL THEORIES BEEN CONSTRUCTED FROM WHICH THESE GENERALIZATIONS CAN BE VALIDLY DEDUCED? 1) THE ANSWER TO THIS QUESTIONS IS IN THE AFFIRMATIVE, BUT AN AFFIRMATIVE ANSWER IS OF LITTLE VALUE UNLESS IT CAN ALSO BE SHOWN THAT EDUCATIONAL CONCEPTS SO DEFINED CAN BE RELATED IN VALID EDUCATIONAL GENERALIZATIONS. 2) IT IS CONCLUDED THAT VALID GENERALIZATIONS CAN BE OBTAINED UNDER CERTAIN CONDITIONS. 3) TENTATIVE SUGGESTIONS ARE MADE THAT A THEORY OF A DIFFERENT TYPE FROM THOSE OF THE WELL ESTABLISHED SCIENCES MIGHT HAVE MORE CHANCE OF BEING SUCCESSFUL.

HARDIE, W F R. WILLING AND ACTING. PHIL QUART (SCOT) 21,193-206 JL 71.

IT IS ARGUED THAT MUCH OF THE CRITICISM DIRECTED AGAINST THE TERMINOLOGY OF "WILLING" RESTS ON MISUNDERSTANDING AND FAILS TO DAMAGE THE DOCTRINES WHICH THE TERMINOLOGY WAS USED TO EXPRESS (E.G. BY AUSTIN, THE JURIST, WILLIAM JAMES AND PRICHARD). AMONG THE ARGUMENTS EXAMINED ARE ARGUMENTS USED BY HART, ANSCOMBE, MELDEN AND VESEY.

HARE, P H AND MADDEN, E H. THE POWERS THAT BE. DIALOGUE 10,12-31 MR 71.

THE HUMEAN TRADITION CLAIMS TO SHOW THAT THE DIRECT PERCEPTION OF CAUSAL POWER OR NECESSITY IS IMPOSSIBLE. MANY NON-HUMEANS HAVE ARGUED THAT VOLITIONAL CONTEXTS PROVIDE DIRECT EXPERIENCE OF CAUSAL POWER. WE ARGUE AGAINST BOTH CLAIMS. THE HUMEAN DEMONSTRATION THAT THERE ARE NO NON-LOGICAL NECESSARY RELATIONS OR CAUSAL POWERS DEPENDS UPON BLURRING TWO SENSES OF 'CHANGE IN THE COURSE OF NATURE.' WE PROVIDE AN ANALYSIS OF 'CAUSAL NECESSITY' THAT SHOWS HOW THE DIRECT PERCEPTION OF CAUSAL POWER IS POSSIBLE BUT AVOID THE PITFALLS ATTENDANT UPON TAKING VOLITIONAL MODELS AS MODELS OF CAUSATION.

HARE, PETER H. AN EXAMINATION OF C J DUCASSE'S PHILOSOPHY OF RELIGION. TRANS PEIRCE SOC 7,58-69 WINT 71.

IN HIS DESIRE TO AVOID MONOTHEISTIC BIAS DUCASSE HAS NOT BEEN FAIR TO MONOTHEISM. MONOTHEISM CAN TAKE MORE SOPHISTICATED FORMS, THOUGH THESE CAN BE REFUTED IN TURN. ALTHOUGH IT IS REFRESHING TO FIND AN AMERICAN PRESENTING EASTERN BELIEFS SYMPATHETICALLY, AND USING THE ANALYTIC TECHNIQUES OF WESTERN PHILOSOPHY, NEVERTHELESS DUCASSE HAS NOT MADE A CONVINCING CASE FOR EASTERN RELIGION EITHER.



HARE, WILLIAM FRANCIS. TRYING. KINFSIS 3,43-58 FALL 70.

HARMAN, GILBERT H. KNOWLEDGE, REASONS, AND CAUSES. J PHIL 67,841-855 N 70.

AN ATTEMPT TO ANALYSE WHAT IT IS FOR BELIEF TO BE BASED ON REASONS BECOMES INVOLVED WITH QUESTIONS ABOUT THE GOODNESS OF REASONS AND THE GETTIER EXAMPLES. INTUITIONS ABOUT KNOWLEDGE AND THE "GETTIER EFFECT" CAN BE USED TO DECIDE WHEN REASONING HAS OCCURRED AND WHAT REASONING THERE HAS BEEN. EXPLANATION BY REASONS IS NOT DETERMINISTIC.

HARMAN, GILBERT. DEEP STRUCTURE AS LOGICAL FORM. SYNTHESE 21,275-297 O 70.

CONSEQUENCES OF THE IDENTIFICATION OF DEEP STRUCTURE WITH LOGICAL FORM ARE DISCUSSED. UNDERLYING SUBJECT PREDICATE FORM BECOMES PREDICATE PLUS ARGUMENTS AND TRANSFORMATIONS ARE SIMPLIFIED. SUPPOSING THAT NOUN PHRASES COME FROM QUANTIFIERS ACCOUNTS FOR SOME ASPECTS OF PRONOMINALIZATION. THE USUAL PHILOSOPHICAL ANALYSES OF STATEMENTS OF BELIEF MUST BE REJECTED. AND THERE IS A CONFLICT BETWEEN CURRENT LINGUISTIC ANALYSES OF ACTION STATEMENTS AND DAVIDSON'S ANALYSIS.

HARMAN, GILBERT. SUBSTITUTIONAL QUANTIFICATION AND QUOTATION. NOUS 5,213-214 MY 71.

INTRODUCE A CUMULATIVE HIERARCHY OF METALANGUAGES AND SUPPOSE THAT THE QUOTATION OF AN EXPRESSION IN L IS NOT AN EXPRESSION IN L. SUBSTITUTIONAL QUANTIFICATION INTO QUOTATION MAKES SENSE AND TRUTH IN L IS DEFINABLE.

HARPLEY, F N. HUME'S PROBABILISM. AUSTL J PHIL 49,146-151 AG 71.

DAVID STOVE HAS ARGUED ('AJP', 1970) THAT HUME COMMITTED HIMSELF TO "DEDUCTIVISM", THE VIEW THAT THERE ARE NO DEGREES OF CONCLUSIVENESS AMONG INDUCTIVE ARGUMENTS, ALL BEING ABSOLUTELY IRRATIONAL. IN THIS ARTICLE CONSIDERATIONS DRAWN FROM HUME'S ACCOUNTS OF BOTH DEDUCTION AND INDUCTION ARE ADDUCED TO SHOW THAT HUME IS NOT COMMITTED TO DEDUCTIVISM BUT TO "PROBABILISM", THE THESIS THAT THERE ARE DEGREES OF CONCLUSIVENESS AMONG INVALID ARGUMENTS.

HARRE, ROM. CONSTRAINTS AND RESTRAINTS. METAPHILOSOPHY 1,279-299 O 70.

BOTH THE INDUCTIVE AND HYPOTHETICO-DEDUCTIVE ACCOUNTS OF SCIENCE ARE MISTAKEN, BEING COUNTER-INTUITIVE. SCIENTISTS ACTUALLY SEEK KNOWLEDGE OF GENERATIVE MECHANISMS. EPISTEMOLOGICAL CONSIDERATIONS LEAD TO THE USE OF CREATIVE IMAGINATION, WHICH IS MADE RATIONAL BY RESTRAINTS FROM EXISTING SCIENCE AND CONSTRAINTS FROM METAPHYSICS. THE CONSTRAINED IMAGINATION YIELDS GLIMPSSES OF REALITY. METAPHYSICAL ANALYSIS DEMANDS THAT THIS BE CONCEIVED AS INDIVIDUALS WITH ACTIVE POWERS, DISPLACING NAIVE CONCEPTS OF SUBSTANCE AND QUALITY FROM THE FOUNDATIONS OF SCIENCE.

HARRIS, JAMES F. THE EPISTEMIC STATUS OF ANALOGICAL LANGUAGE. INT J PHIL RELIG 1,211-219 WINT 70.

SINCE MANY THEOLOGIANs AND PHILOSOPHERS OF LANGUAGE HAVE RESORTED TO THE USE OF ANALOGIES TO JUSTIFY CLAIMS TO RELIGIOUS KNOWLEDGE, A CONSIDERATION IS GIVEN TO THE EPISTEMIC VALUE OF ANALOGICAL LANGUAGE. IN EACH CASE, IT IS ARGUED, ANY MEANINGFUL USE OF ANALOGY PRESUPPOSES LITERAL KNOWLEDGE. DETERMINING THE FITTINGNESS OF AN ANALOGY==SORTING OUT THE SIMILITUDES FROM THE DISSIMILITUDES==PRESUPPOSES A KNOWLEDGE OF WHAT THE ANALOGY IS INTENDED TO CONVEY. ONE CAN NEVER PROPERLY CLAIM "TO KNOW BY ANALOGY." ANALOGICAL USES OF LANGUAGE ARE EPISTEMICALLY STERILE.

HARRIS, JOHN H. ON THE AXIOMS OF CHOICE AND REGULARITY. LOG ANAL  
13,273-301 S 70.

HARRIS, JOHN H. ORDINAL THEORY IN A CONSERVATIVE EXTENSION OF PREDICATE  
CALCULUS. NOTRE DAME J FORM LOG 12,423-428 D 71.

LET  $P$  BE THE FIRST ORDER PREDICATE CALCULUS WITH EQUALITY AND WITH EPSILON AS THE ONLY NON-LOGICAL SYMBOL; THE INDIVIDUAL VARIABLES RANGE OVER SETS. LET  $P'$  BE THE CONSERVATIVE CLASS EXTENSION OF  $P$  AS GIVEN BY SHOENFIELD IN "A RELATIVE CONSISTENCY PROOF," JSL 19(1954) 21-28. THIS PAPER DEVELOPES THAT PORTION OF ORDINAL AND NATURAL NUMBER THEORY WHICH CAN BE CARRIED OUT IN  $P'$ . ONE DEFINES CLASS  $X$  AS WELL-ORDERED BY RELATION  $R$  IFF  $X$  IS LINEARLY ORDERED BY  $R$  AND EVERY NON-EMPTY SUBSET OF  $X$  HAS AN  $R$ -FIRST ELEMENT. SET  $X$  IS SAID TO HAVE THE SIMPLE SUBSET PROPERTY IFF  $X \cap Y$  AND  $X - Y$  ARE SETS FOR ALL SETS  $Y$ . THE CLASS ON OF ORDINALS IS THEN DEFINED AS THE CLASS OF TRANSITIVE SETS WELL ORDERED BY EPSILON SUCH THAT THE SET AND ALL ITS SUBSETS HAVE THE SIMPLE SUBSET PROPERTY. THE CLASS OF NATURAL NUMBERS IS DEFINED IN THE USUAL WAY FROM THE ORDINALS. JUST A FEW OF THE RESULTS ARE AS FOLLOWS: (1) THE ORDINALS AND NATURALS ARE WELL ORDERED BY EPSILON. (2) IF EVERY SUBSET OF  $X$  IS AN ELEMENT OF  $X$  THEN THE NATURALS ARE CONTAINED IN  $X$ . (3) THE INDUCTION PRINCIPLE. (EDITED).

HARRISON, FRANK R. HOW TO GO ABOUT SAYING GOD EXISTS. NEW SCHOLAS  
44,535-549 FALL 70.

THIS PAPER EXAMINES THE CLAIM: 'GOD EXISTS' MAY BE UNDERSTOOD AS A MEANINGFUL ASSERTIVE AND NECESSARILY TRUE STATEMENT; FURTHERMORE, 'GOD EXIST' IS A NECESSARY CONDITION FOR THE MEANINGFULNESS AND ASSERTIVENESS OF A LANGUAGE ADEQUATE TO DESCRIBE THE WORLD AND OUR EXPERIENCE OF IT. TO DEVELOP FULLY SUCH A POSITION THE FOLLOWING WOULD BE NECESSARY. FIRST, ONE MUST GIVE A CONSISTENT DEFINITE DESCRIPTION TO THE NAME 'GOD' SATISFACTORY TO THE JUDEO-CHRISTIAN TRADITION AND CONSTRUCTED IN TERMS OF THE PRIMITIVE PREDICATES OF A LANGUAGE ADEQUATE TO DESCRIBE THE WORLD AND OUR EXPERIENCES OF IT. SECOND, 'GOD EXISTS' MUST BE PROVED AS A THEOREM FROM AXIOMS AND DEFINITIONS OF A LANGUAGE ADEQUATE TO DESCRIBE THE WORLD AND OUR EXPERIENCES OF IT. IN THIS ESSAY, HOWEVER, NO ATTEMPT IS MADE TO CONSTRUCT ANY ACTUAL PROOF FOR THE EXISTENCE OF GOD. THE PAPER DOES EXAMINE AND CLARIFY WHAT MUST BE DONE IN ORDER TO DEVELOP SUCH A PROOF. IN THIS SENSE A PROGRAM TO BE CARRIED THROUGH IS SUGGESTED, AND NOT A DOCTRINE TO BE ACCEPTED.

HARRISON, JAMES. ERASMUS DARWIN'S VIEW OF EVOLUTION. J HIST IDEAS  
32,247-264 AP-JE 71.

EVIDENCE IS SIFTED FROM THE BOTANIC GARDEN, ZOONOMIA AND THE TEMPLE OF NATURE AS TO ERASMUS DARWIN'S VIEW OF EVOLUTIONARY MECHANISMS. HE IS FOUND TO POSTULATE A TELEOLOGICAL PRINCIPLE OF PROGRESS INHERENT IN THINGS WHICH MANIFESTS ITSELF IN MANY ANALOGOUS PROCESSES AND BRINGS ABOUT BIOLOGICAL EVOLUTION MAINLY THROUGH LAMARCKIAN MECHANISMS AND SEXUAL SELECTION. HE REFERS IN PASSING TO MOST OF THE FACTORS WHICH LATER PROVED CRUCIAL IN FORMULATING THE THEORY OF NATURAL SELECTION, BUT STOPS SHORT THERE.

HART, L AND KATSOFF, L O. GRAPHS, GEOMETRIC REPRESENTATIONS AND BINARY RELATIONS. LOG ANAL 13,467-475 D 70.

THIS PAPER DISCUSSES THE RELATION BETWEEN BINARY RELATIONS AND THEIR GEOMETRIC REPRESENTATIONS VIA GRAPHS. A GRAPH  $G$  IS DEFINED AS A SET  $F$  OF ELEMENTS ( $V$ -SUB-1, ...,  $V$ -SUB- $N$ ) AND A SET  $E$  OF ORDERED COUPLES OF  $F$ . A MODEL OF A BINARY RELATION  $R$  ON A SET  $S$  IS THEN DEFINED IN TERMS OF THE GRAPHS. THE GEOMETRIC REPRESENTATION OF  $R$  CAN THEN BE DRAWN TAKING THE ELEMENTS OF THE SET  $F$  AS VERTICES AND THE ELEMENTS OF THE SET OF ORDERED COUPLES OF  $F$  AS EDGES. THE FOLLOWING ARE SOME

OF THE THEOREMS PROVED: IF  $R$  IS THE SET OF ALL GEOMETRIC REPRESENTATIONS OF A GRAPH  $G$ , THEN IF  $A$  AND  $B$  ARE ELEMENTS OF  $R$ ,  $A$  AND  $B$  ARE ISOMORPHIC. IF  $R$  IS A BINARY RELATION, THEN THE GRAPH WHOSE VERTICES ARE THE ELEMENTS OF THE FIELD OF  $R$  AND WHOSE EDGES ARE THE ELEMENTS OF  $R$  IS A MODEL OF  $R$ . REFLEXIVE, SYMMETRIC AND TRANSITIVE GRAPHS ARE DEFINED AND THEIR RELATION TO BINARY RELATIONS PROVED. FINALLY THE RELATION BETWEEN EULER GRAPHS AND EULER RELATIONS IS DEMONSTRATED. (EDITED).

HART, SAMUEL L. AXIOLOGY—THEORY OF VALUES. PHIL PHENOMENOL RES 22,29-41 S 71.

AXIOLOGY OR THEORY OF VALUES IS A RELATIVELY NEW DISCIPLINE ALTHOUGH VALUATIONAL ISSUES HAVE BEEN WITH US THE MOMENT MAN BEGAN TO REFLECT UPON CONDITIONS OF HIS LIFE, THE STRUCTURE AND UNIFORMITY OF NATURE, AND THE QUEST FOR THE GOOD LIFE. VALUATIONAL PREFERENCES ARE NOT ARTIFACTS ONE CAN DISPENSE WITH. INQUIRIES INTO THEIR GENETIC CONDITIONS, THEIR TRUTH AND VALIDITY CLAIMS ARE ESSENTIAL FOR ANY, REFLECTIVE, PRINCIPLED CONDUCT. MAN NOT ONLY IS ENGAGED IN VALUATIONAL PREFERENCES, BUT HE IS ALSO CONSCIOUS OF A SCALE OF VALUES, WHICH SCALE RESTS WITH THE DEGREE AND QUALITY OF SATISFACTIONS. THE GREAT INTEREST IN AXIOLOGY AT PRESENT HAS MANY REASONS: THE DIVORCE OF ONTOLOGICAL AND VALUATIONAL QUESTIONS, THE CULTURAL GAP, THE GAP BETWEEN PHYSICAL AND HUMANISTIC STUDIES, AND THE LITERARY INFLUENCE OF BRENTANO, EHRENFELS, AND MEINONG. THE ARTICLE ON "AXIOLOGY" DEALS WITH THE MAJOR AXIOLOGICAL SCHOOLS OF THOUGHT: PLATONISM, INTUITIONISM, EMOTIVISM, AND NATURALISM.

HART, W D. SKOLEM'S PROMISES AND PARADOXES. J PHIL 67,98-109 26 F 70.

AFTER A BRIEF HISTORICAL INTRODUCTION, A FEW ATTEMPTS ARE MADE TO RECONSTRUCT SKOLEM'S PHILOSOPHICAL ARGUMENT IN HIS PAPER, "SOME REMARKS ON AXIOMATIZED SET THEORY", FROM THE LOEWENHEIM-SKOLEM THEOREM TO THE CONCLUSIONS THAT THE HIGHER CANTORIAN INFINITES EXIST ONLY RELATIVELY, THAT CERTAIN SET-THEORETIC NOTIONS ARE ONLY RELATIVE, AND THAT AXIOMATIZED SET THEORY WILL NOT DO AS A FOUNDATION FOR MATHEMATICS. CERTAIN CRITICISMS OF SKOLEM ARE REJECTED ON THE BASIS OF THE DISTINCTION BETWEEN THE TWO VERSIONS OF THE THEOREM. ONE RECONSTRUCTION OF SKOLEM'S ARGUMENT IS SUBJECTED TO A SUSTAINED CRITIQUE AND REJECTED. THE QUESTION IS CONSIDERED AS TO WHAT SKOLEM MIGHT HAVE THOUGHT THE HIGHER INFINITES AND SET THEORY TO BE RELATIVE. IT IS CONCLUDED THAT IT HAS YET TO BE SHOWN THAT THE LOEWENHEIM-SKOLEM THEOREM HAS ONTOLOGICAL CONSEQUENCES.

HART, W D. THE WHOLE SENSE OF THE "TRACTATUS". J PHIL 68,273-288 MY 6 1971.

HARTER, EDWARD D. COMMENTARY ON "GUILT AND SUFFERING". PHIL EAST WEST 21,435-441 O 71.

HARTMANN, KLAUS. ABSTRACTION AND EXISTENCE IN HUSSERL'S PHENOMENOLOGICAL REDUCTION. J BRIT SOC PHENOMENOL 2,10-18 JA 71.

HUSSERL'S PHENOMENOLOGY IS DISCUSSED AS A TRANSCENDENTAL POSITION AND, AS SUCH, COMPARED WITH THAT OF KANT. CONTRARY TO KANT'S THEORY, ARGUING FOR CONDITIONS EXPLANATORY OF KNOWLEDGE, HUSSERL'S METHOD IS SEEN TO BE DESCRIPTIVE AND YET EXPLANATORY. THE ABSTRACTION INVOLVED IN EXPLANATION AND THE CONCRETENESS INVOLVED IN THE DESCRIPTION OF AN EXISTENT ARE APPRAISED AS CONFLICTING CLAIMS, VIOLATING ONTOLOGY. IT IS SUGGESTED THAT A PHILOSOPHY OF CATEGORIAL ANALYSIS, AVOIDING SUCH VIOLATION, MAY BE PREFERABLE.

HARTMANN, KLAUS. WHAT IS A "SOCIAL CATEGORY"? IDEAL STUD 1,65-72 JA 71.

THE EXTENSION OF THE NOTION OF 'CATEGORY' BEYOND INDIVIDUAL UNITS TO PLURAL, OR SOCIAL, ENTITIES, AS IT OCCURS IN HEGEL, IS DISCUSSED FOR ITS MERITS AND DEMERITS. THE DIFFICULTY IS SEEN IN THE FACT THAT, IN A CATEGORICAL SCHEME, THE INCIDENCE OF 'LOWER' SOCIAL UNITS ON A 'HIGHER' UNIT CANNOT BE ACCOUNTED FOR. THIS PROBLEM IS ALSO STUDIED IN THE CONTEXT OF SARTRE'S LATER THEORY WHICH USES 'ENSEMBLES' RATHER THAN CATEGORIES.

HARTMANN, PETER. SPRACHWISSENSCHAFT UND RECHTSWISSENSCHAFT: EINE VERGLEICHENDE KONFRONTATION. RECHTSTHEORIE 1,45-68 1970 (P.I.D.G.).

HARTMANN, WOLF D. ZUR FUNKTIONSAUSWEITUNG DER PROGNOSEN IM ENTWICKELTEN GESELLSCHAFTLICHEN SYSTEM DES SOZIALISMUS. DEUT Z PHIL 18,1349-1367 1970 (P.I.D.G.).

HARTNACK, J. REMARKS ON PERSONAL IDENTITY. INT LOG REV 1,107-110 1970.

THE PROBLEM ABOUT PERSONAL IDENTITY IS USUALLY REGARDED AS A FIRST PERSON QUESTION, AND MAY BE FORMULATED AS FOLLOWS: "GIVING A DESCRIPTION OF A CERTAIN ACT A, WHAT ARE THE CRITERIA THAT THE PERSON WHO PERFORMED A WAS ME?" THE CLASSICAL ANSWER IS THAT MEMORY PROVIDES THE CRITERION. IT IS ARGUED, HOWEVER, THAT SINCE THE USE OF THE PRONOUN 'I' ALREADY PRESUPPOSES PERSONAL IDENTITY IT HAS NO MEANING TO APPLY MEMORY (OR ANY OTHER CRITERIA) TO FIRST PERSON IDENTITY QUESTIONS.

HARTNACK, JUSTUS. PROFESSOR AYER'S HONEST GHOST. PHIL EXCH 147-156 S 70.

WHILE AGREEING WITH AYER THAT RYLE'S STRONG THESIS (THE THESIS THAT ALL OUR TALK ABOUT THE MIND IS TRANSLATABLE INTO TALK ABOUT BEHAVIOR) CANNOT BE UPHOLD THE AUTHOR DISAGREES WITH AYER'S ARGUMENTS FOR REJECTING THE THESIS. AGAINST AYER IT IS MAINTAINED THAT RYLE (1) DOES NOT ACCEPT A CONCEPT OF TRANSLABILITY, (2) DOES NOT (AND COULD NOT) USE THE TERM 'OVERT BEHAVIOR', (3) DOES NOT (AND COULD NOT) TALK ABOUT OBSERVING OR WITNESSING WHAT WE SEE, AND (4) DOES NOT IMPLY THAT THE USE OF AN ACHIEVEMENT VERB PRESUPPOSES A PRECEDING ACTIVITY.

HARTSHORNE, CHARLES. ARE THERE ABSOLUTELY SPECIFIC UNIVERSALS? J PHIL 68,76-77 11 F 71.

IN SPITE OF BERDEFSKY (JOURNAL OF PHILOSOPHY, APR. 9, 1971) THE SPECIFIC UNIVERSALS OF MATHEMATICS PLUS INITIAL CONDITIONS CANNOT DETERMINE PARTICULAR EVENTS. FOR THERE IS A GAP BETWEEN MATHEMATICAL IDEAS AND OBSERVABLE PROPERTIES; THE MIXTURE OF CONTINUITY AND DISCRETENESS IN NATURE MAKES STRICT DETERMINISM INAPPROPRIATE; PURPOSES OR MOTIVES ARE TOO GENERAL TO DETERMINE PARTICULAR ACTIONS; CONTINGENCY IS UNDENIABLE AND IS BEST SEEN AS SEEPING INTO NATURE EVERYWHERE, RATHER THAN POSITED WHOLESALY IN ONE PRECOSMIC DOSE.

HARTSHORNE, CHARLES. CAN MAN TRANSCEND HIS ANIMALITY? MONIST 55,208-217 AP 71.

ALL ANIMALS, INCLUDING MAN, ARE SEVERELY LIMITED IN THEIR KNOWLEDGE OF THE CONCRETE IN ITS CONCRETENESS BY THEIR SENSE ORGANS AND SPATIOTEMPORAL LOCATIONS. BUT MAN CAN HAVE ABSTRACT KNOWLEDGE OF A VAST COSMIC EPOCH, AND EVEN OF ALL TIME AND ALL EXISTENCE. BUT SUCH STRICTLY UNIVERSAL KNOWLEDGE IS NONEMPIRICAL AND NONQUANTITATIVE. AN EXAMPLE IS KNOWLEDGE OF THE CREATIVITY WHICH PREVENTS CAUSAL DETERMINATION, EVEN BY DEITY, FROM BEING ANYWHERE COMPLETE, ALTHOUGH WHAT HAPPENS IS EVERYWHERE INFLUENCED BY CAUSAL CONDITIONS.



HARTSHORNE, CHARLES. COULD THERE HAVE BEEN NOTHING: A REPLY. PROCESS STUD 1,25-28 SPR 71.

THE AUTHOR ATTACKS, IN MANY WAYS, THE ASSERTION OF HOUSTON CRAIGHEAD (IN THE SAME ISSUE) THAT "THERE MIGHT HAVE BEEN NOTHING" MAKES SENSE. "NOTHING" IS HELD TO BE ESSENTIALLY RELATIVE, INCAPABLE OF AN ABSOLUTE MEANING. THERE CANNOT BE MERELY NEGATIVE FACTS. CONTINGENCY IS THE CLASH OF POSITIVE WITH POSITIVE, NOT WITH MERELY NEGATIVE; POSSIBILITIES. GOD, "BEING ITSELF," PANPSYCHISM, AND CRITERIA OF CONTINGENCY ARE ALSO DISCUSSED.

HARTSHORNE, CHARLES. EQUALITY, FREEDOM, AND THE INSUFFICIENCY OF EMPIRICISM. SW J PHIL 1,20-27 FALL 70.

OF TEN GROUNDS FOR EQUALITARIANISM, FOUR (ESPECIALLY MAN'S SYMBOLIC POWER) ARE ACCEPTED AS ESTABLISHING APPROXIMATE EQUALITY, AT LEAST IN INBORN CAPACITIES BETWEEN GROUPS IDENTIFIED PHYSICALLY (SEX, RACE). THE ETHICAL IDEAL OF "KEEPING INTERNAL AND EXTERNAL LINES OF COMMUNICATION OPEN" (JOHN WILSON, EQUALITY) IS HELD TO BE VALID BUT TO BE LITERALLY EMBODIED ONLY IN DEITY. (AN IS CAN BE DERIVED FROM AN OUGHT IF THE IS OBTAINS NECESSARILY.) SOME APPLICATIONS OF EQUALITARIANISM.

HARTSHORNE, CHARLES. MIND AND MATTER IN RYLE, AYER, AND C I LEWIS. IDEAL STUD 1,13-32 JA 71.

IDEALISM IN THE 'SOCIAL' SENSE IN WHICH I ACCEPT IT IS DEFENDED AGAINST THE THREE WRITERS MENTIONED. TOPICS DEALT WITH INCLUDE MIND AS SPATIAL, SENSATION AS SPECIES OF FEELING, 'DIRECT INTUITION', SINGULARS VS. CROWDS, THE BODY AS SOCIETY, PARTICIPATION AS UNIVERSAL PRINCIPLE. IT IS HELD THAT RYLE, AYER, AND LEWIS OVERLOOK THE DIRECT PARTICIPATIONS WHICH ALONE GIVE EXPERIENCE ACCESS TO A WORLD AND INDEED ALONE ENABLE IT TO BE EXPERIENCE AT ALL.

HARTSHORNE, CHARLES. OBLIGABILITY AND DETERMINISM. J SOC PHIL 2,1-2 O 71.

A THINKING ANIMAL OF COURSE HAS OBLIGATIONS; HENCE DETERMINISM, IF OR INsofar AS IT MAKES SENSE, CANNOT EXCLUDE OBLIGABILITY. BUT DOES IT MAKE SENSE? REASONS ARE GIVEN FOR DENYING THIS. IT IS HELD THAT WHATEVER APPROXIMATION TO DETERMINISM COULD, LOGICALLY COULD, BE TRUE OF A THINKING ANIMAL COULD BE TRUE OF AN OBLIGATED ANIMAL. BUT UNQUALIFIED DETERMINISM COULD BE TRUE OF NEITHER.

HARTSHORNE, CHARLES. ONTOLOGICAL PRIMACY: A REPLY TO BUCHLER. J PHIL 67,979-986 D 70.

I ATTEMPT TO EVALUATE SOME CRITICISMS WHICH JUSTUS BUCHLER HAS MADE OF WHITEHEAD IN AN ARTICLE IN THE JOURNAL (1969). I CONCEDE THAT WHITEHEAD HAS NOT ALWAYS BEEN CLEAR ON THE POINTS AT ISSUE BUT HOLD THAT THE CRITICISMS ARE IN THE MAIN MISTAKEN, AND THE ONTOLOGICAL PRINCIPLE BUCHLER ATTACKS ESSENTIALLY SOUND. CONCRETE ("ACTUAL") ENTITIES ARE INDEED THE INCLUSIVE REALITIES, ALL ELSE BEING BUT ABSTRACT ASPECTS OR GROUPINGS OF THESE.

HASKER, WILLIAM. THEORIES, ANALOGIES, AND CRITERIA. AMER PHIL QUART 8,242-256 JL 71.

IT IS SHOWN THAT THE CONNECTION BETWEEN PSYCHOLOGICAL AND BEHAVIORAL PREDICATES IS IN A PRECISELY DEFINABLE SENSE BOTH NECESSARY AND LOGICAL, EVEN THOUGH THE OCCURRENCE OF THE BEHAVIOR IS NOT LOGICALLY SUFFICIENT FOR THE OCCURRENCE OF THE PSYCHOLOGICAL PROCESS. THE VIEW THAT PSYCHOLOGICAL PREDICATES ARE GOVERNED BY IMPLICIT PSYCHOLOGICAL THEORIES SUPPLEMENTS RATHER THAN REPLACES THE DOCTRINE OF CRITERIA, FOR SUCH THEORIES MUST THEMSELVES CONTAIN PSYCHOLOGICAL PREDICATES WHICH ARE TIED LOGICALLY TO BEHAVIORAL CRITERIA.

HAUG, WOLFGANG FRITZ. ZUR KRITIK DER WARENAESTHETIK. KURSBUCH  
20,140-158 1970 (P.I.D.G.).

HAUSCHILD, KURT AND WOLTER, HELMUT. EINIGE ANWENDUNGEN DES KOBNIGSCHEN  
GRAPHENSATZES IN DER MATHEMATISCHE LOGIK. Z MATH LOG 16,265-269  
1970 (P.I.D.G.).

HAUSMAN, CARL R. FREEDOM, INDETERMINISM, AND NECESSITY IN THE ORIGINATION  
OF NOVELTY. S J PHIL 9,163-178 SUM 71.

HAVET, J AND OTHERS. LE TENDENZE DELLA RICERCA FILOSOFICA CONTEMPORANEA.  
FILOSOFIA 21,461-508 O 70.

HAWTON, HECTOR. MARXISM AND HUMANISM. HUMANIST 31,19-20 JA=F 71.

HAYNER, PAUL C. MEYERS ON KNOWLEDGE BY ACQUAINTANCE: A REJOINDER. PHIL  
PHENOMENOL RES 31,297-298 O 70.

IN DEFENSE OF RUSSELL'S CLAIM THAT ACQUAINTANCE IS A DISTINCTIVE  
FORM OF KNOWLEDGE, IT IS MAINTAINED THAT THE CRITICISMS OF THIS  
DOCTRINE BY BROAD, MOORE, HICKS AND OTHERS CITED BY MEYERS INVOLVE A  
CONFUSION AS TO WHAT ACQUAINTANCE INVOLVES. NOT ONLY DOES  
DESCRIPTION PRESUPPOSE ACQUAINTANCE, BUT ACQUAINTANCE WITH  
UNIVERSALS IS FUNDAMENTAL EVEN TO OUR KNOWLEDGE OF PARTICULARS.  
WITHOUT KNOWLEDGE BY ACQUAINTANCE THERE IS NO KNOWLEDGE AT ALL.

HAYWOOD, C ROBERT. PROSPECTS OF CAMPUS POLARIZATION. J SOC PHIL 2,5-8  
FALL 71.

POLARIZATION OF STUDENTS IN THE SAME MAGNITUDE OF THAT OF THE NATION  
APPEARED A DANGEROUS POSSIBILITY AS THE CAMPUS OPENED THIS FALL.  
THE GROWING VISIBILITY OF CONSERVATIVE STUDENTS WAS COUPLED WITH AN  
EROSION OF PREVIOUS WIDESPREAD SUPPORT OF RADICAL LEADERS. THE  
ISOLATED INCIDENTS OF TERROR BOMBING SEEMED TO INDICATE A  
DESPERATION EFFORT TO KEEP THE RADICAL POSITION VISIBLE. PROSPECTS  
OF GREATER POLARIZATION FAILED TO MATERIALIZE, GIVING WAY TO  
CONSIDERATION OF TACTICS AND A MOOD OF APATHY AND/OR INTROSPECTION.

HEANEY, JAMES J. ANALOGY AND 'KINDS' OF THINGS. THOMIST 35,293-304 AP  
71.

A SUMMARY OF THE ANALOGY POSITION OF I. M. BOCHENSKI, FOLLOWED BY A  
DISCUSSION OF WHETHER OR NOT DIFFERENCES OF KIND IN OBJECTS  
DESCRIBED CONSTITUTE SUFFICIENT GROUNDS FOR CALLING THESE  
DESCRIPTIONS 'ANALOGICAL'. THREE QUESTIONS ARE EXAMINED: WHAT IT IS  
TO BE A 'DIFFERENT KIND' OF THING; WHETHER THERE CAN BE OBJECTS  
WHICH ARE IN PRINCIPLE INDESCRIBABLE; AND JUST HOW LOGICALLY BINDING  
THE RELATIONS BETWEEN OBJECTS AND THEIR PREDICATES ARE.

HEARN JR, THOMAS K. "GENERAL RULES" IN HUME'S TREATISE. J HIST PHIL  
8,405-422 O 70.

HEDENIUS, INGEMAR. DISPROOFS OF GOD'S EXISTENCE? PERSONALIST 52,23-43  
WINT 71.

HEELAN, PATRICK A. SCIENTIFIC OBJECTIVITY AND FRAMEWORK TRANSPOSITIONS.  
PHIL STUD IRELAND 19,55-70 1970.

THE FAILURE OF THE CLASSICAL NOTIONS OF SCIENTIFIC OBJECTIVITY AND A  
SCIENTIFIC GIVEN LEADS TO THE NOTION OF SCIENCE AS A HISTORICALLY  
ORDERED SEQUENCE OF EXPLANATORY OR DESCRIPTIVE FRAMEWORKS. THE  
POSSIBLE LOGICAL RELATIONSHIPS BETWEEN THESE FRAMEWORKS CONSIDERED  
AS WHOLE ARE EXPLORED AND FOUND TO BE (1) INCOMMENSURABILITY  
EXPRESSING CONVENTIONALITY, (2) A LINEAR ORDERING EXPRESSING THE  
DEVELOPMENT OF A TRADITION AND (3) A PARTIAL ORDERING IN A  
NON-DISTRIBUTIVE LATTICE EXPRESSING COMPLEMENTARITY OR DIALECTICAL

## DEVELOPMENT.

HEELAN, PATRICK A. THE NEED FOR PLURALISM IN ACADEMIC PHILOSOPHY TODAY. MAIN CURRENTS 28,26-27 S-0 71.

MANY STUDENTS DISILLUSIONED WITH THE HARD SCIENCES ARE TURNING TO PHILOSOPHY, BUT ACADEMIC PHILOSOPHY DOES NOT SATISFY THEM. THEY DEMAND A PLURALISM OF PHILOSOPHICAL STYLE, AND CONTACTS OF AN INTERDISCIPLINARY SORT IN WHICH PHILOSOPHY PLAYS A CRITICAL ROLE VIS-A-VIS THE DISCIPLINARY MATRICES OF SYSTEMATIC EMPIRICAL KNOWLEDGE.

HEIM, MICHAEL. THE RESCUING OF REASON: A CRITIQUE OF J R PARKS. DIALOGUE (PST) 13,51-57 MY 71.

THE ATTEMPT IS TO EXPLICATE THE CENTRALITY OF THE PRINCIPLE OF NON-CONTRADICTION IN KANT'S NOTION OF "CRITIQUE" IN ORDER TO CONTRAST THIS ABSOLUTE FOUNDATION OF THE CRITICAL "ESTABLISHMENT" OF HUMAN LIFE WITH HEIDEGGER'S THESIS THAT "REASON" IS FINITE, I.E. HAPPENS AS HISTORICITY. THIS CONTRAST SHARPENS THE DECISIVELY "RADICAL" NATURE OF HEIDEGGER'S QUESTIONS OVER AGAINST THOSE OF THE ENLIGHTENMENT, PLACES LIMITS ON THE ATTEMPTS TO UNDERSTAND THE KANTIAN WORKS OUT OF THE "FINITUDE OF HUMAN REASON", E.G., J R PARKS: "DIALOGUE", MAY, 1970, AS WELL AS THE ATTEMPTS TO UNDERSTAND HEIDEGGER OUT OF A KANTIAN "AWARENESS OF ONE'S SELF", E.G., MICHAEL GELVEN'S "COMMENTARY ON BEING AND TIME": HARPER & ROW, 1970.

HEIMANN, P M. MOLECULAR FORCES, STATISTICAL REPRESENTATION AND MAXWELL'S DEMON. STUD HIST PHIL SCI 1,189-211 N 70.

THIS PAPER IS CONCERNED WITH THE ORIGINS AND NATURE OF MAXWELL'S USE OF STATISTICAL METHODS, WITH HIS CONCEPT OF DYNAMICAL EXPLANATION, AND WITH THE WAY IN WHICH HIS NOTION OF A 'DEMON' ILLUMINATES HIS CONCEPT OF STATISTICAL REPRESENTATION. HIS DISCUSSION OF MOLECULAR FORCES IS RELATED TO HIS CONCERN WITH THE NATURE OF MATTER IN HIS THEORIES OF GASES, AND TO HIS VIEWS ON THE RELATION BETWEEN MACRO- AND MICRO- PHENOMENA.

HEIN, HILDE. OBSCENITY, POLITICS, AND PORNOGRAPHY. J AES EDUC 5,77-97 O 71.

HEIN, KARL. IS THE PHYSICAL LANGUAGE THE ONLY LANGUAGE OF PSYCHOLOGY? DIALOGUE (PST) 12,16-20 N 70.

CARNAP, RYLE, AND OTHERS MAKE THE CLAIM THAT A PROPER LANGUAGE OF PSYCHOLOGY SHOULD BE REDUCED TO A BEHAVIORAL, IF NOT PHYSICAL BASE. THIS VIEW ENCOUNTERS PROBLEMS WITH THOSE CONSCIOUS PHENOMENA WHICH SEEMINGLY HAVE NO ADEQUATE BASIS FOR DESCRIPTION IN A PHYSICALISTIC MODE. THE IMAGINATIVE CONSCIOUSNESS IS TAKEN AS A PARADIGM AND THE THEORY OF SARTRE ON PHENOMENOLOGY OF THE IMAGINATION IS BRIEFLY OUTLINED. NO DEFINITIVE SOLUTION IS ATTEMPTED BUT RATHER A LOOK AT IMAGINATION FROM THE POINT OF VIEW OF CONSCIOUSNESS AS INTENTIONALITY (REQUIRING CORRELATIVELY AND "OBJECT" OF CONSCIOUSNESS FOR EACH INTENTION). THUS CONSCIOUSNESS OF IMAGES "IN THE MIND" MAY BE A FORM 'SUI GENERIS' AND REQUIRE PHENOMENOLOGICAL RATHER THEN EMPIRICAL RESEARCH, ALTHOUGH A NOTE ON THE VALIDITY OF PHENOMENOLOGY IN THIS DISPUTE IS ADDED TO COUNTER THE TYPICAL MISCONCEPTION OF THE METHODOLOGY AS DEPENDING SOLELY ON INTROSPECTION AND THE INEFFABLE.

HEINONEN, REIJO E. DER SAEKULARISIERUNGSBEGRIFF BEI WILHELM STAPEL: DIE IDEENPOLITISCHE FUNKTION EINES MODEWORTES UM 1930. ARCH BEGRIFF 14,86-104 1970 (P.I.D.G.).

HEISENBERG, WERNER. AENDERUNGEN DER DENKSTRUKTUR IM FORTSCHRITT DER WISSENSCHAFT. STUD GEN 23,808-816 1970 (P.I.D.G.).

HELAL, GEORGES. L'HERMENEUTIQUE DE LA SCIENCE ET SON RAPPORT AU FONDEMENT DE LA CONNAISSANCE. DIALOGUE 10,60-81 MR 71.

DEPUIS LE 16E SIECLE, LE DEVELOPPEMENT DES SCIENCES A PROFONDEMENT TRANSFORME, EN OCCIDENT, LA MANIERE DE VOIR, DE COMPRENDRE ET D'AGIR. DU MEME COUP IL A DECLENCHE UN PROCESSUS DE DECENTRATION EN ETABLISSANT UNE SORTE DE RUPTURE ENTRE L'HOMME ET SES INTUITIONS IMMEDIATES D'ORDRES PERCEPTUEL ET COGNITIF, CE QUI ETAIT NORMAL, MAIS EGALEMENT EN PROVOQUANT UNE ATTITUDE QUI DEVALORISAIT TOUTE CONNAISSANCE ET TOUTE PRATIQUE QUI N'ETAIT PAS SCIENTIFIQUE OU D'ALLURE SCIENTIFIQUE. ETANT DONNE LES LIMITES DE LA CONNAISSANCE SCIENTIFIQUE IL S'ENSUIVIT SURTOUT EN NOTRE TEMPS UN DESENCHEMENT A L'ENDROIT DE NOTRE CIVILISATION ET UNE VOLONTE MARQUEE DE S'EN DETOURNER. CETTE SITUATION INDIQUE QUE LA DECENTRATION A ETE EN PARTIE NEGATIVE ET QU'IL FAUT REVALORISER CERTAINS ASPECTS DE L'EXPERIENCE ET DE L'ACTIVITE HUMAINES POUR QUE L'HOMME RETROUVE SON "CENTRE".

HELD, VIRGINIA. EGALITARIANISM AND RELEVANCE. ETHICS 81,259 AP 71.

HELLMAN, GEOFFREY. FINITUDE, INFINITUDE, AND ISOMORPHISM OF INTERPRETATIONS IN SOME NOMINALISTIC CALCULI. NOUS 3,413-425 N 69.

THE PAPER EXTENDS RESULTS OF HODGES AND LEWIS "NOUS, II, 4 (1968), HENCEFORTH 'H/L'" ON THE IMPOSSIBILITY OF DISCRIMINATING FINITE FROM INFINITE DOMAINS WITHIN THE ATOMIC CALCULUS OF INDIVIDUALS (ACI). A NATURAL MODIFICATION (ACI\*) OF ACI IS PRESENTED WHICH IS CONSISTENT WITH A WEAK AXIOM OF INFINITY. WHETHER AN AXIOM OF FINITUDE CAN BE FOUND FOR ACI\* IS DECIDED NEGATIVELY, USING A NORMAL FORM THEOREM OF H/L AND SOME SIMPLE ASSUMPTIONS. IN DEVELOPING THE LATTER, IT IS EXPLAINED WHY THE NON-EXISTENCE OF AXIOMS OF FINITUDE DOES NOT FOLLOW FROM GENERAL MODEL THEORY (THE COMPACTNESS THEOREM). AS A COROLLARY TO H/L, THE ANCESTRAL OF AN ARBITRARY 2-PLACE RELATION IS NOT ACI-DEFINABLE. FURTHER, THE RELATIONSHIP BETWEEN INTENDED AND NON-INTENDED MODELS (OF ACI AND ACI\*) IS EXPLORED. GIVEN A CHARACTERIZATION OF "INTENDED MODEL" (CONSONANT WITH THE CONSTRUCTIONAL PURPOSES OF THESE SYSTEMS), IT IS SHOWN THAT EVERY MODEL (WITH STANDARD IDENTITY) IS ISOMORPHIC TO AN INTENDED MODEL. DESPITE THE NON-CATEGORICITY OF THESE THEORIES AT INFINITE POWERS (WHICH IS PROVED), THEY ARE ACCURATE IN A REASONABLE SENSE UP TO ISOMORPHISM. AS A CONSEQUENCE, A PU ELY MODEL THEORETIC PROOF OF THE RESULTS ON FINITUDE/INFINITUDE IS OBTAINED.

HELM, ERICH. GANZHEIT ALS NATURPHILOSOPHISCHES PHAENOMEN: VERSUCH EINER KRITISCHEN ANALYSE ALS GRUNDLEGUNG EINER DYNAMISCHEN GANZHEITSLERE. PHIL NATUR 12,297-344 1970 (P.I.D.G.).

HELM, JOHN AND YOUNG, PAUL. ON SIZE VERSUS EFFICIENCY FOR PROGRAMS ADMITTING SPEED-UPS. J SYM LOG 36,21-27 MR 71.

HELM, PAUL. MANIFEST AND LATENT FUNCTIONS. PHIL QUART 21,51-60 JA 71.

HELM, PAUL. PROFESSOR HART ON ACTION AND PROPERTY. MIND 80,427-431 JL 71.

HELM, PAUL. PRETENDING AND INTENDING. ANALYSIS 31,128-132 MR 71.

HEMS, JOHN M. THE LIMITS OF DECISION. PHIL PHENOMENOL RES 31,527-539 JE 71.

THE CRUCIAL POINT TO BE ESTABLISHED IN THIS ARTICLE IS THAT IT IS IMPOSSIBLE TO DECIDE THAT YOU OUGHT TO DO ANYTHING IN THE MORAL SENSE. NIETZSCHE'S FULMINATIONS AGAINST THE "RESPECTABLE"



ANTI-CHRISTIAN SENTIMENTS OF DAVID STRAUSS ARE CITED WITH APPROVAL, AND THE AUTHOR PROCEEDS TO DEVELOP THIS ATTACK UPON SECULAR ETHICS WITH PARTICULAR REGARD TO THE WORK OF KANT. IT IS ARGUED THAT KANT'S NOTION OF "THE AUTONOMY OF THE WILL" IS INCOMPATIBLE WITH HIS CONCEPT OF "THE CATEGORICAL IMPERATIVE", AND THAT THE LATTER IS MERELY A FORMALIZED VERSION OF THE CHRISTIAN "GOLDEN RULE". THE AUTHOR ALSO ARGUES THAT THE NATURAL RELATION BETWEEN CONSCIOUSNESSES IS THAT OF COMPASSION, AS WITNESS THE SPECULATIONS OF ROUSSEAU AND THE INVESTIGATIONS OF SUCH CONTEMPORARY ANTHROPOLOGISTS AS LEVI-STRAUSS.

HENDERSON, T Y. IN DEFENSE OF THRASYMACHUS. AMER PHIL QUART 7,218-228 JL 70.

AN INTERPRETATION IS OFFERED OF THRASYMACHUS' ACCOUNT OF THE NATURE OF JUSTICE AND JUST ACTION IN BOOK I OF THE 'REPUBLIC' WHICH IS INTERNALLY CONSISTENT THROUGHOUT ON ALL IMPORTANT POINTS. JUST ACTION IS NOT DEFINED IN TERMS OF ITS PRACTICAL CONSEQUENCES, AS MANY COMMENTATORS ASSUME, BUT RATHER IN TERMS OF ITS LOGICAL CONSEQUENCES 'VIS-A-VIS' JUST AGENTS. WHEN ONE MAN ACTS JUSTLY TOWARDS ANOTHER, THE PERFORMANCE OF THE JUST ACT RENDERS THE JUST AGENT VULNERABLE TO UNFAIR OR UNJUST EXPLOITATION BY THOSE WITH WHOM HE DEALS. THE "STRONG MAN", IN THRASYMACHUS' SENSE, WOULD THUS NEVER BE A JUST MAN. IT IS ARGUED THAT SOCRATES ADDRESSES HIMSELF TO THIS POSITION, BUT THAT, WHILE THE TEXTUAL THRASYMACHUS IS SILENCED, SOCRATES' BEST ARGUMENTS ARE, IN FACT, INADEQUATE TO REFUTE THRASYMACHUS.

HENLE, MARY. THE SNAIL BENEATH THE SHELL. ABRAXAS 1,119-134 WINT 71.

THE PAPER DEALS WITH QUESTIONS, WHICH ARE TREATED AS GAPS IN OUR KNOWLEDGE AND EXPERIENCE. SUCH GAPS HAVE THE PROPERTIES OF SHAPE, WIDTH, LOCATION, AND DYNAMIC CHARACTERISTICS, WHICH ARE CONSIDERED. ALSO DISCUSSED ARE THE CONDITIONS OF ASKING QUESTIONS. THESE ARISE OUT OF IGNORANCE AND KNOWLEDGE; MORE SPECIFIC CONDITIONS ARE DISCUSSED, AS WELL AS CONDITIONS WHICH KEEP US FROM SEEING PROBLEMS.

HENNEMANN, GERHARD. GERHARD HENNEMANN: BIBLIOGRAPHIE. Z PHIL FORSCH 24,449-454 1970 (P.I.D.G.).

HENRY, MICHEL. INTRODUCTION TO THE THOUGHT OF MARX. PHIL TODAY 15,186-203 FALL 71.

POUR COMPRENDRE MARX, IL IMPORTE D'ECARTER A LA FOIS L'HEGELIANISME ET LE MARXISME. ON DECOUVRE ALORS CHEZ MARX UNE CRITIQUE RADICALE DES CONCEPTS DE MATERIALISME, DIALECTIQUE, OBJECTIVITE, CLASSE, HISTOIRE, SOCIETE, STRUCTURE, AU PROFIT DES CONCEPTS DE SUBJECTIVITE, VIE, INDIVIDU, TRAVAIL INDIVIDUEL, BESOIN ETC...C'EST CE QUE MONTRENT NOTAMMENT LA CRITIQUE DE LA DIVISION DU TRAVAIL ET, D'UNE MANIERE GENERALE, TOUTE L'ANALYSE ECONOMIQUE DES GRUNDRISSE ET DU CAPITAL.

HENSON, RICHARD G. UTILITARIANISM AND THE WRONGNESS OF KILLING. PHIL REV 80,320-337 JL 71.

I PROPOSE THE FORMAL ELEMENTS FOR A METRIC MEASURING OF HEDONIC CONSEQUENCES OF ACTIONS AND SURVEY THE POSSIBLE SOURCES OF NEGATIVE "HEDON-HOURS" WHICH MIGHT SERVE TO ESTABLISH, ACCORDING TO A CAREFULLY FORMULATED HEDONISTIC ACT-UTILITARIANISM, THAT AN ACT OF KILLING IS WRONG. I CONCLUDE THAT THEY WOULD SELDOM SUFFICE, EVEN WHEN THE ACT WOULD CLEARLY BE WRONG; THUS I CONCLUDE THAT HEDONISTIC ACT-UTILITARIANISM IS MISTAKEN. RULE-UTILITARIANISM FARES BETTER, BUT NOT MUCH.

HENZE, DONALD F. LOCKE ON "PARTICLES". J HIST PHIL 9,222-226 AP 71.

HERMAN, A L. INDIAN THEODICY: SAMKARA AND RAMANUJA ON BRAHMA SUTRA II. PHIL EAST WEST 21,266-281 JL 71..

THE PAPER IS AN ANALYSIS OF THE ATTEMPTS BY TWO INDIAN PHILOSOPHERS, SAMKARA AND RAMANUJA, TO SOLVE WHAT WESTERN PHILOSOPHERS CALL THE THEOLOGICAL PROBLEM OF EVIL. THEIR 'BHASYAS' ON "BRAHMA SUTRA II". 1. 32-36 OFFER TO THE INDOLOGIST PRACTICALLY THE ONLY POINT IN CLASSICAL INDIAN THOUGHT WHERE THE INDIANS TAKE UP THIS PUZZLE, AND BECAUSE THEIR ATTEMPTED SOLUTIONS ARE SO NOVEL AND UNIQUELY INDIAN THEY AFFORD THE PHILOSOPHER AN OPPORTUNITY TO TEST AND TRY THESE SOLUTIONS. THE TWO ATTEMPTED SOLUTIONS TO THE PROBLEM OF EVIL PRESENTED BY SAMKARA AND RAMANUJA, AS WELL AS BY THE AUTHOR OF THE "BRAHMA SUTRAS", I CALL THE 'LILA' SOLUTION (THE WORLD IS THE SPORT OF GOD, HIS PLAY, AND THERE IS CONSEQUENTLY NO RESPONSIBILITY ON HIS PART FOR SUCH PLAY, HENCE GOD IS NOT RESPONSIBLE FOR EVIL), AND THE REBIRTH SOLUTION (EACH MAN IS RESPONSIBLE FOR THE EVIL HE DOES OR HAS DONE TO HIM IN THE WORLD AS A CONSEQUENCE OF A BEGINNINGLESS SERIES OF HIS PREVIOUS LIVES). THE PAPER CONSTITUTES AN ANALYSIS AND EVALUATION OF THESE CLAIMS.

HERON, JOHN. THE PHENOMENOLOGY OF SOCIAL ENCOUNTER: THE GAZE. PHIL PHENOMENOL RES 31,243-264 D 70.

STRICT ENCOUNTER OCCURS ONLY IN MUTUAL GAZING AND MUTUAL TOUCHING. PHENOMENOLOGICAL DESCRIPTION ESTABLISHES THE CONCEPT OF THE GAZE AS DISTINCT FROM THE EYES. DISTINGUISHED BY ITS LUMINOSITY, ITS STREAMING QUALITY AND ITS MEANING, THE GAZE IS A CENTRAL FEATURE IN THE NATURAL LANGUAGE PRESUPPOSED BY SPEECH, AND IS CHARACTERISED BY THE THREEFOLD DIRECTEDNESS OF CONSCIOUSNESS. MUTUAL GAZING ESTABLISHES A DIPOLAR FIELD OF UNIFIED CONSCIOUSNESS. A MATTER NEITHER OF INTROSPECTION NOR OF PROJECTION, THE GAZE IS AN EMPIRICAL CATEGORY FOUND BY THE WHOLE MAN IN MUTUAL ENCOUNTER.

HERRAN, CARLOS MANUEL. EL ORIGEN HISTORICO DE LA FILOSOFIA. CUAD FILOSOF 9,171-190 JL-D 69.

HERRERA, ROBERT A. ST ANSELM'S PROSLOGION ARGUMENT: A TASK FOR HERMENEUTICS. PROC CATH PHIL ASS 44,214-219 1970.

BOTH A CARTESIAN-ANSELM, WEIGHTED DOWN BY AN EX POST FACTO MATHEMATIZATION OF NATURE, AND A THOMISTIC-ANSELM, MUST BE REJECTED. IN THE PROSLOGION SPECULATION AND EXPERIENCE, PRAYER AND THE AFFECTIONS, INTERTWINE. IT IS A TYPE OF GNOSIS, A PRAYING IN THOUGHT, WHICH TERMINATES IN LOVE. FAITH IS EXPANDED INTO UNDERSTANDING AND UNDERSTANDING INTO CONTEMPLATION, THE EARTHLY ADUMBRATION OF VISION.

HERRMANN, FRIEDRICH WILHELM VON. DIE GRENZE DES COEXISTENZ = VERSTAENDNISSES IN DER PHILOSOPHIE SARTRES. PHIL PERSPEKT 2,134-157 1970 (P.I.D.G.).

HERRMANN, ROLF-DIETER. HOW A EUROPEAN VIEWS THE JOURNAL OF AESTHETICS AND ART CRITICISM. J AES ART CRIT 29,499-506 SUM 71.

HOW HAVE THE THEORIES OF AESTHETICS WHICH WERE WORKED OUT IN EUROPE EVOLVED IN AMERICA? ARE THERE WIDELY DIFFERING STANDPOINTS BETWEEN EUROPEAN AND AMERICAN AESTHETICIANS? WHAT HERRMANN TRIED TO DO, TO SHED LIGHT ON THESE QUESTIONS, WAS TO LOOK OVER THE ISSUES OF "THE JOURNAL OF AESTHETICS AND ART CRITICISM" SINCE 1941. THOMAS MUNRO, A PUPIL OF JOHN DEWEY AND FOUNDER OF THE JOURNAL TRIED TO PROVIDE IN THE UNITED STATES A BROADER AND MORE OPEN-ENDED AND UNDOGMATIC PLATFORM FOR AESTHETICS INCLUDING SUCH SEPARATE DISCIPLINES AS PHILOSOPHY, PSYCHOLOGY, AND CULTURAL HISTORY. THIS INTERDISCIPLINARY APPROACH WAS AN IMPORTANT PART OF HIS CAMPAIGN

AGAINST AN A PRIORI AESTHETICS. ONCE THIS ENCYCLOPEDIA VIEW CONCERNING ART AND ITS THEORETICAL UNDERSTANDING IS ADOPTED, ONE IS IN A POSITION TO GO BEYOND THE ONE-SIDED, PARTIAL, AND DOGMATIC ATTITUDE IN AESTHETICS THAT OFTEN DOMINATES IN EUROPEAN JOURNALS. THE AUTHOR CONCLUDES BY CONSIDERING AN EXAMPLE THAT IS CLOSELY RELATED TO CONTEMPORARY AESTHETICS AS WELL AS TO THE PRESENT AMERICAN SCENE. WHAT IS THE REASON THAT THERE HAVE BEEN SO FEW ARTICLES ON THESE CONTEMPORARY ART MOVEMENTS?

HERSHBELL, JACKSON P. PARMENIDES' WAY OF TRUTH AND B16. APEIRON 4,1-23 AG 70.

AN ATTEMPT TO SHOW THAT PARMENIDES' B16 IS NEITHER A THEORY OF KNOWLEDGE NOR OF SENSE PERCEPTION, BUT AN AFFIRMATION OF THE CLOSE RELATIONSHIP BETWEEN THOUGHT AND BEING: "YOU CANNOT RECOGNIZE THAT WHICH IS NOT" (B2,7) AND WITHOUT "THAT WHICH IS" THERE CAN BE NO THOUGHT. THE FRAGMENT PROBABLY BELONGS TO THE WAY OF TRUTH, AND THE INTERPRETATIONS OF ARISTOTLE AND THEOPHRASTUS (THEOPHRASTUS IS DEPENDENT ON ARISTOTLE) ARE MISTAKEN.

HERSHBELL, JACKSON P. PLUTARCH AS A SOURCE FOR EMPEDOCLES RE-EXAMINED. AMER J PHILO 92,156-184 AP 71.

HERSHBERGER, ROBERT G. ARCHITECTURE AND MEANING. J AES EDUC 4,37-56 O 70.

A THEORY OF MEANING RELATED TO ARCHITECTURE IS SET FORTH IN MENTALISTIC AND BEHAVIORAL TERMS, DEPENDENCE ON EXPERIENCE IS EMPHASIZED, AND VARIOUS TYPES AND LEVELS OF ARCHITECTURAL MEANING ARE DESCRIBED. THE THEORY EXPANDS UPON OSGOOD'S TO INCLUDE AN INTERNALIZED TWO-PART S-R MODEL CHARACTERIZED AS INCLUDING REPRESENTATIONAL AND RESPONSIVE TYPES OF MEANING. SUB-CATEGORIES UNDER THESE HEADINGS ARE DISCUSSED AS PRESENTATIONAL, REFERENTIAL, AFFECTIVE, EVALUATIONAL AND PRESCRIPTIVE TYPES OF MEANING.

HERTZ, RICHARD A. JAMES AND MOORE: TWO PERSPECTIVES ON TRUTH. J HIST PHIL 9,213-221 AP 71.

G. E. MOORE'S CRITICISMS OF WILLIAM JAMES' THEORY OF TRUTH ARE ASSESSED. IT IS ARGUED THAT MOORE OVERLOOKED FUNDAMENTAL QUALIFICATIONS THAT JAMES MADE TO HIS THEORY. MORE IMPORTANTLY, EACH VIEWED TRUTH FROM A COMPLETELY DIFFERENT PERSPECTIVE, THAT OF A GOD AND THAT OF MAN, AND THIS DIFFERENCE OF PERSPECTIVE PREVENTED THEM FROM AGREEING ON THE SPECIFIC DETAILS. THIS DIFFERENCE OF PERSPECTIVE CAN BE SEEN PARTLY TO BE THE RESULT OF A DIFFERENT INTEREST IN THE PROBLEM OF TRUTH.

HERZBERGER, HANS G. THE EXPRESSIVE CAPACITY OF NON-TRANSLATIONAL LANGUAGES. ANALYSIS 31,186-193 JE 71.

HESS, LUDWIG. FRIEDRICH ENGELS' BEITRAG ZUM MARXISTISCH-LENINISTISCHEN SOZIALISMUSBILD. DEUT Z PHIL 18,1445-1462 1970 (P.I.D.G.).

HESSE, MARY. WHEWELL'S CONSILIENCE OF INDUCTIONS AND PREDICTIONS. MONIST 55,520-524 JL 71.

THIS NOTE CONSIDERS TWO TYPES OF PROBLEM OF CONSILIENCE: (1) HOW MUCH IS CONFIDENCE IN A THEORY INCREASED BY OBSERVING ENTAILMENTS OTHER THAN THOSE IT WAS SUGGESTED TO EXPLAIN? (2) IF A THEORY ENTAILS NEW PREDICTIONS, HOW MUCH IS OUR CONFIDENCE IN THEIR TRUTH INCREASED BY THE THEORY BEFORE THEY ARE OBSERVED? IT IS SUGGESTED THAT A PROBABILISTIC THEORY OF CONFIRMATION CAN BE USED TO REPRESENT THE ANSWER TO (1), BUT THAT FULL EXPLICATION OF WHEWELL'S INTENTIONS REQUIRES ALSO AN ANSWER TO (2). THE RESOURCES OF A PROBABILITY THEORY WITH REGARD TO (2) ARE DISCUSSED.

HICK, JOHN. FAITH, EVIDENCE, COERCION AGAIN. AUSTL J PHIL 49,78-81 MY 71.

THIS IS A REPLY TO D. R. DUFF-FORBES' "FAITH, EVIDENCE, COERCION" ("AUSTRALASIAN JOURNAL OF PHILOSOPHY", AUGUST 1969). IN THAT PAPER DUFF-FORBES HAD ATTACHED WHAT HE CALLED THE NO-EVIDENCE DEFENSE OF THEISTIC BELIEF, MEANING THE CLAIM THAT IT IS APPROPRIATE TO THE NATURE OF GOD, AND OF HIS RELATIONSHIP TO MEN AS FREE BEINGS, THAT THE AWARENESS OF GOD SHOULD NOT BE FORCED UPON US, BUT SHOULD REQUIRE A FREE HUMAN RESPONSE OF FAITH; AND IN THE PRESENT PAPER HICK DEFENDS A POSITION OF THIS KIND, DISCUSSING THE NATURE OF RELIGIOUS FAITH AND MAN'S COGNITIVE FREEDOM IN RELATION TO GOD.

HICKMAN, LARRY. LATE SCHOLASTIC LOGICS: ANOTHER LOOK. J HIST PHIL 9,226-234 AP 71.

A SURVEY OF RECENT WORK IN LATE (1475-1800) SCHOLASTIC LOGIC IS PROVIDED, AND A SUPPLEMENT TO WILHELM RISSE'S IMPORTANT BIBLIOGRAPHY OF 'NEUZEIT' LOGIC, "BIBLIOGRAPHIA LOGICA". THE 83 ADDITIONS PRESENTED, ALL FROM MEXICAN LIBRARIES, INDICATE THE RICHNESS OF THE LOGICAL ENTERPRISE IN THE SPANISH COLONIES OF THE NEW WORLD, AS WELL AS IN OTHER COUNTRIES IN WHICH SCHOLASTICISM CONTINUED TO BE AN IMPORTANT INTELLECTUAL FORCE.

HICKS, JOE HAROLD. IS KANT'S THEORY OF JUSTICE SELF-DEFEATING? SW J PHIL 2,205-218 SPR-SUM 71.

HIEU, NGO-TIENG. ART ET VERITE DANS L'OEUVRE D'ETIENNE SOURIAU. REV PHIL LOUVAIN 69,73-91 F 71.

C'EST LA NECESSITE MEME D'UN ORGANUM POUR LES OPERATIONS INSTAURATIVES DE LA PENSEE QUI POUSSE SOURIAU A DEMANDER A L'ART LES PARADIGMES INDISPENSABLES OU SAISIR, REFLEXIVEMENT, DANS DES CONDITIONS EPROUVES DE REUSSITE ET DES MODELES D'INSTAURATIONS HEUREUSES, CET ORGANUM. QUANT A LA VERITE, ELLE EST, CHEZ SOURIAU, RESOLUMENT DU COTE DE L'ACTION INSTAURATIVE. ELLE NE PEUT S'ACCOMPLIR QUE PAR L'ART, SAVOIR DIRECTEUR ET PROMOTEUR QUI PRESIDE A L'INSTAURATION D'UN SENS PAR L'OEUVRE. LA CONSCIENCE DE LA VERITE EST ELL-MEME LIEE NECESSAIREMENT A UN ACTE THETIQUE. ELLE NE S'EXERCE QUE DANS LE FAIRE DE L'OEUVRE, A LA FOIS DEVOILEMENT ET REALISATION DE L'ETRE DEvenu SENS POUR MOI, PAR LA POSITION D'UNE OEUVRE EXISTANT DESORMAIS D'UNE EXISTENCE AUTONOME.

HILBERT, DAVID. AXIOMATIC THINKING. PHIL MATH 7,1-12 JE-D 70.

HINSKE, NORBERT. VERSCHIEDENHEIT UND EINHEIT DER TRANZENDENTALEN PHILOSOPHIEN: ZUM EXEMPEL FUER EIN VERHAELTNIS VON PROBLEM- UND BEGRIFFSGESCHICHTE. ARCH BEGRIFF 14,41-68 1970 (P.I.D.G.).

HINTIKKA, JAAKKO. 'PRIMA FACIE' OBLIGATIONS AND ITERATED MODALITIES. THEORIA 36,232-240 1970.

A REPLY TO TRANOY'S PAPER, IBID. 221-231. MAIN POINTS: (1) A SEMANTIC SYSTEM OF DEONTIC LOGIC STANDS ON ITS OWN FEET, AND (2) DOES NOT HAVE TO RELY ON ANY STRAIGHTFORWARD TRANSLATION INTO ORDINARY LANGUAGE. (3) MY SEMANTICS DEALS WITH 'SEINSOLLEN' RATHER THAN 'TUNSOLEN'. (4) IT ASSOCIATES AUTOMATICALLY A CLEAR SENSE TO THE ITERATION OF DEONTIC OPERATORS. (5) THE NOTION OF PERMISSION IT RELIES ON IS ESSENTIALLY THAT OF HOHFELD'S LIBERTY. (6) TRANOY NOTWITHSTANDING, IT DOES DISTINGUISH BETWEEN OBLIGATION AND NECESSITY.



HINTIKKA, JAAKKO. DIFFERENT KINDS OF EQUIVOCATION IN ARISTOTLE. J HIST PHIL 9,368-371 JL 71.

THE INTERRELATIONS OF (1) SYNONYMY, (2) HOMONYMY, AND (3) THE INTERMEDIATE CLASS OF "POLLAKHOS LEGETAI" IN ARISTOTLE ARE STUDIED HERE. THE INDEPENDENCE OF (3) "VIS-A-VIS" (2) IS DEFENDED AGAINST G. E. L. OWEN. THE ROLE OF AMPHIBOLY (AMBIGUITY OF PHRASES AS DISTINGUISHED FROM THAT OF WORDS) IN THE DEVELOPMENT OF (3) IS EMPHASIZED. IN ARISTOTLE, (3) "OWES ITS GENESIS AS MUCH TO THE BREAKDOWN OF THE HOMONYMY-AMPHIBOLY DISTINCTION AS TO THE BREAKDOWN OF THE SYNONYMY-HOMONYMY DICHOTOMY".

HINTIKKA, JAAKKO. INDUCTIVE GENERALIZATION AND ITS PROBLEMS: A COMMENT ON KRONTHALER'S COMMENTS. THEOR DECIS 1,387-392 JE 71.

IN REPLY TO KRONTHALER'S NOTE IN THE SAME NUMBER, THE FOLLOWING MAIN POINTS ARE MADE: (1) KRONTHALER NOTWITHSTANDING, UNIVERSAL STATEMENTS OBVIOUSLY CAN BE CORROBORATED BY MEANS OF LIMITED EVIDENCE. (2) THE PURPOSE OF THE ALPHA-CONTINUUM WAS TO ENABLE US TO CONCEPTUALIZE ASSUMPTIONS OF LAWLKENESS, NOT TO SOLVE "THE PROBLEM OF INDUCTION". (3) PARAMETERS LIKE ALPHA ARE USEFUL, NOT BECAUSE THEIR VALUES CAN BE FIXED FOR GOOD, BUT BECAUSE THEY ENABLE US TO TAKE INTO ACCOUNT USEFUL BACKGROUND INFORMATION BY CHOOSING THEIR VALUES DIFFERENTLY ON DIFFERENT OCCASIONS. (4) KRONTHALER MISUNDERSTANDS THE RELATION BETWEEN PRIORS AND "ANPASSUNGSGESCHWINDIGKEITEN".

HINTIKKA, JAAKKO. OBJECTS OF KNOWLEDGE AND BELIEF: ACQUAINTANCES AND PUBLIC FIGURES. J PHIL 67,869-883 N 70.

INDIVIDUALS CAN BE IDENTIFIED BETWEEN DIFFERENT POSSIBLE WORLDS IN TWO WAYS, DESCRIPTIVELY AND BY ACQUAINTANCE. THE LATTER DEPENDS ON SOMEONE'S FIRST-HAND COGNITIVE RELATIONSHIPS TO INDIVIDUALS, AND IDENTIFIES THEM IF THEY PLAY THE SAME ROLE IN THESE RELATIONS. IF "B" PICKS OUT THE SAME INDIVIDUALS FROM ALL WORLDS COMPATIBLE WITH A'S MEMORIES, A REMEMBERS WHO OR WHAT B IS; IF THE SAME INDIVIDUAL BY ACQUAINTANCE, A REMEMBERS B. THIS YIELDS A SEMANTICAL ANALYSIS OF THE DIRECT-OBJECT CONSTRUCTION WITH "REMEMBERS" (AND LIKEWISE WITH "KNOWS", "PERCEIVES", ETC.).

HINTIKKA, JAAKKO. SOSA ON PROPOSITIONAL ATTITUDES 'DE DICTO' AND 'DE RE'. J PHIL 68,489-497 19 AG 71.

COMMENTS ON SOSA'S PAPER IN IBID. 67, 883-896. SOSA'S MAIN QUESTION CONCERNING 'EXPORTABILITY' (VALIDITY OF EXISTENTIAL GENERALIZATION) IS AN APT ONE, BUT HE NEGLECTS THE RESOURCES OF SEMANTICS. AS A CONSEQUENCE, SOSA IS LED TO EXAGGERATE THE ROLE OF PRAGMATIC AND CONTEXTUAL FACTORS AND TO NEGLECT E.G. THE CONNECTION BETWEEN EXPORTATION AND WHO- AND WHAT- CONSTRUCTIONS. SEVERAL EXAMPLES OF SOSA'S ARE ANALYZED AND SHOWN NOT TO SUPPORT HIS CONCLUSIONS. HIS MAIN STATEMENTS OF THE CONDITIONS OF EXPORTABILITY CAN NEVERTHELESS BE ACCEPTED WITH RELATIVELY SMALL CHANGES.

HINTIKKA, JAAKKO. THE SEMANTICS OF MODAL NOTIONS AND THE INDETERMINACY OF ONTOLOGY. SYNTHESI 21,408-424 O 70.

QUANTIFICATION INTO MODAL CONTEXTS DEPENDS ON CROSS-IDENTIFICATIONS OF INDIVIDUALS BETWEEN POSSIBLE WORLDS, WHICH IN TURN DEPENDS ON THE STRUCTURE AND INTERRELATIONS OF THESE WORLDS. THERE IS HENCE NO GUARANTEE THAT CROSS-IDENTIFICATION ALWAYS SUCCEEDS. IT WILL FAIL FOR THE WORLDS NEEDED FOR REALISTIC APPLICATIONS OF LOGICAL MODALITIES, PARTLY VINDICATING QUINE'S CRITICISM OF THEM. IN GENERAL, WORLD LINES OF INDIVIDUALS CANNOT ALWAYS BE EXTENDED FROM A WORLD TO OTHERS.

HINTON, J. M. HOPING AND WISHING. ARIS SOC SUPPL VOL 44,71-88 1970.

THERE ARE FOUR SECTIONS. ALL COMMENT ON RADFORD'S PAPER IN THE SAME VOLUME. THE FOURTH SKETCHES AN ACCOUNT OF WANTING, SINCE NO SUBSTANTIAL DIFFERENCE BETWEEN THIS AND WISHING IS SEEN. BELIEF=CONDITIONS ARE HELD TO BE SUFFICIENT FOR WANTING. SOMEONE WANTS THAT P IF (BUT NOT IFF) BOTH (A) HE BELIEVES THAT HIS THOUGHT IF HE LEARNS THAT P WILL BE "GOOD THAT P", AND (B) HE IS PREDISPOSED TO HAVE THIS THOUGHT IF HE LEARNS THAT P; HE MIGHT BE SO PREDISPOSED BY A BELIEF. CONDITION (B) IS ANALYSED.

HIRSCH, ELISABETH FEIST. MARTIN HEIDEGGER AND THE EAST. PHIL EAST WEST 20,247-263 JL 70.

THE AUTHOR TRIES TO SHOW IMPORTANT CONNECTIONS BETWEEN HEIDEGGER'S PHILOSOPHICAL INTENTIONS AND THE EAST. HEIDEGGER SHARES WITH ZEN BUDDHISM THE EMPHASIS ON THE "SPLENDOR OF THE SIMPLE". THE SIMPLE EVENTS IN NATURE POINT FOR HEIDEGGER TO 'BEING' AND FOR ZEN TO THE 'VOID'. HEIDEGGER AS WELL AS ZEN ADVOCATE A REFLECTIVE MOOD TOWARD NATURE IN OPPOSITION TO THE SCIENTIFIC APPROACH. HEIDEGGER COMES CLOSEST TO THE EAST IN HIS VIEW OF SPEECH. AT THE SUPREME MOMENT OF ENLIGHTENMENT HINDUS AS WELL AS BUDDHISTS FEEL THAT LANGUAGE FAILS THEM. HEIDEGGER WOULD AGREE WITH THEM THAT ONLY SILENCE WILL DO JUSTICE TO THE HIGHEST REALITY, IN HIS PHILOSOPHY: BEING. THERE EXIST OBVIOUS DISAGREEMENTS BETWEEN HEIDEGGER AND EASTERN THINKING, THE MOST FAR-REACHING REFERS TO THEIR RESPECTIVE CONCEPT OF TIME.

HIRST, PAUL H. LITERATURE, CRITICISM AND THE FORMS OF KNOWLEDGE. EDUC PHIL THEOR 3,11-18 AP 71.

A REPLY TO A PAPER BY J. W. GRIBBLE, DEFENDING THE VIEW THAT WORKS OF LITERATURE AND THE FINE ARTS ARE THEMSELVES EXPRESSIONS OF KNOWLEDGE AND DISCUSSING THE NATURE OF AESTHETIC CRITICISM. A PARALLEL IS DRAWN WITH MORAL ACTION AND MORAL CRITICISM.

HOCHBERG, HERBERT. METAPHYSICAL EXPLANATION. METAPHILOSOPHY 1,139-165 AP 70.

HOCHBERG, HERBERT. STRAWSON, RUSSELL AND THE KING OF FRANCE. PHIL SCI 37,363-384 SEPT 70.

IT IS ARGUED THAT STRAWSON'S CELEBRATED ATTACKS ON RUSSELL'S VIEWS ABOUT PROPER NAMES AND DESCRIPTIONS ARE MISLEADING AND UNFOUNDED. AN ATTEMPT IS MADE TO SHOW THAT STRAWSON'S ALTERNATIVE VIEWS ARE PHILOSOPHICALLY MORE PROBLEMATIC THAN RUSSELL'S. IT IS ALSO ARGUED THAT, PROPERLY STATED, RUSSELL'S ANALYSES DO NOT DO VIOLENCE TO ORDINARY USAGE AND THAT ATTEMPTS TO JUSTIFY STRAWSON'S ANALYSIS ON THE GROUND THAT IT FITS BETTER WITH ORDINARY USAGE ARE MISTAKEN.

HODGES, DONALD CLARK. A SPECTER IS HAUNTING THE CONTEMPORARY WORLD. PHIL PHENOMENOL RES 31,289-292 D 70.

HODGES, DONALD CLARK. PRESUPPOSITION OF A DEFINITION AS 'MORAL PROGRESS'. PHIL PHENOMENOL RES 31,440-443 MR 71.

HODGES, MICHAEL. ON 'BEING ABOUT'. MIND 80,1-16 JA 71.

INTEREST IN THE CONCEPT 'ABOUT' HAS OFTEN CENTERED AROUND MEINONG'S ARGUMENT: I.) THE GOLDEN MOUNTAIN DOES NOT EXIST. II.) SENTENCE (1) IS ABOUT THE GOLDEN MOUNTAIN. III.) IF SENTENCE (1) IS A SENTENCE ABOUT A GOLDEN MOUNTAIN, THEN THERE IS GOLDEN MOUNTAIN WHICH IT IS ABOUT. IV.) THERE IS A GOLDEN MOUNTAIN. THIS ARGUMENT, WHICH IS FORMALLY VALID, DEPENDS ON TWO ASSUMPTIONS: 1) THAT IT IS GENERALLY CORRECT TO SAY, IF A SENTENCE HAS "X" AS ITS GRAMMATICAL SUBJECT THEN IT IS ABOUT 'X'; 2) THAT TO SAY THAT A SENTENCE IS ABOUT SOMETHING IS TO SAY THE SENTENCE STANDS IN SOME RELATION TO SOME

OBJECT. MOST ATTACKS ON MEINONG'S ARGUMENT DEAL WITH THE FIRST OF THESE ASSUMPTIONS WHILE I ARGUE THAT IN THE RELEVANT SENSE THE SECOND ASSUMPTION IS FALSE. GOODMAN HAS DEVELOPED FORMAL DEFINITIONS OF TWO SENSES OF "ABOUT" WHICH WOULD FORESTALL THE ARGUMENT A STEP III AND I SHOW THAT HIS DEFINITIONS ARE INADEQUATE. HAVING SHOWN THAT (2) ABOVE IS FALSE I EXAMINE A NUMBER OF ATTACKS ON MEINONG'S ARGUMENT INCLUDING THOSE OF BYLE, LINSKY, STRAWSON AND CARTWRIGHT. EACH OF THESE ATTACKS IN THE TRANSITION FROM (I) TO (II) ABOVE AND IN SO DOING RUNS COUNTER TO OUR INTUITIONS CONCERNING THE CONCEPT OF 'BEING ABOUT.'

HODGKINSON, CHRISTOPHER. THE MEANING OF VALUE: SOME MODELS AND A PERSONALISTIC VIEW. RELIG HUM 5,131-135 SUM 71.

THE ARTICLE ATTEMPTS A CLARIFICATION OF THE VALUE CONCEPT BY ELABORATING THE DISTINCTION BETWEEN PREFERENCE AND PRINCIPLE. TWO DIAGRAMMATIC MODELS ARE DERIVED, THE FIRST ILLUSTRATING THESE VALUE DIMENSIONS AS APOLLONIAN AND DIONYSIAN AND RELATING THEM TO THE PSYCHOLOGICAL FUNCTIONS OF CONATION, COGNITION, AND AFFECT OR EMOTION. THE SECOND MODEL PROVIDES AN ANALOGUE IN TERMS OF A DISCIPLINE (SOCIAL) DIMENSION AND AN INDULGENCE (PERSONAL DIMENSION). THE ARGUMENT FROM THIS DICHOTOMOUS VIEW OF VALUE IS THEN APPLIED, ILLUSTRATIVELY, TO A POSITION ON THE VALUE ISSUES OF RELATIONSHIP TO OTHERS AND MEMBERSHIP IN ORGANIZATIONS.

HODGSON, A M. THE FUTURE OF EDUCATION: REVOLUTION OR EXPLOSION. SYSTEMATICS 9,74-87 S 71.

HOEPPNER, HANS JOACHIM. ZUR DATIERUNG DES STUECKES "DE CALCULO SITUUM". STUD LEIBNIZ 2,233-235 1970 (P.I.D.G.).

HOFMANN, JOSEF EHRENFRIED. ZUSAETZLICHE BEMERKUNGEN UEBER DEN MATHEMATISCHEN INHALT DER VORSTEHEND ANALYSIERTEN VEROEFFENTLICHUNG. STUD LEIBNIZ 2,232-233 1970 (P.I.D.G.).

HOFSTADTER, ALBERT. PHILOSOPHY IS THE CONFESSION THAT BEING IS COMMUNION. MONIST 55,255-274 AP 71.

AN EXPLANATION OF THE NATURE OF THE UNITY-CONCEPT THAT IS DISTINCTIVELY PHILOSOPHICAL. THIS IS UNDERSTOOD AS 'BEING-WITH-OTHER-AS-WITH-OWN', AND IS DESCRIBED IN ITS RELATIONSHIP TO KNOWLEDGE AND FREEDOM. IT REPRESENTS THE BASIC CONCEPT IN IDEALISM AND MORE RECENT MOVEMENTS, REINTERPRETED SO AS TO RETAIN CONTINUITY OF THE NATURAL, HUMAN, AND SPIRITUAL.

HOLENSTEIN, E. PASSIVE GENESIS: EINE BEGRIFFSANALYTISCHE STUDIE. TIJDSCHR FILOSOF 33,112-153 MR 71.

ZIEL IST DIE AUFKLAERUNG VON HUSSERLS BEGRIFF DER PASSIVEN GENESIS. AUFSCHLUSSREICH IST DIE VERWENDUNG DES PASSIVITAETSBEGRIFFS BEI WUNDT UND TH. LIPPS, NOCH WICHTIGER DIE FESTSTELLUNG, DASS ER BEREITS IN DER UMGANGSSPRACHE ZWEI BEDEUTUNGEN AUFWEIST. PASSIV HEISST NICHT NUR, WER ETWAS (REZEPTIV) ERLEIDET, SONDERN AUCH, WER AN EINEM VORGANG UNBETEILIGT (INAKTIV) IST. IN DIESEM ZWEITEN SINN SPRICHT HUSSERL VON KONSTITUTIONEN, BEI DENEN DAS ICH UNBETEILIGT IST, ALS VON PASSIVEN VORGAENGEN.

HOLLAND, R F. SUICIDE AS A SOCIAL PROBLEM: SOME REFLECTIONS ON DURKHEIM. RATIO 12,116-124 D 70.

HOLLITSCHER, WALTER. HUMANISMUS IN MARXISTISCHER SICHT. INT DIALOG Z 3,52-59 1970 (P.I.D.G.).

HOLMAN, HARRIET R. J S MILL'S LIBRARY, PROVENCE, 1906. MILL NEWS LETTER 6,20-21 FALL 70.

HOLMES, ROBERT L. KIM ON KANT'S SUPREME PRINCIPLE OF MORALITY. KANTSTUDIEN 61,393-396 1970 (P.I.D.G.).

HOLMES, ROBERT L. SOME CONCEPTIONS OF ANALYSIS IN RECENT ETHICAL THEORY. METAPHILOSOPHY 2,1-28 JA 71.

A REVIEW OF THE STANDARD METAETHICAL THEORIES OF THE 20TH CENTURY REVEALS THAT ETHICISTS HAVE HELD AT LEAST 3 DIFFERENT CONCEPTIONS OF THE PROPER AIM OF ETHICAL ANALYSIS. FAILURE TO DISTINGUISH THESE HAS HAD THE RESULT, FIRST, THAT MUCH OF THE POLEMICAL WRITING OF THIS PERIOD HAS BEEN HOPELESSLY WRONGHEADED, AND, SECONDLY, THAT A DECIDEDLY NORMATIVE DIMENSION TO METAETHICS HAS BEEN SYSTEMATICALLY OVERLOOKED. RECOGNITION OF THESE CONCEPTIONS IS A NECESSARY FIRST STEP TO AN UNDERSTANDING OF THE PROPER AIMS AND PURPOSES OF PHILOSOPHICAL ETHICS.

HOLT, NILES. ERNST HAECKEL'S MONISTIC RELIGION. J HIST IDEAS 32,265-280 AP-JE 71.

HONDERICH, TED. A CONSPECTUS OF DETERMINISM. ARIS SOC SUPPL VOL 44,191-216 1970.

(A) INTENTIONAL STATES CAN BE CAUSES OF ACTIONS BUT WILL NONETHELESS BE ESCHEWED BY THE ASTUTE DETERMINIST. (B) IF CERTAIN OF OUR MOVEMENTS ARE EFFECTS OF STATES OF THE BRAIN, SO ARE ACTIONS. (C) A NEUROPHYSIOLOGICAL DETERMINISM CAN BE CLEARLY FORMULATED. (D) THE CONSEQUENCES OF THIS DETERMINISM ARE UNDER-STATED IN THE TRADITIONAL COMPATIBILITY THEORY. (E) DETERMINISM DOES NOT ENTAIL A DENIAL OF ALL POWERS OF THINGS AND PERSONS. (F) DETERMINISM IS CONSISTENT WITH RATIONAL JUDGEMENT AND KNOWLEDGE.

HONEYWELL, J ARTHUR. DEWEY'S TRANSCENDENTALS. NEW SCHOLAS 45,517-546 AUTUMN 71.

AN ARGUMENT THAT THE TERMS NATURE, COMMUNITY, AND ART, IN DEWEY'S PHILOSOPHY, ARE CONVERTIBLE WITH THE TERM EXPERIENCE. THIS MEANS THAT, FOR DEWEY, IT IS CORRECT TO SAY THAT ART IS EXPERIENCE, COMMUNITY IS EXPERIENCE, AND NATURE IS EXPERIENCE AND CONVERSELY, THAT ANY EXPERIENCE HAS AN AESTHETIC, A SOCIAL, AND A NATURAL DIMENSION. THE SIGNIFICANCE AND CONSEQUENCES OF THIS METAPHYSICAL PRINCIPLE ARE EXPLORED, AND IT IS SHOWN THAT IT ALLOWS DEWEY TO DISTINGUISH THREE DIMENSIONS IN WHICH EXPERIENCE CAN BE TRANSFORMED FROM THE LESS TO THE MORE HUMAN AND TO ESTABLISH CRITERIA FOR THESE TRANSFORMATIONS.

HOOD, WEBSTER F. THE LATENT DIMENSION OF EXPERIENCE. MAIN CURRENTS 27,84-88 JA-F 71.

HOOK, SIDNEY. COMMENTS ON PROFESSOR NELSON'S ADDRESS. PERSONALIST 52,335-342 SPR 71.

THIS PAPER IS A CRITICAL ANALYSIS AND REFUTATION OF PROFESSOR JOHN NELSON'S PAPER ON "THE FUNCTION OF GOVERNMENT" IN WHICH HE ARGUES THAT THE SOLE FUNCTION OF GOVERNMENT IS THE DEFENCE OF PRIVATE PROPERTY THROUGH THE STRENGTHENING OF LAW AND ORDER.

HOOK, SIDNEY. EPILOGUE: DEMOCRACY AND THE OPEN SOCIETY. HUMANIST 31,29-31 N-D 71.

AN ATTEMPT TO CLARIFY THE MEANING OF DEMOCRACY AND THE DEMOCRATIC WAY OF LIFE, TO IDENTIFY SOME OF ITS CHIEF PROBLEMS TODAY, TO JUSTIFY THE DEMOCRATIC ALTERNATIVE AND TO ASSESS THE FUTURE.



HOOK, SIDNEY. FROM THE PLATITUDINOUS TO THE ABSURD. PHIL EXCH 21-30 S 70.

A DISCUSSION OF THE QUESTION OF POLITICALIZATION OF THE UNIVERSITY CENTERING AROUND THE VIEWS OF HENRY AIKEN. THE ARGUMENT IS DESIGNED TO REVEAL THE AMBIGUITIES, INCONSISTENCIES AND ABSURDITIES OF AIKEN'S POSITION. A MORE REASONABLE CONCEPTION OF THE NATURE AND GOALS OF THE UNIVERSITY IS OFFERED.

HOOK, SIDNEY. THE KNIGHT COMES A CROPPER. HUMANIST 31,34-35 MR-AP 71.

AN ANALYSIS OF POLITICAL FANATICISM AS ILLUSTRATED IN THE CRITICISMS BY NOAM CHOMSKY OF UNIVERSITY CENTERS FOR RATIONAL ALTERNATIVES. THE ARGUMENT PURPORTS TO SHOW CHOMSKY'S RELIANCE UPON DOUBLE STANDARDS OF ETHICS AND EVIDENCE. (IT IS A REJOINDER TO CHOMSKY'S ARTICLE IN THE SAME ISSUE.)

HOOK, SIDNEY. THE KNIGHT OF THE DOUBLE STANDARD. HUMANIST 31,29-34 JA-F 71.

A COUNTER-REJOINDER TO CHOMSKY'S REPLY TO "THE POLITICAL FANTASIES OF NOAM CHOMSKY" IN WHICH IT IS ARGUED THAT HE USES A DOUBLE STANDARD IN HIS POLITICAL JUDGMENTS, INDICTING THE UNITED STATES FOR ACTIONS HE IS SILENT ABOUT WHEN COMMITTED BY ITS ENEMIES.

HOOK, SIDNEY. THE POLITICAL FANTASIES OF NOAM CHOMSKY. HUMANIST 30,26-29 N-D 70.

A REJOINDER TO THE FANTASTIC CHARGES OF NOAM CHOMSKY THAT THE UNIVERSITY CENTERS FOR RATIONAL ALTERNATIVES IS AN ULTIMATELY REPRESSIVE ORGANIZATION BECAUSE OF ITS PRIMARY CONCERN WITH THE DEFENSE OF ACADEMIC FREEDOM RATHER THAN WITH SOCIAL AND POLITICAL REFORM. THE LETTER OF INVITATION TO JOIN UCRA IS REPRODUCED AS EVIDENCE OF CHOMSKY'S FANATICISM.

HOOK, SIDNEY. THE SNARE OF DEFINITIONS. HUMANIST 31,10-11 S-O 71.

AN ATTEMPT TO EXPOUND HUMANISM AS PRIMARILY A SOCIAL PHILOSOPHY WITH A UNIVERSALIST ETHICAL ORIENTATION.

HOOK, SIDNEY. THE SURVIVAL OF THE FREE UNIVERSITY. HUMANIST 30,26-28 S-O 70.

A DEFENSE OF ACADEMIC FREEDOM AGAINST CURRENT THREATS OF POLITICALIZATION EMANATING FROM EXTREMIST STUDENT GROUPS AND THEIR FACULTY ALLIES. A CRITICAL ANALYSIS AND REFUTATION OF SOME KEY ASSUMPTIONS OF THOSE WHO BELIEVE THAT UNIVERSITIES, AS CORPORATE BODIES, SHOULD NOT ONLY STUDY SOCIAL AND POLITICAL PROBLEMS BUT COMMIT THEMSELVES TO THEIR SOLUTION, IF NECESSARY BY REVOLUTIONARY MEANS. A DETAILED PLAN FOR CAMPUS PEACE, SUBMITTED BY UNIVERSITY CENTERS FOR RATIONAL ALTERNATIVES TO THE PRESIDENTIAL COMMISSION ON STUDENT UNREST.

HOOVER, C. A. DEMONSTRATIVES, DEFINITE DESCRIPTIONS, AND THE ELIMINATION OF SINGULAR TERMS. J PHIL 67,951-960 N 70.

PROFESSOR QUINE CLAIMS THAT IT IS POSSIBLE AND DESIRABLE TO ELIMINATE ALL SINGULAR TERMS. IT IS FIRST SHOWN HOW MOST OF HIS ELIMINATION PROGRAMME FOCUSES DOWN ON THE ROLE OF SPATIO-TEMPORAL FIXES AND THEIR ROLE IN DEFINITE DESCRIPTIONS. IT IS THEN ARGUED THAT THE SINGULAR TERMS DESIGNATING THESE FIXES CAN BE ELIMINATED FROM DEFINITE DESCRIPTIONS IF AND ONLY IF ONE ADOPTS ONE OR MORE OF THREE UNWELCOME PHILOSOPHICAL THESES. CONCLUSION: THE ELIMINATION PROGRAMME FAILS.

HOOKER, C A. SHARP AND THE REFUTATION OF THE EINSTEIN, PODOLSKY, ROSEN PARADOX. PHIL SCI 38,224-233 JE 71.

D.H. SHARP HAS RECENTLY ARGUED THAT EINSTEIN, PODOLSKY, AND ROSEN FAILED TO MAKE GOOD THEIR CLAIM THAT ELEMENTARY QUANTUM THEORY PROVIDES ONLY AN INCOMPLETE DESCRIPTION OF PHYSICAL REALITY. SHARP EXPOUNDS IN DETAIL THREE CRITICISMS (A FOURTH IS MENTIONED) WHICH FOCUS LARGELY ON FORMAL FEATURES OF THE QUANTUM THEORY. I ARGUE, ON GROUNDS CENTERED LARGELY IN OUR SEARCH FOR AN ADEQUATE 'PHYSICAL UNDERSTANDING' OF THE MICRO DOMAIN, THAT EACH OF THESE CRITICISMS MUST BE REJECTED. THE ORIGINAL CRITICISM OF QUANTUM THEORY REEMERGES AS A STILL-IMPORTANT BASELINE IN OUR SEARCH FOR AN ADEQUATE UNDERSTANDING OF QUANTUM THEORY.

HOOKER, CLIFFORD A. THE RAVENS, HEMPEL AND GOODMAN. AUSTL J PHIL 49,82-89 MY 71.

THE PASSAGES FROM HEMPEL AND GOODMAN IN WHICH THEY ARGUE A RESOLUTION TO THE PARADOXES OF CONFIRMATION WHICH ARISE IN HEMPEL'S SYSTEM OF CONFIRMATION ARE EXAMINED IN DETAIL FOR THEIR ARGUMENTS. CONTRARY TO SOME CURRENT LITERATURE, IT IS ARGUED THAT IT IS MOST PLAUSIBLE TO UNDERSTAND THEIR ARGUMENTS IN TERMS OF THE ATTRIBUTION OF THE INTUITIVE USE OF FALSE PRINCIPALS OF CONFIRMATION.

HOOKER, CLIFFORD A. THE RELATIONAL DOCTRINES OF SPACE AND TIME. BRIT J PHIL SCI 22,97-130 MY 71.

THE DOCTRINES THAT SPACE, TIME AND FINALLY SPACE-TIME CONSIST SOLELY IN RELATIONS AMONGST PHYSICAL OBJECTS ARE SET FORTH AND EXAMINED IN DETAIL. THE POSSIBLE RELATA OF SUCH SPATIAL AND TEMPORAL RELATIONS, THE NATURE OF THESE RELATIONS, THE RESULTING LOGIC OF SPATIO-TEMPORAL DESCRIPTIONS AND THE TREATMENT OF PHYSICAL THEORIES - ESPECIALLY OF DYNAMICS - UNDER THE ASSUMPTION OF THESE RELATIONAL THESES ARE THE MAIN SUBJECTS EXAMINED. IT IS ARGUED THAT THESE RELATIONAL THESES ARE A GREAT DEAL MORE INTERESTING AND COMPLEX THAN CONTEMPORARY DISCUSSIONS WOULD SUGGEST, BUT THAT, AT PRESENT, THE NON-RELATIONAL ('PYTHAGOREAN') CONCEPTION OF SPACE-TIME IS A SIMPLER AND MORE SATISFACTORY DOCTRINE.

HOORMANN JR, CYRIL F A. ON HAUBER'S STATEMENT OF HIS THEOREM. NOTRE DAME J FORM LOG 12,86-88 JA 71.

THIS ARTICLE GIVES THE ORIGINAL LATIN TEXT AND AN ENGLISH TRANSLATION OF HAUBER'S THEOREM AS FOUND IN HIS 'SCHOLAE LOGICOMATHEMATICAE'. IT ALSO INCLUDES BRIEF REMARKS COMPARING HAUBER'S STATEMENT WITH LATER FORMULATIONS OF THE THEOREM FOR BOTH THE CLASS AND THE PROPOSITIONAL CALCULI.

HORNE, JAMES R. RANDALL'S INTERPRETATION OF THE ARISTOTELIAN 'ACTIVE INTELLECT'. DIALOGUE 10,305-316 1971.

TRADITIONAL INTERPRETATIONS OF THE ARISTOTELIAN "ACTIVE INTELLECT" ("DE ANIMA" 3:5) ARE COMPARED WITH RANDALL'S ATTEMPT, IN HIS BOOK "ARISTOTLE", TO IDENTIFY THE NATURAL HUMAN FUNCTION WHICH APPEARS IN THE ARISTOTELIAN TERMINOLOGY. THE CONCLUSION OF THE PAPER IS THAT ARISTOTLE IS NOT, AS RANDALL SUGGESTS, DESCRIBING THE FUNCTION THAT IS NORMALLY PERFORMED BY LANGUAGE. RATHER HE IS ATTEMPTING TO COMMUNICATE, IN THE PLATONIC IDIOM APPROPRIATE TO HIS CULTURE, THE QUASI-MYSTICAL EXPERIENCE OF SUDDEN INSIGHT.

HOROSZ, WILLIAM. IS THERE A THIRD ALTERNATIVE TO KNOWLEDGE? PHIL PHENOMENOL RES 31,273-281 D 70.

THE PURPOSE OF THIS ARTICLE IS TO EXPAND THE CONTEXT IN WHICH THE PROBLEM OF METHOD AND STRUCTURE ARE DISCUSSED IN EMPIRICAL KNOWLEDGE. THERE IS A CERTAIN AMOUNT OF ABSTRACTIONISM THAT GOES

INTO ASSUMED GIVEN STRUCTURES OF EXPERIENCE OF WHICH THE STRUCTURALIST IS NOT COGNIZANT. SINCE HUMAN ACTION IS PERSPECTIVAL IT IS LIKELY THAT ASSUMED GIVEN STRUCTURES OF MEANING AND EXPERIENCE ARE ABSTRACTIONS BY PARTICIPATION RATHER THAN ABSTRACTIONS BY THE MIND. THE STRUCTURALIST'S APPROACH TO KNOWLEDGE MAY SIMPLY BE A WAY OF REGISTERING OUR DEGREE OF PARTICIPATION IN EXPERIENCE BY MODES OF ELEMENTAL RESPONSE. THE APPARENT IMPASSE BETWEEN STRUCTURALISTS AND METHODOLOGISTS NEEDS CLARIFICATION BY EXTENDING THE FRAMEWORK IN WHICH GIVEN MEANINGS IN EXPERIENCE ARE RELATED TO PARTICIPATION AND DIRECTIVE AGENCY. THE VARIETY OF MEANINGS ATTRIBUTED TO STRUCTURES SUGGESTS THAT DIRECT EXPERIENCE, ON WHICH THE STRUCTURALIST RELIES, MAY ITSELF BE A MODEL OF EXPERIENCE.

HORDSZ, WILLIAM. SEARCHING FOR A SENSE OF IMMEDIACY. SW J PHIL 1,129-141 FALL 70.

HOROWITZ, IRVING LOUIS. THE FIFTH EPOCH: POSTSCRIPT TO AN EPILOGUE TO AN UNFINISHED SOCIAL THEORY OF THE LIVING AND THE DEAD. PHIL PHENOMENOL RES 31,282-288 D 70.

HOROWITZ, MARYANNE CLINE. PIERRE CHARRON'S VIEW OF THE SOURCE OF WISDOM. J HIST PHIL 9,443-457 O 71.

THE CONTENTION OF THIS PAPER IS THAT PIERRE CHARRON'S "DE LA SAGESSE" IS FUNDAMENTALLY A NEO-STOIC MORAL TREATISE. THE AUTHOR SHOWS THAT IN THE 1601 EDITION AND MORE CLEARLY IN THE 1604 EDITION, CHARRON ATTACKS THE ARISTOTELIAN THEORY OF SENSE KNOWLEDGE NOT ONLY FROM THE PERSPECTIVE OF PYRRHONISM BUT ALSO FROM THE PERSPECTIVE OF THE STOIC THEORY OF NATURAL LAW IN MAN. IT IS ARGUED THAT THE ROOT IDEA OF THE WORK IS THE ASSERTION OF THE EXISTENCE IN MAN OF NATURAL SEEDS OF VIRTUE AND KNOWLEDGE WHICH PROVIDE MAN WITH THE POTENTIALITIES FOR KNOWING AND WILLING THE CONTENT OF NATURAL LAW. THE AUTHOR INTERPRETS CHARRON'S SCEPTICISM TO BE PRIMARILY A PREPARATORY DEVICE FOR FREEING MAN'S 'ESPRIT' FROM THE PURSUIT OF AND ADHERENCE TO PARTICULAR TRUTHS IN ORDER THAT IT MAY GUIDE MAN TO BECOME A "PREUD'HOMME," A WISE MAN.

HOROWITZ, ROBERT. BREAKING THE RULES: TEN WAYS TO JUSTIFY DISOBEDIENCE. PERSONALIST 52,322-334 SPR 71.

HORSTMANN, HUBERT. ZUR WELTANSCHAUUNG-IDEOLOGISCHEN FUNKTION DES POSITIVISMUS UND DER POSITIVISTISCHEN DENKWEISE IN DER WISSENSCHAFT. DEUT Z PHIL 18,1463-1476 1970 (P.I.D.G.).

HORVATH, TIBOR, S J. ANOTHER NEW ARGUMENT FOR THE EXISTENCE AND LANGUAGE OF GOD? REV UNIV OTTAWA 41,97-99 JA-MR 71.

THE QUESTION OF WHETHER EXPERIENCE OF GOD IS POSSIBLE AND OF WHETHER TALK ABOUT GOD IS MEANINGFUL CAN BE ANSWERED BY INDICATING THAT THE HUMAN EXPERIENCE INCLUDES THREE DIMENSIONS OF DEPENDENCE AND INDEPENDENCE: IN REGARD TO INDEPENDENT DEPENDENCES (OBJECTS), TO DEPENDENT INDEPENDENCES (OTHER SELVES) AND FINALLY TO INDEPENDENT INDEPENDENCE (GOD). NOW IF LANGUAGE IS CONCEIVED AS A POWER BY WHICH ONE INDEPENDENCE IS OBJECTED TO ANOTHER, THE LANGUAGE OF GOD AS LANGUAGE OF INDEPENDENT INDEPENDENCE IS MEANINGFUL IN THE SENSE THAT IT IS THE NECESSARY CONDITION OF ANY EXPERIENCE AS WELL AS OF ANY TALK ABOUT ANY FORM OF REAL INDEPENDENCE.

HOSPERS, JOHN. COLLINGWOOD AND ART MEDIA: A REPLY. SW J PHIL 2,43-46 SPR-SUM 71.

THE ARTICLE IS A REPLY TO PETER CARMICHAEL'S CHARGE THAT I MISINTERPRET R. G. COLLINGWOOD'S THEORY OF ART. A NUMBER OF POINTS ARE MADE IN REPLY TO THESE CHARGES.

HOSSFELD, PAUL. ATOM UND MOLEKUEL INNERHALB DER SEINSLEHREN VON N HARTMANN UND A N WHITEHEAD. PHIL NATUR 12,345-356 1970 (P.I.D.G.).

HOUNTONDI, PAULIN J. COMMENTS ON CONTEMPORARY AFRICAN PHILOSOPHY. DIOGENES 71,109-130 FALL 70.

L'AUTEUR, QUI EST LUI-MEME AFRICAINE, REFUSE D'APPELER PHILOSOPHIE LA VISION DU MONDE COLLECTIVE ARBITRAIREMENT ATTRIBUEE AUX AFRICAINS. IL ADMET QUE LA PHILOSOPHIE EST UN ENSEMBLE DE DISCOURS EXPLICITES, QUI PRENNENT CORPS DANS UNE LITTERATURE; QUE LA PHILOSOPHIE AFRICAINE N'EST DONC PAS A CHERCHER DANS QUELQUE RECOIN MYSTERIEUX DE L'AME AFRICAINE, MAIS SE CONFOND AVEC LA LITTERATURE PHILOSOPHIQUE AFRICAINE. PRENANT ACTE DE L'EXISTENCE D'UNE TELLE LITTERATURE, IL CRITIQUE LES CONFUSIONS IDEOLOGIQUES SUR LESQUELLES ELLE REPOSE EN PARTIE, ET CONCLUT QUE L'ESSOR DE LA PHILOSOPHIE AFRICAINE SERA LIE A L'INSTAURATION D'UN DEBAT THEORIQUE AUTONOME, QUI NE VISERA PLUS SEULEMENT A SATISFAIRE LES GOUTS EXOTIQUES DU PUBLIC OCCIDENTAL.

HOVARD, RICHARD B. THEORETICAL REDUCTION: THE LIMITS AND ALTERNATIVES TO REDUCTIVE METHODS IN SCIENTIFIC EXPLANATION. PHIL SOC SCI 1,83-100 JA 71.

HOWARD, V A. HARVARD PROJECT ZERO: A FRESH LOOK AT ART EDUCATION. J AES EDUC 5,61-74 JA 71.

HARVARD PROJECT ZERO IS AN INTERDISCIPLINARY INQUIRY INTO PROBLEMS CONNECTED WITH EDUCATION, UNDERSTANDING, AND CREATIVITY IN THE ARTS. THE PROJECT CONDUCTS BASIC AND APPLIED RESEARCH, AN ARTS ORIENTATION PROGRAMME, AND A SUMMER COURSE IN ARTS MANAGEMENT WITH THE HARVARD BUSINESS SCHOOL. THE CHIEF RESEARCH ACTIVITIES OF THE PROJECT ARE: (1) INVESTIGATION OF THE SYMBOL SYSTEMS PECULIAR TO THE VARIOUS ARTS; (2) EXPERIMENTAL ANALYSIS OF THE COGNITIVE AND MANIPULATIVE SKILLS CONSTITUTIVE OF DIFFERENT ARTS AND MEDIA; AND (3) TESTING AND DEVELOPMENT OF METHODS OF NURTURING AND IMPROVING ARTISTIC ABILITIES. THE ULTIMATE GOAL IS IMPROVEMENT IN ART EDUCATION AT ALL LEVELS: CHILDREN, ADULTS, ARTISTS, AUDIENCES, AND MANAGEMENT.

HOWARD, V A. ON MUSICAL EXPRESSION. BRIT J AES 11,268-280 SUM 71.

HOWARD, VERNON A. MUSICAL MEANING: A LOGICAL NOTE. J AES ART CRIT 30,215-219 WINT 71.

THE ARTICLE IS A CRITIQUE OF L. B. MEYER'S CONCEPT OF MUSICAL MEANING. IT IS ARGUED, FIRST, THAT MEYER'S NOTIONS OF DESIGNATE AND EMBODIED MEANING, AND THE 'CHARACTER' OF A PIECE OF MUSIC ARE INADEQUATE TO HIS TASK OF DISTINGUISHING MUSICAL SYNTAX FROM EXPRESSION. SECONDLY, MEYER'S INTERPRETATION OF INFORMATION THEORY LEADS HIM TO DESCRIBE ROUTINE, HIGHLY PREDICTABLE MUSICAL FORMS AS 'MEANING NEUTRAL' (MEANINGLESS) WHEN IN FACT HE MEANS 'UNAFFECTIVE' OR 'UNINTERESTING'. THE CONCEPT OF MUSICAL MEANING REQUIRES RESTATEMENT TO BE CONSISTENT WITH MEYER'S EMPIRICAL FINDINGS.

HOWE, LEROY T. PHILOSOPHICAL THEOLOGY AS A VENTURE OF FAITH. PROC CATH PHIL ASS 44,205-213 1970.

SOME PRELIMINARY THESES WHICH SEEK TO CHARACTERIZE THE DISCIPLINE OF PHILOSOPHICAL THEOLOGY. THE PERSPECTIVE MAINTAINED IS THAT OF CHRISTIAN APOLOGETICS, SOME OF WHOSE NORMS, HOWEVER, ARE LEGITIMATELY DRAWN FROM THE PHILOSOPHICAL DISCIPLINE.



HSIAO CHIEH-FU AND OTHERS. A CRITIQUE OF LEFTIST CHANG TAI-NIEN'S SO-CALLED "SOME CHARACTERISTICS OF CLASSICAL CHINESE PHILOSOPHY". CHIN STUD PHIL 2,196-245 SUM 71.

HUANG, SIU-CHI. THE MORAL POINT OF VIEW OF CHANG TSAI. PHIL EAST WEST 21,140-156 AP 71.

THIS ARTICLE DISCUSSES THE ARGUMENTS OF CHANG TSAI (1020-1077) AGAINST BUDDHISM ON THE ONE HAND AND FOR REASSERTION OF THE CONFUCIAN ETHICS ON THE OTHER, WITH QUOTATIONS TRANSLATED FROM THE CHINESE TEXTS RELEVANT TO THE FOLLOWING POINTS: I) CHANG'S CRITICISM OF BUDDHISM, II) "THE WESTERN INSCRIPTION" OR HSI MING, III) THE DUAL CONCEPT OF NATURE OR HSING, IV) MAN BY NATURE A MORAL BEING, V) THE PROBLEM OF EVIL, VI) THE PROBLEM OF MORAL KNOWLEDGE, AND VII) THE RELIGIOUS SIGNIFICANCE OF LI OR RITUALS.

HUBBELING, H G. ZIJN EISCHE UITSPRAKEN WETENSCHAPPELIJK FUNDEERBAAR: ENKELE THOPMERKINGEN OVER DE WETENSCHAPPELIJKHEID VAN DE ETHIEK. TIJDSCHR FILOSOF 33,41-65 MR 71.

IN THIS ARTICLE THE AUTHOR INVESTGATES THE SCIENTIFIC (WETENSCHAPPELIJK) CHARACTER OF MORAL STATEMENTS. FIRST HE GIVES AN ANALYSIS OF THE VERB 'TO KNOW' AND ITS EQUIVALENTS IN DUTCH. HIS CONCLUSION IS THAT THE VERB TO KNOW MAY BE, DEPENDING ON ITS CONTEXT, 1) AN EPISTEMIC QUALIFICATOR, 2) A DISPOSITIONAL VERB OR 3) A RELATIONAL VERB. THEN HE DEALS WITH THE CRITERIA OF A SCIENTIFIC SYSTEM: EVIDENCE, RELEVANCE, POSSIBILITY OF PREDICTION OF FORMALIZATION AND FINALLY THE CRITERION OF SIMPLICITY. THE AUTHOR SHOWS THAT THE LATTER CRITERION IS THE MOST FUNDAMENTAL. VARIOUS FORMALIZED ETHICAL SYSTEMS ARE DEVELOPED IN THIS ARTICLE. THE AUTHOR SHOWS THAT ETHICS FULFILLS ALL THE CRITERIA OF SCIENCE, EXCEPT THE CRITERION OF THE POSSIBILITY OF PREDICTION. IN ETHICS ONE CANNOT PREDICT WITHOUT COMMITTING THE NATURALISTIC FALLACY. THE AUTHOR SEES SCIENTIFIC SYSTEMS AS LOGICAL EMPIRICAL ONES. HE DEMONSTRATES THAT ETHICS CAN BE CONSIDERED A SCIENTIFIC SYSTEM, PROVIDED THAT THE LOGIC PERMITTED IN THE SYSTEM IS STRONGENOUGH (I.E. THAT IT INCLUDES DEONTIC LOGIC) AND THE EXPERIENCE PERMITTED IN THE SYSTEM IS WIDE ENOUGH (I.E. THAT IT INCLUDES ETHICAL INTUITION).

HUBY, PAMELA M. KANT OR CANTOR: THAT THE UNIVERSE, IF REAL, MUST BE FINITE IN BOTH SPACE AND TIME. PHILOSOPHY 46,121-132 AP 71.

IT IS ARGUED THAT THE THESIS OF KANT'S FIRST ANTINOMY SURVIVES RUSSELL'S CRITICISM, WHICH IS ITSELF INCONCLUSIVE. FURTHER, ON RUSSELL'S OWN THEORY THE UNIVERSE MUST BE FINITE. PROOFS OF ITS INFINITY HAVE BEEN PROOFS OF THE INFINITY OF SPACE, WHICH IS NOT REAL LIKE THE THINGS IN IT. FINITE NUMBERS ARE SUFFICIENT TO COUNT REAL THINGS. RUSSELL'S CLASSES OF CLASSES ARE PARTLY INTENSIONAL, PARTLY EXTENSIONAL. INFINITY IS INTENSIONAL. REAL THINGS MUST BE FINITE, AND HAVE EXISTED FOR A FINITE TIME.

HUGHES, GRAHAM. RESPONSE TO MARSHALL COHEN. PHIL EXCH 121-128 S 70.

HUITEMA, J. FRIEDRICH NIETZSCHE, EEN FILOSOFIE VAN HET ANTICOLLECTIVISME. TIJDSCHR FILOSOF 33,226-249 JE 71.

SELON NIETZSCHE TOUS LES SYSTEMES DEMOCRATIQUES ET SOCIALISTES SONT DES SYSTEMES CHRETIENS. C'EST A DIRE, QU'ILS ONT ADOPTE L'EGALITE DU CHRISTIANISME; UNE EGALITE DES AMES (DEVANT DIEU). NIETZSCHE EN REVANCHE DEFEND UN RETOUR A LA NATURE; IL RECONNAIT UNE INEGALITE NATURELLE ENTRE LES HOMMES. IL OPPOSE LA BIOLOGIE A L'IDEOLOGIE, LA NATURE A LA METAPHYSIQUE. NATURELLEMENT L'HOMME EST EGOISTE, PUISQUE LA VIE EST 'WILLIE ZUR MACHT'. NIETZSCHE EN REVANCHE DEFEND LES DROITS DE L'INDIVIDU CONTRE L'ETAT COLLECTIF DES SOCIALISTES. LEUR ETAT EST UNE NOUVELLE IDOLE QU'ON DOIT ADORER. L'ETAT (LA

VOLONTE DU PEUPLE OU LA COMMUNAUTE) EST TOUT ET C'EST LUI QUI DETERMINE L'INDIVIDU. IL EST L'INCARNATION DE L'EGALITE CHRETIENNE, DONC CONTRE NATURE. LES SOCIALISTES VEULENT TANT D'ETATS QUE POSSIBLE, NIETZSCHE EN REVANCHE AUSSI PEU D'ETATS QUE POSSIBLE. VOILA LA DIFFERENCE; NIETZSCHE DETESTE CHAQUE COLLECTIVISME ET CHAQUE MORALE COLLECTIVISTE, IL EST ANTICOLLECTIVISTE.

HUMBER, JAMES M. A NOTE ON DUCASSE'S NOTIONS OF CAUSE AND ETIOLOGICAL NECESSITY. TRANS PERICE SOC 7,237-242 FALL 71.

AFTER SYNOPTICALLY VIEWING SEVERAL OF THE THESES CENTRAL TO C. J. DUCASSE'S NON-HUMEAN CAUSAL THEORY, AN ATTEMPT IS MADE TO DEMONSTRATE: (1) THAT DUCASSE HAS NOT CAPTURED WHAT WE ORDINARILY MEAN BY 'CAUSE' AND, (2) THAT HIS NOTION OF ETIOLOGICAL NECESSITY FAILS TO CHARACTERIZE THE TRUE NATURE OF CAUSAL NECESSITY. THIS DONE, DUCASSE'S ERRORS ARE TAKEN AS SUGGESTING FURTHER CAUSAL HYPOTHESES WORTHY OF TEST. ALTHOUGH THESE POSSIBILITIES ARE NOT THEMSELVES EXAMINED IN DETAIL, THEY ARE NOTED IN SUMMARY.

HUMPHREYS, S C. THE WORK OF LOUIS GERNET. HIST THEOR 10,172-196 1971.

A WORK ON ANCIENT GREEK SOCIETY, LAW AND MYTH BY A MEMBER OF THE DURKHEIM SCHOOL.

HUMPHRIES, B M. DEWEY'S STUDIES IN LOGICAL THEORY. J HIST PHIL 9,486-490 O 71.

HUND, FRIEDRICH. ZEIT ALS PHYSIKALISCHER BEGRIFF. STUD GEN 23,1088-1101 1970 (P.I.D.G.).

HUNTER, J F M. WITTGENSTEIN AND KNOWING THE MEANING OF A WORD. DIALOGUE 10,294-304 1971.

IN PREFERENCE TO CHIHARA AND FODOR'S 'OPERATIONALIST' ACCOUNT, (APQ, 1965), IT IS SUGGESTED THAT WITTGENSTEIN'S POINT (PI P.225) ABOUT LEARNING THE MEANING OF A WORD IS THAT WE DO NOT HERE LEARN SOMETHING IN PARTICULAR, WHICH MIGHT BE STATED, REMEMBERED OR FORGOTTEN; HENCE THE QUESTION WHAT THE MEANING IS DOES NOT ARISE IN ANY WAY LIKE THE WAY THE QUESTION WHAT THE FORMULA IS ARISES WHEN WE HAVE LEARNED A FORMULA. THE PECULIARITIES OF THE ORDINARY EXPRESSION 'LEARN THE MEANING' ARE EXPLORED.

HUNTER, JOHN F. SOME QUESTIONS ABOUT DREAMING. MIND 80,70-92 JA 71.

THE QUESTION WHETHER DREAMS MIGHT BE NEURAL EVENTS, WHICH ONLY SEEMS TO US WHEN WE WAKE UP TO HAVE BEEN EXPERIENCES, LEADS TO VARIOUS QUESTIONS ABOUT THE POSSIBILITY OF TRYING TO REMEMBER DREAMS, AND OF MISREMEMBERING THEM. IT IS SUGGESTED THAT DREAMS ARE UNLIKE EVENTS IN THE REAL WORLD IN THAT THERE IS NO MORE TO THEM THAN WE EXPERIENCE. FROM THIS IT FOLLOWS THAT THERE IS NOT NECESSARILY AN ANSWER TO MANY QUESTIONS ABOUT DREAMS; BUT IT DOES NOT FOLLOW THAT THERE IS NECESSARILY NOT AN ANSWER.

HUSSAIN, SHAHID. LOCKE ON PERSONAL IDENTITY. PAKISTAN PHIL J 10,112-119 JL 71.

IN THIS PAPER A COMPARISON OF LOCKE AND DESCARTES IS MADE REGARDING THE CONCEPT OF A PERSON. IT IS POINTED OUT THAT THEIR DISAGREEMENT IS NOT OVER WHETHER THE SOUL ALWAYS THINKS OR NOT, RATHER OVER HOW MUCH OF WHAT GOES ON COUNTS AS A THINKING SOUL. IT IS FURTHER SHOWN THAT LOCKE LIKE DESCARTES REGARDS PERSON TO BE ESSENTIALLY AN INCORPOREAL SPIRIT, HENCE THE CRITERION OF PERSONAL IDENTITY TO BE THE PSYCHOLOGICAL AND NOT THE PHYSICAL CHARACTERISTICS. FINALLY LOCKE'S VIEW ABOUT THE DISEMBODIED EXISTENCE IS DISCUSSED. IT IS TRUE THAT HE DOES NOT BELIEVE IN THE POSSIBILITY OF THE DEMONSTRATION OF THE IMMATERIALITY OF SOUL, YET THE SUGGESTION THAT

GOD COULD ENDOW THE POWER OF THINKING TO MATTER DOES NOT RENDER THE PREMISE OF THE PROOF OF THE IMMATERIALITY OF SOUL INVALID.

HUTCHINGS, BRUCE L. MOBILITY AND ENVIRONMENTAL QUALITY. J AES EDUC 4,119-124 O 70.

THE POTENTIALS OF MODERN MOBILITY BY AIR TRAVEL ARE DISCUSSED IN RELATION TO THE ENVIRONMENTAL PROBLEMS CREATED. THE INTEGRATION OF AIR FACILITIES WITH A COMPREHENSIVE URBAN OPEN SPACE SYSTEM IS PROPOSED AS THE MEANS BY WHICH MOBILITY CAN BE ENHANCED WITHOUT LOSS OF ENVIRONMENTAL QUALITY. EXAMPLES OF AIR ACTIVITY PATTERNS AND URBAN OPEN SPACE CHARACTERISTICS ARE GIVEN WHICH SERVE TO ILLUSTRATE AREAS OF COMMONALITY AND COMPATIBILITY.

HUTTEN, ERNEST H. SYMMETRY PHYSICS AND INFORMATION THEORY. DIOGENES 72,1-21 WINT 70.

HYLAND, DREW A. ART AND THE HAPPENING OF TRUTH: REFLECTIONS ON THE END OF PHILOSOPHY. J AES ART CRIT 30,177-187 WINT 71.

MARTIN HEIDEGGER OFTEN EXAMINES GREAT PHILOSOPHERS OF THE PAST IN A SUGGESTIVE WAY. BECAUSE HE INEVITABLY EXAMINES THEM FROM HIS OWN STANDPOINT, HOWEVER, THEY ARE USUALLY FOUND WANTING, HOWEVER INSIGHTFUL HE MAY FIND THEM IN PART. IN THAT SPIRIT, I EXAMINE AN ASPECT OF HEIDEGGER'S PHILOSOPHY, SPECIFICALLY, HIS DISCUSSION OF THE RELATION OF ART AND TRUTH IN "THE ORIGIN OF A WORK OF ART", FROM A PLATONIC STANDPOINT. SO UNDERSTOOD, HEIDEGGER'S VIEWS, HOWEVER INSIGHTFUL, RESULT IN UNACCEPTABLE CONSEQUENCES, MOST NOTABLY THE OBLITERATION OF THE DISTINCTION BETWEEN POETRY AND PHILOSOPHY BY THE REDUCTION OF PHILOSOPHY TO POETRY. I USE AS AN ILLUSTRATION A PAINTING BY T. D. LANOUÉ ENTITLED "THE GREAT 34TH STREET DELICATESSEN MURDER."

HYMAN, LAWRENCE W. LITERATURE AND MORALITY IN CONTEMPORARY CRITICISM. J AES ART CRIT 30,83-86 FALL 71.

AS INTERPRETED BY CONTEXTUALISTS, GREAT LITERATURE CANNOT GIVE US A MORAL DIRECTION. BUT ITS POWER IS NOT LESSENED, FOR IT CAN NOW SERVE TO UNITE ALL MEN, EVEN THOSE WITH DIFFERENT MORALITIES. EXAMPLES ARE TAKEN FROM SHAKESPEARE AND JOYCE.

HYSLOP, ALEC. THE IDENTITY THEORY AND OTHER MINDS. PHIL FORUM 2,152-153 FALL 70.

THIS NOTE ARGUES THAT THE KNOWN TRUTH OF THE MIND-BRAIN IDENTITY THEORY WOULD NOT SOLVE THE OTHER MINDS PROBLEM.

I, PING. FORMAL LOGIC AND OBJECTIVE TRUTH - ON THE CORRECTNESS OF THOUGHT FORM AND THE TRUTHFULNESS OF THOUGHT CONTENT. CHIN STUD PHIL 1,89-98 FALL 69.

IANDV, A L. HISTORY OF RUSSIAN PHILOSOPHY. SOVIET STUD PHIL 9,152-176 FALL 70.

IHDE, DON. A PHILOSOPHER LISTENS. J AES EDUC 5,69-76 JL 71.

A STUDY IN THE PHILOSOPHY OF MUSIC, I ARGUE THAT THE TRADITIONS WE TAKE FOR GRANTED SUBTLY GUIDE OUR LISTENING TO MUSIC AND THAT THE USE OF PHENOMENOLOGICAL INVESTIGATIONS CAN GRADUALLY OPEN THE FIELD OF MUSIC MORE WIDELY THAN USUALLY NOTED. I FURTHER NOTE CERTAIN PARALLELISMS BETWEEN LEARNING A LANGUAGE AND LEARNING TO LISTEN TO MUSIC.

IHDE, DON. LANGUAGE AND TWO PHENOMENOLOGIES. S J PHIL 8,399-408 WINT 70.

THIS ESSAY ATTEMPTS TO CLARIFY CERTAIN ISSUES CONCERNING THE METHODS EMPLOYED BY PHENOMENOLOGISTS WITHIN THE USE OF "REFLECTIVITY". IT NOTES THAT FROM THE ORIGINAL MODEL DEVELOPED BY HUSSERL THAT TWO DISTINGUISHABLE DIRECTIONS HAVE BEEN TAKEN BY POST-HUSSERLIANS ACCORDING TO WHETHER LANGUAGE OR PERCEPTION IS TAKEN AS THE BASIC REFLECTIVE "SURFACE." THE FORMER PHENOMENOLOGISTS ARE SHOWN TO BE HERMENEUTICAL PHENOMENOLOGISTS AND HAVE A PHILOSOPHY OF LANGUAGE AND CULTURE AS THEIR PRIMARY FIELD OF CONCERN, WHILE THE LATTER ARE EXISTENTIAL PHENOMENOLOGISTS WHICH HAVE PROBLEMS OF PSYCHOLOGY AND EMBODIMENT AS PRIMARY PROBLEMS.

IHDE, DON. PARMENIDEAN MEDITATIONS. J BRIT SOC PHENOMENOL 1,16-23 O 70.

ALTHOUGH PREFACED BY A REFERENCE TO PARMENIDES ENIGMATIC SAYINGS CONCERNING THE FULL, ROUNDED QUALITY OF BEING AND BY A GENERAL DESCRIPTION OF GLOBAL EXPERIENCE, THE MAIN FOCUS OF THIS ARTICLE IS UPON THE TEMPORAL FEATURES OF AUDITORY EXPERIENCE. IN THE MAIN THE HUSSERLIAN DISTINCTIONS CONCERNING PRETENSIONS AND RETENTIONS ARE INVESTIGATED AND CONFIRMED. CERTAIN EXCEPTIONAL PHENOMENA, INCLUDING WHAT I CALL AN "ECHO PHENOMENON", ARE DISCUSSED WITH REFERENCE TO TEMPORAL "BOUNDARIES".

IJSSELING, SAMUEL. VAN EN OVER HEIDEGGER III. TIJDSCHR FILOSOF 32,721-739 D 70.

IL'ICHEV, L F. ENGELS' STRUGGLE AGAINST AGNOSTICISM. SOVIET STUD PHIL 10,27-42 SUM 71.

ILLNER, HELGA AND GRAF, KLAUS DIETER. RECHNERERZFUGTE AESTHETISCHE INFORMATION UND IHRE LERNWIRKSAMKEIT IN EINEM FORMALDIDAKTISCH ERZEUGTEN LEHRPROGRAMM. GRUND KYBER GEIST 11,125-136 1970 (P.I.-D.G.).

IMLAY, ROBERT A. BERKELEY ON ABSTRACT GENERAL IDEAS. J HIST PHIL 9,321-328 JL 71.

IMLAY, ROBERT A. DESCARTES' ONTOLOGICAL ARGUMENT: A CAUSAL ARGUMENT. NEW SCHOLAS 45,348-351 SPR 71.

INADA, KENNETH K. WHITEHEAD'S 'ACTUAL ENTITY' AND THE BUDDHA'S ANATMAN. PHIL EAST WEST 21,303-316 JL 71.

THE MAIN THRUST OF THE ESSAY IS TO REVEAL THAT BOTH THINKERS, BELONGING TO THE STRAIN OF PROCESS PHILOSOPHY, CAME UP WITH FUNDAMENTALLY SIMILAR IDEAS ON THE NATURE OF A HUMAN BEING. BOTH, FOR CLARITY SAKE, RESORTED TO MORPHOLOGICAL ANALYSIS ON THE NATURE BUT, IN THE FINAL ANALYSIS, BOTH EMPHASIZED THE GENETIC ASPECT. THUS, TERMS USED BY BOTH REFLECT THEIR UNIQUE CULTURAL BACKGROUNDS BUT ESSENTIALLY THEY REFER TO THE SAME DYNAMIC NATURE OF MAN'S SETTING IN THE WORLD.

INCIARTE, FERNANDO. OBSERVACIONES HISTORICO CRITICAS EN TORNO A XAVIER ZUBIRI. ANU FILOSOF 4,184-245 1971.

CON LOS DATOS HOY DIA ASEQUIBLES Z. CONTINUA EL METODO EMPIRICO-FILOSOFICO DESARROLLADO POR ARISTOTELES COMO CORRECTIVO DE LA HUIDA PLATONICA HACIA LAS IDEAS Y EL LENGUAJE. Z. SE OPONE ASI A LA ACTUAL FILOSOFIA LINGUISTICA. EL AUTOR RESUME EN ESTE ARTICULO LAS CONCLUSIONES DE SU PROPIO LIBRO "FORMA FORMARUM" (FREIBURG I.BR.1970) SOBRE LA RELACION ENTRE 'PHYSIS' Y 'LOGOS' DESDE ARISTOTELES.



INGARDEN, ROMAN. BEMERKUNGEN ZU DEN BEMERKUNGEN VON PROFESSOR ZOFIA LISSA. STUD FILOZOF 4,351-363 1970.

INGARDEN, ROMAN. DIE VIER BEGRIFFE DER TRANSCENDENZ UND DAS PROBLEM DES IDEALISMUS IN HUSSERL. ANAL HUSSERL 1,36-74 1971.

INGRAVALLO, MARIA. DOTTRINA DEL "KARMA" SECONDO LA BRHAD=ARANYAKA=UPANISAD. ANN FAC LETT FILOSOF 13,55-56 1968.

LO SCOPO DELL'ARTICOLO E CONOSCERE IL VALORE DEL KARMA NELLA BRHAD ARANYAKA UPANISAD. QUESTO SCOPO E STATO RAGGIUNTO PARTENDO DALL'ETIMOLOGIA DI KARMA, CHE E KR, FARE. SI E NOTATO CHE, DOPO UNA LENTA EVOLUZIONE, KARMA SIGNIFICA AZIONE. L'AZIONE COMPIUTA CON ATTACCAMENTO PRODUCE FRUTTI CHE MATURANO IN UNA ESISTENZA SUCCESSIVA. SI E CONCLUSO CHE KARMA SIGNIFICA DESTINO E CHE LA DOTTRINA DEL KARMA E INTIMAMENTE CONNESSA CON QUELLA DEL SAMBARA.

INUI, YOSHIKI. MEANING OF WORK IN CONTEMPORARY ART. BIGAKU 21,22-33 MR 71.

THOUGH THERE ARE SO MANY TENDENCIES AND STYLES IN CONTEMPORARY ART THAT WE CAN HARDLY GET A DEFINITE IMAGE ABOUT IT, THERE APPEARS A MOST NOTICEABLE DIRECTION WHICH DENIES RADICALLY HITHERTO PREVAILING ART CONCEPTS. THIS ANTI-ART DIRECTION, FOR EXAMPLE, WILL BE RECOGNIZED IN THE FACT THAT SOME ARTISTS REDUCE MATERIALS OF WORK TO MAKE ART AS POSSIBLE AS IMMATERIALIZED (CASE OF YVES KLEIN'S MONOCHROME PAINTING OR EXHIBITION OF LA SENSIBILITE PICTURALE IMMATERIELLE E L'ETAT DE MATIERE) AND OTHER ARTISTS INTEND TO DON'T LEAVE THE TRACES OF THEMSELVES ON THE SURFACES OF THEIR WORKS (CASE OF MINIMAL ART'S UNITARY FORM OR SPECIFIC OBJECT). RECENTLY, SUCH IMMATERIALIZATION AND IMPERSONALIZATION DEVELOPED SO FAR AND BROUGHT SO-CALLED CONCEPTUAL ART OR 'ARTE POVERA' IN WHICH IT IS MUCH QUESTION TO PRESENT CONCEPT OR MAKE ACT THAN TO PRODUCE WORK ARTIFICIALLY. ACCORDINGLY THE MEANING OF THE CONTEMPORARY ART=WORK CONSISTS MUCH IN PROCESS MAKING WORK THAN IN FINISHED FORM OF ART.

ISSEL, WALTER. SEMANTISCHE UNTERSUCHUNGEN UEBER QUANTOREN II. Z MATH LOG 16,281-296 1970 (P.I.D.G.).

IVIE, STANLEY D. MYTH AND EDUCATION. J THOUGHT 6,144-153 JL 71.

IWANSKA, ALICJA. WITHOUT ART. BRIT J AES 11,402-411 AUTUMN 71.

IN THIS STUDY I AM TRYING TO CLARIFY SOME ASPECTS OF SOCIOLOGY OF ART THROUGH ANALYSIS OF SELECTED ARTISTIC ACTIVITIES IN TWO CONTRASTING COMMUNITIES (OF U.S. FARMERS AND OF MEXICAN INDIANS). TWO ARTISTIC ACTIVITIES SINGLED OUT FOR THIS ANALYSIS ('WELDING FOR FUN' AND INTERIOR DECORATION) ARE NOT USUALLY CONSIDERED AS BEING ARTISTIC. I CONCLUDE WITH SOME HYPOTHESES ABOUT RELATIONSHIP BETWEEN ARTISTIC ACTIVITIES AND RECOGNIZED ART AND ABOUT SOME SOURCES OF BIAS AGAINST MODERN ART.

JACK, HENRY. NOTE ON DOUBTS ABOUT 'PRIMA FACIE' DUTIES. PHILOSOPHY 46,160-161 AP 71.

IN THIS REPLY TO A RECENT ARTICLE IN "PHILOSOPHY" BY PETER JONES THE AUTHOR AGREES WITH JONES THAT ROSS'S DISTINCTION BETWEEN 'PRIMA FACIE' AND ACTUAL DUTIES IS UNSATISFACTORY, BUT CHALLENGES ON TEXTUAL GROUNDS JONE'S OTHER TWO MAIN CRITICISMS: THAT ROSS COMMITTED HIMSELF, FIRST, TO A SELF-EVIDENT KNOWLEDGE OF GENERAL PRINCIPLES OF ACTUAL AS WELL AS 'PRIMA FACIE' DUTIES, AND, SECOND, TO THE VIEW THAT THE APPLICATION OF ACTION DESCRIPTION TERMS (E.G. LYING) IN MORAL JUDGMENTS ABOUT PARTICULAR ACTIONS CANNOT BE MISTAKEN.

JACKSON, B DARRELL. THE PRAYERS OF SOCRATES. PHRONESIS 16,14=37 1971.

TWENTY-ONE PRAYERS IN PLATO'S DIALOGUES, TWELVE BY SOCRATES, ARE EXAMINED WITH REGARD TO THEIR RELATION TO THE STATE CULTS AND TO LITERARY USAGE, THEIR FUNCTIONS IN THE DIALOGUES, AND THEIR PLACE IN THE PORTRAIT OF SOCRATES. THE SOCRATIC PRAYERS ARE CLASSIFIED AS BIOGRAPHICAL, LITERARY, OR PHILOSOPHICAL. TWO OF THEIR MOST IMPORTANT ROLES ARE TO EXEMPLIFY IN DRAMATIC FORM SOME OF PLATO'S RELIGIOUS IDEAS AND TO FORM PART OF PLATO'S DEFENCE OF SOCRATES AGAINST THE CHARGE OF IMPIETY.

JACKSON, FRANK. PROPOSITIONS AND PROBABILITY. AUSTRAL J PHIL 48,363=368 D 70.

IN THIS PAPER I ARGUE AGAINST THE THESIS THAT PROBABILITY IS A PROPERTY OF PROPOSITIONS. MY ARGUMENT HAS TWO STAGES. I FIRST ARGUE AGAINST IAN HACKING'S ATTEMPT IN "A THEORY OF INDEFINITE DESCRIPTIONS" ('AUSTRALASIAN JOURNAL OF PHILOSOPHY', AUGUST 1968) TO RECONSTRUCT PROBABILITY STATEMENTS OF THE FORM 'THERE IS A PROBABILITY OF P THAT AN A IS A B' SO THAT THEY ATTRIBUTE PROBABILITY TO PROPOSITIONS. I THEN EXTEND THE ARGUMENT AGAINST HACKING SO THAT IT APPLIES DIRECTLY AGAINST THE THESIS THAT ALL PROBABILITY STATEMENTS MAY BE CONSTRUED AS ATTRIBUTIONS OF PROBABILITY TO PROPOSITIONS; FROM WHICH IT FOLLOWS THAT PROBABILITY IS NOT A PROPERTY OF PROPOSITIONS.

JACKSON, FRANK. RICHARD ON RICHARD'S PARADOX. MIND 80,284=285 AP 71.

IN "SELF-REFERENTIAL PARADOXES" ("MIND", 1967) THOMAS J. RICHARDS, UNDER THE INFLUENCE OF J.F. THOMSON'S "ON SOME PARADOXES", OFFERS A SOLUTION TO A VERSION OF THE RICHARD PARADOX. I ARGUE THAT HIS SOLUTION FAILS ON THE GROUND THAT THE CLAIM CENTRAL TO HIS SOLUTION YIELDS A CONTRADICTION.

JACOBSEN, KLAUS H. HOW TO MAKE THE DISTINCTION BETWEEN CONSTATIVE AND PERFORMATIVE UTTERANCES. PHIL QUART (SCOT) 21,358=360 O 71.

AFTER A SURVEY OF AUSTIN'S PAPER "PERFORMATIF=CONSTATIF" THE AUTHOR SUGGESTS THAT AUSTIN IN DEMONSTRATING THAT CONSTATIVE AND PERFORMATIVE UTTERANCES SHARE A SIMILAR FATE OF INFELICITY HAS OVERLOOKED ONE ESSENTIAL QUALITY WHICH CAN BE ASCRIBED TO CONSTATIVE BUT NOT TO PERFORMATIVE UTTERANCES. THIS QUALITY IS TERMED THE NOTION OF INTERPERSONAL TRANSFERENCE. CONSTATIVE UTTERANCES CAN BE TRANSFERRED FROM ONE PERSON TO ANOTHER WITHOUT ANY PRIOR AGREEMENT HAVING BEEN MADE, WHILE PERFORMATIVE UTTERANCES CAN ONLY BE TRANSFERRED BY ISSUING NEW PERFORMATIVE UTTERANCES. HAVING ARGUED THIS POINT, THE AUTHOR TREATS PROBLEMATIC CONSTATIVE UTTERANCES EXPRESSING THE LOGICAL SUBJECT BY MEANS OF A FIRST PERSON SINGULAR PRONOUN, AND HE SHOWS THAT THE DICHOTOMY BASED UPON THE NOTION OF TRANSFERENCE IS CLEAR-CUT, PROVIDED THAT THE CONNECTION BETWEEN THE 'I' AND THE ACT PERFORMED VERBALLY BY THE SPEAKER IS INTRINSICALLY DIFFERENT FROM THE CONNECTION BETWEEN THE 'I' AND THE DESCRIPTION VERBALLY MADE BY HIM.

JAMES, NORMAN. THE LIVING THEATRE: ITS USE OF THE STAGE. J AES ART CRIT 29,475=484 SUM 71.

JAMES, THEODORE E. HUMPTY DUMPTY AND THE "SNEAKY O" PROPOSITION. NEW SCHOLAS 45,596=599 AUTUMN 71.

AN HISTORICAL SURVEY OF THE LOGICAL ANALYSIS OF PROPOSITIONS LIKE "NOT EVERY X IS Y" AND "EVERY X IS NOT Y" SHOWS THAT IT IS HUMPTY DUMPTY-ISH TO ACCEPT AS TRUE ONLY DR. CENTORE'S CLAIM THAT THEY MUST BE EQUIVALENT TO A CONJUNCTION OF I AND O PROPOSITIONS. SOME STUDENTS, MOREOVER, CONSIDER THEM AS O'S, OTHERS AS E'S OTHERS AS A CONJUNCTION OF I AND O. SOME STUDENTS CONSIDER THE PROPOSITION "NOT

EVERY X IS Y" AS AN O AND "EVERY X IS NOT Y" AS AN E, IN THE TERMINIST TRADITION. THEY ALL WANT TO DENY AN A PROPOSITION BY SUCH STATEMENTS. AN ATTEMPT SHOULD BE MADE TO REACH SOME AGREEMENT ABOUT THE LOGICAL ANALYSIS AND USAGE OF SUCH PROPOSITIONS FOR MEANINGFUL COMMUNICATION.

JANEIRA, ANA LUISA. O PROBLEMA DO UNO E DO MULTIPLO NO PENSAMENTO DE SIMONE WEIL. REV PORT FILOSOF 26,37-62 JA=MA 71.

ESTE ARTIGO SINTETIZA O PENSAMENTO DE S. WEIL A PARTIR DESTE SEU PRESSUPOSTO: O UNO E O ORIGINARIO, A CRIACAO RESULTA DO ESVAZIAMENTO DO CRIADOR. DAI QUE A EVOLUCAO DO COSMOS E DO HOMEM SEJA ENTENDIDA COMO UM RETORNO, POR NEGACAO DO MULTIPLO: DESCRICAO. TAL CONCEPCAO TEM OS SEUS REFLEXOS GNOSEOLOGICOS E EXISTENCIAIS. ASSIM, PENSA A FILOSOFIA, CIENCIA, ARTE, TEOLOGIA E LITERATURA SOB ESSA PERSPECTIVA. ASSIM, TAMBEM, VIVEU E MEDITOU A VIDA COMO UM CAMINHO DE VAZIO. ANALISANDO-SE CRITICAMENTE ESTA POSICAO, DESCOBRE-SE QUE NEGA O PROGRESSO, ENCARA NEGATIVAMENTE A MASSIFICACAO SOCIAL E DA O PRIMADO AO SO BRENATURAL.

JANIS, ALLEN I. SYNCHRONISM BY SLOW TRANSPORT OF CLOCKS IN NONINERTIAL FRAMES OF REFERENCE. PHIL SCI 36,74-81 MR 69.

THE DEMONSTRATION THAT SLOW TRANSPORT OF CLOCKS CAN BE USED TO DEFINE SIMULTANEITY IN INERTIAL FRAMES OF REFERENCE LEADS TO THE QUESTION OF WHETHER CLOCK TRANSPORT CAN SIMILARLY BE USED IN NONINERTIAL FRAMES. IT IS SHOWN THAT THERE ARE CERTAIN TYPES OF REFERENCE FRAMES IN WHICH THE CLOCK-TRANSPORT METHOD CANNOT BE USED IN A SELF-CONSISTENT MANNER. IT IS ALSO SHOWN THAT THERE ARE OTHER TYPES OF NONINERTIAL FRAMES IN WHICH THE CLOCK-TRANSPORT METHOD WILL SUCCEED. THE DISCUSSION INCLUDES NONINERTIAL FRAMES IN FLAT SPACE-TIME AS WELL AS THE CASE OF CURVED SPACE-TIMES.

JANNAZZO, ANTONIO. DIALETTICA E 'LEGALITA SOCIALISTA'. RIV STUD CROCE 21,43-49 JA=MR 71.

LA DIALETTICA RISCHIA DI DIVENIRE NEL NEOMARXISMO CONTEMPORANEO UNA SORTA DI RAZIONALIZZAZIONE ASTRATTA DELLA PRASSI CHE IGNORA QUEI MOMENTI SPONTANEI IN GRADO DI RIMETTERE IN DISCUSSIONE L'ESISTENTE. LA DIALETTICA DIVENTA PRESSO I MARXISTI FORMA INTELLETTUALISTICA DETERIORE, HA BISOGNO DEI CARRI ARMATI PER AFFERMARSI.

JANNAZZO, ANTONIO. RAGIONE E UTOPIA. RIV STUD CROCE 8,193-198 AP=JE 71.

JANNAZZO, ANTONIO. VITALITA E STORIA NEL PENSIERO CROCIANO (CONTINUAZIONE E FINE). RIV STUD CROCE 7,410-419 O=D 70.

LA SCOPERTA DEL VITALE NELL'ULTIMO CROCE E FONDAMENTALE PER TUTTA LA TEORIA DELLA STORIA. METTENDO IN LUCE LE RADICI DELLA STORIA STESSA CROCE, INFATTI, RIESCE A INDIVIDUARE LE ORIGINI DELLE FASI CRITICHE E DI QUELLE ESPANSIVE DELLA STORIA SPIEGANDO, COSI, SIA LA DECADENZA CHE IL PROGRESSO.

JANNAZZO, ANTONIO. VITALITA E STORIA NEL PENSIERO CROCIANO. RIV STUD CROCE 7,287-301 JL=S 70.

IL TEMA DEL VITALE CHE IMPEGNO L'ULTIMO CROCE RIGUARDA L'ANALISI DELLE RADICI DELLA STORIA, IL FONDAMENTO STESSO DELLA RAGIONE E LA TEORIA DELLA DIALETTICA. QUESTO APPROFONDIMENTO SEGNA UNA SVOLTA NELL'AMBITO DELLO STORICISMO CROCIANO E LO VOLGE VERSO TONI INTEGRALMENTE LAICI E MONDANI.

JANDOVITZ, FULVIO. CROCE E MACHIAVELLI NOTE E APPUNTI PER UNA RICERCA. RIV STUD CROCE 7,25-34 JA-MR 1970.

JANDOVITZ, FULVIO. CROCE E MACHIAVELLI: NOTE E APPUNTI PER UNA RICERCA. RIV STUD CROCE 8,162-177 AP-JE 71.

JANSON, H W. COMMENTS ON BEARDSLEY'S "THE AESTHETIC POINT OF VIEW". METAPHILOSOPHY 1,59-62 JA 70.

JARA, ANSELMO GONZALEZ. EL HOMBRE, SEGUN LA TEORIA ANTROPOBIOLOGICA DE ARNOLD GEHLEN. ANU FILOSOF 3,95-165 1970.

EL METODO DE LA ANTROPOBIOLOGIA DE 'GEHLEN' ES RIGUROSAMENTE EMPIRICO. SU OBJETO ES EL ESTUDIO DEL HOMBRE COMO PROYECTO DE LA NATURALEZA UNICO Y SINGULAR: ES SER DEFICITARIO (MANGELWESEN), DESPROVISTO DE INSTINTOS Y ABIERTO AL MUNDO (WELTOFFEN). SE VE FORZADO A "ACTUAR" PARA SUBSISTIR. LA CATEGORIA FUNDAMENTAL ES LA ACCION (HANDLUNG), QUE SUPERA LOS DUALISMOS TRADICIONALES Y EXPLICA TODOS LOS MONOPOLIOS HUMANOS, DESDE LA CONSTITUCION SENSOMOTORA HASTA EL LENGUAJE Y EL PENSAMIENTO.

JARA, ANSELMO GONZALEZ. LA POSICIONALIDAD EXCENTRICA DEL HOMBRE. ANU FILOSOF 4,119-183 1971.

LA ACTITUD METODOLOGICA DE PLESSNER ES LA "COMPRENSION HERMENEUTICA". ESTA CONJUGA LAS VIAS EMPIRICA Y APRIORISTICA. EN SU ANALISIS EMPIRICO ESTUDIA EL COMPORTAMIENTO (VERHALTEN). LLEGA A LA CONCLUSION DE LA DIFERENCIA ESENCIAL ENTRE EL ANIMAL Y EL HOMBRE Y LA SINGULARIDAD DEL PUESTO DE ESTE ENTRE LOS VIVIENTES. EL ANALISIS "A PRIORI" REVELA LA "EXCENTRICIDAD" COMO DETERMINACION HUMANA FUNDAMENTAL, QUE CONSISTE EN LA CONCIENCIA DE SI (SELBSTBEWUSSTSEIN) Y CONCIENCIA DE COSA (DINGBEWUSSTSEIN).

JARDINE, CHARLES J AND JARDINE, NICHOLAS. THE MATCHING OF PARTS OF THINGS. STUD LOG 27,123-131 1971.

BY STUDYING THE MATCHINGS OF PARTS WITH THE HELP OF THE THEORY OF RINGS, WE SHOW THAT, IN CERTAIN CASES, ARMS MAY BE MATCHED WITH WINGS.

JARDINE, NICHOLAS AND JARDINE, CHARLES J. THE MATCHING OF PARTS OF THINGS. STUD LOG 27,123-131 1971.

BY STUDYING THE MATCHINGS OF PARTS WITH THE HELP OF THE THEORY OF RINGS, WE SHOW THAT, IN CERTAIN CASES, ARMS MAY BE MATCHED WITH WINGS.

JARDSHEVSKIJ, TADEUS M. THE PROBLEM OF MAN'S INDIVIDUALITY AND IT'S DEVELOPMENT IN THE PHILOSOPHY OF KARL MARX. STUD FILOZOF 4,61-110 1970.

JARRETT, JAMES L. ON PSYCHICAL DISTANCE. PERSONALIST 52,61-69 WINT 71.

BULLOUGH'S POWERFUL AND INFLUENTIAL THEORY OF "PSYCHICAL DISTANCE" IS CRITICIZED FOR TRYING TO DO TOO MUCH--CRITERIA OTHER THAN DISTANCE REMAIN IMPORTANT--FOR FAILING TO RECOGNIZE HOW READILY ONE CAN "FLIP" FROM UNDER- TO OVER-DISTANCE, AND FOR UNDERESTIMATING THE VALUE OF HIGHLY DISTANCED ART.

JARVIE, I C AND SETTLE, TOM AND AGASSI, JOSEPH. THE GROUNDS OF REASON. PHILOSOPHY 46,43-49 JA 71.



JEANNEROD, MARC. LA SENSATION ET LA PSYCHO-PHYSIQUE. ARCH PHIL 33,633-637 JL-S 70.

CET ARTICLE PRESENTE DES REFLEXIONS SUR L'OUVRAGE DE G VON BEKESY: 'SENSORY INHIBITION' (PRINCETON UNIVERSITY PRESS, 1968). LA PSYCHO-PHYSIQUE ETUDIE LES SENSATIONS, C'EST A DIRE LA TRANSFORMATION DE LA REALITE PHYSIQUE EN REALITE PSYCHOLOGIQUE (I.E., POUR LE SUJET). LA SENSATION EST EN FAIT IMPLICITE POUR LE SUJET: C'EST UNE DONNEE IMMEDIATE, POINT DE DEPART D'UNE "HYPOTHESE" SUR LE MONDE PERCEPTIF, ET D'UNE ACTION QUI LA VERIFIE OU L'INFIRME. EN CE SENS, LE SENTI EST DEJA AU DELA DE LA SENSATION. L'ANALYSE PSYCHO-PHYSIQUE DES SENSATIONS (CONSIDEREES COMME UNE CERTAINE ORGANISATION DES SIGNAUX SENSORIELS) NE DEVIENT POSSIBLE QUE LORSQUE LE SUJET APPREND A LES CONSIDERER COMME ETRANGERES A LUI-MEME, ET A LES REGARDER COMME DES "OBJETS" DE MONDE PHYSIQUE.

JECH, THOMAS J. TREES. J SYM LOG 36,1-14 MR 71.

THE ARTICLE IS A SURVEY OF RECENT RESEARCH CARRIED OUT ON THE SUBJECT OF TREES, INCLUDING THE WORK OF THE AUTHOR. THE PAPER IS WRITTEN BY A MATHEMATICIAN, FOR MATHEMATICIANS AND HAS NOTHING TO DO WITH PHILOSOPHY.

JEDYNAK, S. Z NAUK MORALNYCH STAROZYTNIEGO EGIPITU. ETYKA 8,23-40 1971.

THE ARTICLE DEALS WITH THE BASIC FORMS OF THE CREATIVE ACTIVITY IN THE DOMAIN OF MORAL PROBLEMS IN ANCIENT EGYPT IN PERIODS OF THE OLD EMPIRE (ABOUT 3000-2190 B.C.), THE MIDDLE EMPIRE (ABOUT 2052-1570 B.C.), THE NEW EMPIRE (ABOUT 1570-1085 B.C.), AND IN PERIOD OF DECLINE (UNTIL 525 B.C.). THE AUTHOR'S MAIN CONCERN ARE THE 'MORAL INSTRUCTIONS.' THE FIRST MORAL INSTRUCTION KNOWN TO HAVE HAD AN INFLUENCE ON LATER EGYPTIAN MORALITY, WAS THE TEACHING OF PTAHOTEP (ABOUT 2500 B.C.).

JEFFREY, RICHARD C. ON INTERPERSONAL UTILITY THEORY. J PHIL 68,647-656 21 O 71.

JENKINS, IREDELL. THE DISAPPOINTMENT OF THE DEMOCRATIC EXPECTATION OR DEMOCRACY AS PURE FORM. MONIST 55,134-159 JA 71.

THIS ARTICLE ARGUES THAT THE PRESENT UNREST AND DISENCHANTMENT IN DEMOCRATIC SOCIETIES ARE THE RESULT OF A RADICAL DERANGEMENT IN THE WHOLE OUTLOOK OF DEMOCRATIC MAN, WHICH IS EXPRESSED IN THE TWO ABSURD PROPOSITIONS THAT MEN CAN DO EVERYTHING THEY WOULD, AND SHOULD DO EVERYTHING THEY CAN. THE ORIGIN AND OUTCOME OF THESE BELIEFS ARE TRACED, AND THEIR INCOMPATIBILITY WITH BOTH REALITY AND DEMOCRATIC GOVERNMENT IS EXHIBITED. FINALLY, IT IS ARGUED THAT THEIR CORRECTION, AND THE RESCUE OF DEMOCRACY, REQUIRES THE REESTABLISHMENT OF THE DOCTRINE OF MORAL COGNITIVISM.

JENKINS, JOHN J. RECENT STUDIES IN LOCKE. PHILOSOPHY 45,244-249 JL 70.

THIS IS A REVIEW ARTICLE WHICH COMMENTS SELECTIVELY UPON FOUR RECENT WORKS ON LOCKE. JOHN YOLTON'S COLLECTION OF ESSAYS ON LOCKE CONTAINS AN ARTICLE BY HANS AARSLEFF ON THE SOLUTION TO THE MAIN EPISTEMOLOGICAL PROBLEM CONFRONTING LOCKE AS A NATURAL-LAW THEORIST, AND THIS IS DISCUSSED BOTH ON ITS OWN MERITS AND IN RELATION TO CONTRIBUTIONS TO THE SAME FIELD BY JOHN DUNN ('THE POLITICAL THOUGHT OF JOHN LOCKE') AND M SELIGER ('THE LIBERAL POLITICS OF JOHN LOCKE'). ALSO CONTAINED IN YOLTON'S BOOK IS A PIECE BY GORDON J SCHOCHET ON THE FAMILY AND THE ORIGINS OF THE STATE, AND THIS IS BRIEFLY MENTIONED WITH PARTICULAR REFERENCE TO SCHOCHET'S COMMENTS UPON MY OWN PREVIOUS ARTICLE IN THIS FIELD. THIS IS FOLLOWED BY SOME COMMENTS UPON LOCKE'S ACCOUNT OF POLITICAL CONSENT AND ITS IMPLICATIONS, AND THE RELEVANT SECTIONS FROM DUNN AND SELIGER ARE ALSO CONSIDERED. THE OTHER PROMINENT TOPIC IN LOCKE'S POLITICAL

PHILOSOPHY IS HIS ACCOUNT OF PROPERTY. I TAKE UP SELIGER ON THE POINTS HE MAKES IN THIS CONNECTION. THE FINAL PORTION OF THE ARTICLE CONCERNS ITSELF WITH JAMES L AXTELL'S EDITION OF LOCKE'S WRITINGS ON EDUCATION.

JERPHAGNON, LUCIEN. DE L'IDEALISME AU PERSONNALISME: MAURICE NEDONCELLE. REV PHIL LOUVAIN 69,397-406 AG 71.

SAVAIT-ON QUE LE PERSONNALISME NEDONCELLIEN--LE PLUS SOLIDE PHILOSOPHIQUEMENT, ET LE PLUS LARGE--AVAIT UN POINT DE DEPART IDEALISTE? ON REVOIT ICI L'OEUVRE DE MAURICE NEDONCELLE A LA LUMIERE D'UN TRAITE DE 1926 JUSQU'ALORS INEDIT. IL NE S'AGIT POINT DE VISITER UNE CRYPTTE RECEMMENT DECOUVERTE, MAIS DE SUIVRE LE DYNAMISME D'UNE PENSEE QUI PARTIT D'UN DIEU CREATEUR DE SOLITUDES, OU SI L'ON PREFERE, D'UN SOLIPSISME VECU A PLUSIEURS, POUR PARVENIR A UN SYSTEME OUVERT SUR L'INFINITE DE L'EXISTANT SELON TOUS SES ORDRES, MAIS EN LEQUEL L'INTERSUBJECTIVITE EST POSEE COMME DONNEE PREMIERE.

JERPHAGNON, LUCIEN. LE THEME DE L' (IPSEITAS MORITURA) DANS L'OEUVRE DE VLADIMIR JANKELEVITCH. REV PHIL FR 95,287-299 JL-S 70.

JERPHAGNON, LUCIEN. PLATON ET LES ELITHIOI. REV METAPH MORALE 76,24-31 JA-MR 71.

POURQUOI TANT D'IMBECILES (ELITHIOI), DANS LES PREMIERS DIALOGUES? HIPPIAS, ION, EUTYPHRON, LACHES, NICIAS, ETC., SAVENT BEAUCOUP DE CHOSES MAIS NE COMPRENNENT RIEN A LA PROBLEMATIQUE SOCRATIQUE DE L'OUSIA, QUI FONDE LA SCIENCE ET LA MORALE. L'ELITHIOS S'EN TIENT A L'ENUMERATION ET IL N'EN SORT JAMAIS. IL REpond A COTE. - PAR LA SUITE, IL Y AURA DE MOINS D'ELITHIOI MIS EN SCENE DANS LES DIALOGUES. C'EST QUE DANS SES PREMIERS ECRITS, PLATON EST ENCORE SOUS LE COUP DE L'ASSASSINAT DE SOCRATE PAR UNE CONJURATION D'IMBECILES. IL VEUT DONC MONTRER LE DANGER QUE REPRESENTA CETTE SORTE DE GENS EN POLITIQUE. DE PLUS, LES DIALOGUES SONT UNE INITIATION: LES ELITHIOI SONT LES PROFANES, ETRANGERS AUX MYSTERES.

JERPHAGNON, LUCIEN. PLOTIN ET LA "FIGURE DE CE MONDE". REV METAPH MORALE 76,196-205 AP-JE 71.

CONTRIBUTION A L'ETUDE DE LA MYSTIQUE PLOTINENNE, L'ARTICLE MONTRE D'ABORD QUE PLOTIN, REPRENANT LES NOTIONS DE L'INTELLECTUALISME GREC, LES DEPLACE DANS LE SENS DE LA PLUS HAUTE TRANSCENDANCE POSSIBLE. C'EST QU'IL TENTE DE FAIRE PORTER PAR LA LANGUE PHILOSOPHIQUE COMMUNE DE CE TEMPS UNE EXPERIENCE INEFFABLE, QUI LUI VIENT DE SON MILIEU ALEXANDRIN. C'EST DU COTE DE LA DUREE QU'IL FAUT CHERCHER LE CONTENU DE CETTE EXPERIENCE: UN MONDE NE CESSE DE PROCEDER EN MEME TEMPS QUE NOUS, QUI DISPERSE L'INFINIE RICHESSE DE L'UN. ON RAPPROCHE ICI CETTE EXPERIENCE DES INTUITIONS PHILOSOPHIQUES DE LA CONTINGENCE, EXPOSEES PAR CERTAINS PHILOSOPHES CONTEMPORAINS, MAIS AUSSI PAR CERTAINS ARTISTES ET ROMANCIERS.

JOCKUSCH, CARL G AND SOARE, ROBERT I. A MINIMAL PAIR OF PI=ZERO-ONE-CLASSES. J SYM LOG 36,66-78 MR 71.

JOHANN, R O. TWO MISCONCEPTIONS UNDERLYING CONTEMPORARY UNREST. METAPHILOSOPHY 1,80-84 JA 70.

JOHNSON, DAVID M. A FORMULATION MODEL OF PERCEPTUAL KNOWLEDGE. AMER PHIL QUART 8,54-62 JA 71.

ATTACKS ON THE SENSE-DATUM THEORY FOCUS ON ONTOLOGY. THIS IS A MISTAKE, SINCE THE CRUCIAL THING IN THE THEORY IS ITS THESIS THAT ACQUIRING AND JUSTIFYING PERCEPTUAL KNOWLEDGE IS LIKE DRAWING CONCLUSIONS FROM PREMISES. I SET FORTH AN ALTERNATIVE MODEL COMPARING THIS INSTEAD TO THE PROCESS OF FORMULATING WHOLE

SENTENCES. THUS, DATA ARE NOT THINGS IN ADDITION TO THOSE WE HAVE ALWAYS KNOWN ABOUT, BUT RATHER UNCONSCIOUS THOUGHTS PERCEIVERS ARE CAUSED TO HAVE BY SENSE EXPERIENCE.

JOHNSON, DAVID M. ANOTHER PERSPECTIVE ON THE SPECKLED HEN. CAN J PHIL 1,235-244 D 71.

FOR SENSE-DATA, WHAT SEEMS IS. BUT IF A HEN WE SEE SEEMS TO HAVE AN INDETERMINATE NUMBER OF SPECKLES, CAN A SENSE-DATUM WITH AN INDETERMINATE NUMBER OF SPECKLES EXIST? ALTHOUGH PERCEPTUAL DATA ARE NOT PIECES OF KNOWLEDGE, THEY SHOULD BE DEFINED WITHIN THE REALM OF KNOWLEDGE RATHER THAN THE THE WORLD OF EXISTING (PHYSICAL) THINGS. THIS SOLUTION TO THE SPECKLED HEN PROBLEM MAKES THE POINT THAT ONLY WHAT ITSELF HAS A CONCEPTUAL FORM CAN BE A STARTING POINT FOR KNOWLEDGE WE GAIN BY PERCEIVING.

JOHNSON, J PRESCOTT. THE IDEA OF HUMAN DIGNITY IN CLASSICAL AND CHRISTIAN THOUGHT. J THOUGHT 6,23-37 J 71.

THE ARTICLE OPENS WITH A CONSIDERATION OF THE GREEK POETIC STATEMENT OF HUMAN DIGNITY AND THE MANNER IN WHICH THE HUMAN ENDOWMENT MAY BE REALIZED. THE IDEA HERE PROPOUNDED, THAT MAN'S EXCELLENCE IS HIS REASON AND THAT REASON HAS FOR ITS TASK THE PRACTICAL CONTROL OF MATERIAL CONDITIONS AND, ULTIMATELY, THE CONTEMPLATION OF TRUTH, IS FURTHER SET FORTH WITH REGARD TO PLATO AND ARISTOTLE. ATTENTION IS CALLED TO THE SOCIETAL IMPLICATIONS OF CLASSICAL INTELLECTUALISM, WITH SPECIAL ATTENTION GIVEN TO ROMAN CLASSICAL POLITICS. THE ARTICLE CLOSES WITH A DISCUSSION OF THE AUGUSTIAN SYNTHESIS, WHICH RE-INTERPRETS THE SUBJECT OF HUMAN WORTH AND ITS REALIZATION IN VOLITIONAL AND SOTERIOLOGICAL TERMS.

JOHNSON, RALPH H. WITTGENSTEIN: PHILOSOPHY AND GRAMMAR. PROC CATH PHIL ASS 44,99-107 1970.

THIS PAPER ATTEMPTS TO ELUCIDATE THE LATER WITTGENSTEIN'S CONCEPT OF PHILOSOPHY BY INDICATING HOW HE WOULD DEAL WITH A CLASSICAL PHILOSOPHICAL PROBLEM: WHAT IS TIME? INTERSPERSED THROUGHOUT THIS ILLUSTRATION ARE MANY OF WITTGENSTEIN'S REMARKS ABOUT THE NATURE OF PHILOSOPHY. THE ILLUSTRATION BRINGS TO THE FORE THE NOTION OF GRAMMAR, AND THE DISTINCTION BETWEEN SURFACE GRAMMAR AND DEPTH GRAMMAR. WHEN THE DEPTH GRAMMAR OF 'TIME' IS UNDERSTOOD, THE PROBLEM IS SOLVED. WITTGENSTEIN VIEWS PHILOSOPHY AS A KIND OF THERAPY, THE AIM OF WHICH IS TO BRING ABOUT AN UNDERSTANDING OF OUR EVERYDAY FORMS OF SPEECH.

JOHNSTON, J. MONETARY MANIPULATION: BERKELEIAN AND OTHERWISE. HERMATHENA 105,32-36 1970.

BERKELEY HELD THAT MONEY CAN BE SO MANIPULATED AS BY ITS INCREASE TO PRODUCE A REAL AND SALUTARY IMPACT ON THE ECONOMY. HE ANTICIPATED IN ESSENCE MUCH OF MODERN KEYNESIAN IDEAS. THE LOWER THE RATE OF INTEREST THE GREATER WOULD BE THE PROPORTION OF IDLE BALANCES AVAILABLE FOR REAL INVESTMENT FOR THE RELIEF OF UNEMPLOYMENT AND INCREASE OF THE NATIONAL INCOME. THEREFORE IT SEEMS DESIRABLE THAT MONETARY AUTHORITIES SHOULD PROVOKE A FALL OF INTEREST RATES BY INCREASING THE VOLUME OF MONEY. THIS IS APPROPRIATE ONLY IN A STATIC SITUATION. IF THERE IS A LOSS OF CONFIDENCE IN THE FUTURE PURCHASING POWER OF MONEY, THE GENERAL RATE OF INTEREST CANNOT BE REDUCED BY INCREASING THE QUANTITY OF MONEY. THE MATTER IS DISCUSSED MORE FULLY IN MY RECENT EDITION OF 'BERKELEY'S QUERIST IN HISTORICAL PERSPECTIVE', PUBLISHED BY THE DUNDALGAN PRESS, LTD., DUNDALK, IRELAND.

JOHNSTON, WILLIAM M. SYNCRETIST HISTORIANS OF PHILOSOPHY AT VIENNA. J HIST IDEAS 32,299-305 AP-JE 71.

THE HISTORICAL TECHNIQUES OF THEODOR GOMPERZ, FRIEDRICH JOEL, WILHELM JERUSALEM, AND RUDOLF EISLER ARE DESCRIBED. ALL FOUR EXCELLED AT EXPOSITING AND COMPARING WIDELY DIVERGENT DOCTRINES. GOMPERZ AND JERUSALEM DISCUSSED HOW SOCIAL PRACTICES INFLUENCED DOCTRINES. EISLER WAS PERHAPS THE MOST ENCYCLOPEDIAIC HISTORIAN OF PHILOSOPHY EVER. JOHNSTON'S BOOK "THE AUSTRIAN MIND" (BERKELEY, 1971) RELATES THE FOUR PHILOSOPHERS TO SEVENTY OTHER AUSTRIAN THINKERS.

JOHNSTON, WILLIAM. REMINDING AND FACTUAL MEMORY. MIND 80,447-448 JL 71.

DR. R. SHARPE'S POSITION (FACTUAL MEMORY: "MIND" JAN 68) ARGUED TO INVOLVE INCOHERENCE IN THAT IT SEEMS TO ENTAIL THAT CERTAIN MEMORIES CAN BE REMEMBERED IF AND ONLY IF PROMPTED BY A SPECIFIED CAUSAL AGENT. SUCH 'PROMPTING' COULD NEITHER BE A 'REMINDING' NOR A 'SOURCE' OF A REMEMBERING.

JOHNSTONE JR, HENRY W. PERSONS AND SELFREFERENCE: REPLY TO MR MAYS. J BRIT SOC PHENOMENOL 1,66 O 70.

IF PERSONS CAN MAKE STATEMENTS OF THE FORM "I AM X," IN WHICH THE MAKER OF THE STATEMENT AND THE CLAIMED POSSESSOR OF X ARE ONE AND THE SAME, AND MACHINES CANNOT ACHIEVE SELF-REFERENCE OF THIS KIND, THEN MACHINES CANNOT BE PERSONS.

JOHNSTONE, HENRY W. REPLY TO MR BENFIELD. PHIL PHENOMENOL RES 22,103-104 S 71.

WHAT I WAS TRYING TO SAY IN THE ARTICLE SO COGENTLY CRITICIZED BY MR. BENFIELD WAS THAT PHILOSOPHICAL STATEMENTS, UNLIKE STATEMENTS OF AT LEAST SOME OTHER KINDS, NECESSARILY HAVE AN ARGUMENTATIVE VECTOR. UNLIKE A STATEMENT OF THE SORT WHICH CAN BE TRUE OR FALSE SIMPLICITER, A PHILOSOPHICAL STATEMENT IS SUCH THAT ITS TRUTH OR FALSITY IS NEVER BEYOND ARGUMENT.

JONAS, HANS. THE SCIENTIFIC AND TECHNOLOGICAL REVOLUTIONS. PHIL TODAY 15,76-101 SUM 71.

THE ORIGIN OF THE TECHNOLOGICAL REVOLUTION IS TRACED TO THE SEVENTEENTH-CENTURY SCIENTIFIC REVOLUTION BY SHOWING HOW THE WORK OF COPERNICUS, KEPLER, BRUNO, GALILEO, NEWTON, AND DARWIN LEADS TO THE CONCEPT OF NATURE AS MANIPULATABLE. THE MECHANICAL, CHEMICAL, AND ELECTRONIC STAGES OF TECHNOLOGY ARE DISCUSSED WITH REFERENCE TO RELATIONS OF THEORY AND PRACTICE, ARTIFICIALITY OF PRODUCTS, DEPTH OF INTERVENTION INTO NATURE, AND TECHNOLOGY'S SETTING OF GOALS. A PERSPECTIVE ON BIOLOGICAL ENGINEERING AND ITS DANGERS IS GIVEN.

JONES, O R. ON TRUTH-A REPLY TO C J F WILLIAMS. ANALYSIS 31,24-29 O 70.

IT IS ARGUED THAT "A'S STATEMENT, THAT X IS ELIGIBLE, IS TRUE" SAYS, AND NOT MERELY PRESUPPOSES AS WILLIAMS HOLDS, THAT X IS ELIGIBLE. A BRIEF SUMMARY IS GIVEN OF WILLIAMS' ANALYSIS OF WHAT IS SAID ABOUT A STATEMENT WHEN IT IS SAID TO BE TRUE. AN ATTEMPT IS MADE TO SHOW THAT THE PREDICABLE IN WILLIAMS' DEFINITION IS ANOMALOUS BY CONTRASTING IT WITH GENUINE CONJUNCTIVE PREDICABLES. FINALLY, IT IS SUGGESTED THAT WILLIAMS' PREDICABLE, EVEN IF SUITABLY MODIFIED, WOULD NOT BE THE FORMAL EQUIVALENT OF "THINGS ARE AS A SAYS THEY ARE", WHICH IS WHAT WILLIAMS HAD CLAIMED.



JONES, PETER. WORKS OF ART AND THEIR AVAILABILITY-FOR-USE. BRIT J AES 11,115-122 SPR 71.

WE INTERPRET THE MEANING OF SOME WORKS OF ART DIFFERENTLY AT DIFFERENT TIMES BECAUSE WE PROPERLY USE THOSE WORKS FOR OUR OWN ENDS. THE BASIC REFERENT OF INTERPRETATION IS A TEXT, WHICH MAY BE THOUGHT OF AS A NOTATIONAL-GUIDE WHOSE MEANING-PROPERTIES ARE VARIABLES. READERS SUBSTITUTE THEIR OWN CONSTANTS, BUT THE RESULTING CONSTRUCTION IS OPEN TO CHALLENGE AND INTER-SUBJECTIVE AGREEMENT. FASHION IN ART IS EXPLAINED BY REFERENCE TO USE; AND WE LEARN FROM ART BECAUSE WE USE IT, DERIVING FROM IT PROPOSITIONS APPLICABLE TO THE WORLD WE LIVE IN.

JONSEN, ALBERT AND MACKINNON, EDWARD. A REINTERPRETATION OF NATURAL LAW ETHICS. PROC CATH PHIL ASS 44,161-171 1970.

JOOS, ERNEST. LANGAGE ET MYTHE. DIALOGUE 10,47-59 MR 71.

LE TITRE COMPLET EXPRIME CLAIREMENT LA PREOCCUPATION DE L'AUTEUR: LANGAGE ET MYTHE OU TEMPS A TROIS DIMENSIONS. HEIDEGGER, A LA RECHERCHE DE L'ETRE ESSENTIAL DU FONDEMENT, DEPASSE LES QUATRES CAUSES D'ARISTOTE, L'A PRIORI DE KANT POUR ARRIVER - A CE QUI REND L'A PRIORI MEME POSSIBLE - A L'HOMME (DASEIN). MAIS AVEC L'HOMME, NOUS SOMMES AUSSI ARRIVES A LA LIMITE DE LA TRANSCENDANCE. LE CONCEPT - LIMITE, C'EST L'HOMME ET CE VERS QUOI LE DASEIN TRANSCENDE NOUS L'APPELONS LE MONDE. CHEZ HEIDEGGER LE MONDE N'APPARAÎT PAS. L'HOMME LE PRODUIT DEVANT SOI-MEME PAR SON LANGAGE QUI AMENE L'ETANT A PARLER, A APPARAÎTRE. COMME LE LANGAGE A DANS SA PLENITUDE UNE PROFONDEUR, LE TEMPS QUI EST LIE AU LANGAGE AURA TROIS DIMENSIONS.

JORGENSEN, JORGEN. EMPIRICISM AND UNITY OF SCIENCE. DAN YRBK PHIL 6,108-114 1969.

JORGENSEN, JORGEN. IMPERATIVES AND LOGIC. DAN YRBK PHIL 6,9-17 1969.

JORGENSEN, JORGEN. ON EMPIRIC AND A PRIORI KNOWLEDGE. DAN YRBK PHIL 6,72-88 1969.

JORGENSEN, JORGEN. REFLECTIONS ON LOGIC AND LANGUAGE. DAN YRBK PHIL 6,18-28 1969.

JORGENSEN, JORGEN. SOME PRELIMINARY REMARKS CONCERNING THE CONCEPT OF PERSONALITY TYPES. DAN YRBK PHIL 6,133-138 1969.

JORGENSEN, JORGEN. SOME PROBLEMS CONCERNING THINKING AND TALKING. DAN YRBK PHIL 6,115-125 1969.

JORGENSEN, JORGEN. SOME PROBLEMS CONCERNING THE EXTERNAL WORLD. DAN YRBK PHIL 6,89-99 1969.

JORGENSEN, JORGEN. SOME REFLECTIONS ON REFLEXIVITY. DAN YRBK PHIL 6,29-39 1969.

JORGENSEN, JORGEN. SOME REMARKS CONCERNING LANGUAGES, CALCULUSES, AND LOGIC. DAN YRBK PHIL 6,61-71 1969.

JORGENSEN, JORGEN. SUBJECT, OBJECT AND KNOWLEDGE. DAN YRBK PHIL 6,100-107 1969.

JORGENSEN, JORGEN. TOWARDS A THEORY OF INFERENCE. DAN YRBK PHIL 6,40-60 1969.

JORGENSEN, JØRGEN. WHAT IS PSYCHOLOGY. DAN YRBK PHIL 6,126-132 1969.

JUBIEN, MICHAEL. ESSENTIAL PROPERTIES AND REDUCTION. J PHIL 67,1024-1026 D 70.

GILBERT HARMAN HAS ARGUED THAT THE VIEW THAT NUMBERS HAVE ESSENTIAL PROPERTIES IS NOT CONSISTENT WITH THE IDEA THAT NUMBER THEORY CAN BE REDUCED TO SET THEORY IN VARIOUS WAYS. THE PRESENT PAPER IS AN ATTEMPT TO SHOW THAT (AND WHY) HIS ARGUMENT FAILS TO ESTABLISH THIS CLAIM.

JUERGENSEN, MARTIN. DER STAAT ALS KUNSTWERK: BEMERKUNGEN ZUR AESTHETISIERUNG DER POLITIK. KURSBUCH 20,119-139 1970 (P.I.D.G.).

JUFFRAS, ANGELO. MORAL BELIEFS AND MORAL COMMITMENTS: AN ANSWER TO DR PRIMACK. J CRIT ANAL 2,20-22 O 70.

JUHOS, BELA. DREI QUELLEN DER ERKENNTNIS. Z PHIL FORSCH 24,335-347 1970 (P.I.D.G.).

KABZINSKI, JACEK AND SURMA, STANISLAW. DIAGRAMY MODELI W SENSIE A ROBINSONA A NEOPZOZYTYWISTYWINA KONCEPCJA ZDAN PROTOKOLARNYCH. PRACE LOG 5,9-15 1970.

IN THE ARTICLE, ON ONE HAND, THE NOTION OF DIAGRAM OF MODEL INTRODUCED BY A. ROBINSON IN 1951 IS DESCRIBED IN DETAIL. THE SO CALLED CONSTRUCTIVE DIAGRAMS BEING DISTINGUISHED. ON THE OTHER HAND THE VIEWS OF O. NEURATH, R. CARNAP, AND K. POPPER ON THE SUBJECT OF SO CALLED PROTOCOL SENTENCES ARE BEING RE-CONSTRUCTED. IT IS BEING ESTABLISHED IN PARTICULAR THAT A SET OF PROTOCOL SENTENCES IN THE SENSE OF POPPER TRUE IN A GIVEN MODEL COINCIDES WITH THE CONSTRUCTIVE DIAGRAM OF THE MODEL.

KADING, DANIEL. HOW PROMISING OBLIGATES. PHIL STUD 22,57-60 JE 71.

KAGAN, M S. L'ESTHETIQUE CONTEMPORAINE ET L'ART APPLIQUE. REV ESTH 23,155-167 AP=JE 70.

KAHANE, HOWARD. A DIFFICULTY ON CONFLICT AND CONFIRMATION. J PHIL 68,488-489 19 AG 71.

THIS NOTE ARGUES THAT THE NEW GOODMAN-SCHWARTZ-SCHEFFLER VERSION OF NELSON GOODMAN'S ENTRENCHMENT THEORY SUFFERS FROM (1) THE SAME FAILURE TO PROVIDE A CRITERION OF PROJECTION CONFLICT; AND (2) THE PROBLEM THAT THE NEW ENTRENCHMENT RULES ARE SO STRONG THEY ELIMINATE ALL PROJECTIONS CONTAINING NEWLY INTRODUCED PREDICATES (BECAUSE FOR EVERY SUCH PROJECTION NOT REJECTED BECAUSE OVERRIDDEN, WE CAN AUTOMATICALLY CONSTRUCT A CONFLICTING HYPOTHESIS WITH NEW PREDICATES), THUS RENDERING BOTH NON-PROJECTIBLE.

KAHANE, HOWARD. PATHOLOGICAL PREDICATES AND PROJECTION. AMER PHIL QUART 8,171-178 AP 71.

THIS ARTICLE PRESENTS A PAIR OF RULES, (T-1) AND (T-2), WHICH IT IS CLAIMED CAN BE USED TO SOLVE NELSON GOODMAN'S NEW RIDDLE OF INDUCTION (HIS 'GRUE' PROBLEM). THE RULES STEM FROM THE IDEA THAT IT IS NOT THE TEMPORAL NATURE OF GRUE-LIKE PREDICATES WHICH REndERS THEM UNPROJECTIBLE, BUT RATHER THE UNEVENNESS OF THEIR TEMPORAL DIMENSION. IN ADDITION, THE ARTICLE DISCUSSES OBJECTIONS AND OTHER PROPOSED SOLUTIONS (E.G., BY JAMES HULLETT AND ROBERT SCHWARTZ, ALFRED STENNER, AND ISRAEL SCHEFFLER), AS WELL AS A POSSIBLE SOLUTION IN TERMS OF NATURAL KINDS.

KAHN, CHARLES H. ON EARLY GREEK ASTRONOMY. J HELLEN STUD 90,99-116 1970.

KAINZ, HOWARD AND WEISS, FREDERICK G. RECENT WORK ON HEGEL. AMER PHIL QUART 8,203-222 JL 71.

PART II, "THE FUTURE OF HEGEL SCHOLARSHIP," BY HOWARD P. KAINZ. ALTHOUGH THE USUAL FUNCTION OF A BIBLIOGRAPHICAL SURVEY IS TO ATTEND TO WHAT WORK HAS ALREADY BEEN DONE, IT WOULD NOT SEEM INAPPROPRIATE NOW AND THEN FOR SUCH A SURVEY TO CALL ATTENTION TO WORK WHICH STILL NEEDS TO BE DONE IN A CERTAIN AREA, I.E., TO POINT OUT THE EXISTENCE OF "GAPS." THE AUTHOR, IN ATTENDING TO THIS ADMITTEDLY SUBJECTIVE TASK, NOTES THAT IN THE AREA OF HEGEL RESEARCH A) THE TRANSLATION OF SOME SELECTED WORKS BY AND ABOUT HEGEL WILL CONTRIBUTE ESPECIALLY IMPORTANT INSTRUMENTS FOR THE UNDERSTANDING OF HEGEL, AND SHOULD HAVE SOME PRIORITY; B) EFFORTS AT THE FORMALIZATION OF HEGEL'S DIALECTICAL LOGIC SHOULD BE FURTHERED; C) FURTHER INQUISITION INTO THE HEGELIAN ROOTS OF MARXIAN AND KIERKEGAARDIAN POSITIONS IS WARRANTED; AND D) THE PRESENTATION OF PARADOXICAL HEGELIAN CONTENT IN THE EXPLICIT FORM OF PARADOX WOULD BE A USEFUL COMPLEMENT TO OTHER PREVALENT MODES OF EXPOSITION.

KAINZ, HOWARD P. SEPARATE SUBSTANCES REVISITED. NEW SCHOLAS 44,550-564 FALL 70.

ALTHOUGH THE TRADITIONAL PROOFS FOR THE EXISTENCE OF ANGELS ARE INADMISSIBLE, WE MIGHT STILL SPECULATE ABOUT THEIR EXISTENCE. "FROM THE VIEWPOINT OF THOMISTIC PHILOSOPHY", ANGELOLOGY IS IMPORTANT INsofar AS IT BRINGS CERTAIN METAPHYSICAL PROBLEMS TO A HEAD. "FROM THE VIEWPOINT OF A PHILOSOPHICAL ANTHROPOLOGY", A) THE ANGEL SERVES AS A MYTHICAL MODEL FOR SOME FUTURE IDEAL OF HUMAN CONSCIOUSNESS; B) THE "HIERARCHIES" OF ANGELS SEEM TO TYPIFY AN UNCONSCIOUS HIERARCHY OF VALUES PROMULGATED TO SOCIETY; AND C) THE RECIPROCITY OF ACT/POTENCY AMID THE HIERARCHIES GIVES US A POSSIBLE SYMBOLIC KEY TO A VIABLE MEANING FOR "EQUALITY" IN WESTERN CIVILIZATION. FINALLY, "FROM THE VIEWPOINT OF THE PHILOSOPHY OF RELIGION", ANGELS MAY BE AN APT MEANS FOR EXPRESSING THE 'DETERMINATIONS' OF GOD. COULD ALL THIS TELL US ANYTHING ABOUT THE EXISTENCE OF ANGELS? ONLY IF THERE IS A CERTAIN SENSE IN WHICH IDEAS COULD BE MORE 'REAL' THAN PHYSICAL EXISTENCE.

KALINOWSKI, GEORGES. UNE NOUVELLE BRANCHE DE LA LOGIQUE: LA LOGIQUE DEONTIQUE. ARCH PHIL 34,3-36 JA-MR 71.

LA LOGIQUE DEONTIQUE EST UNE BRANCHE TOUT A FAIT RECENTE DE LA LOGIQUE SYMBOLIQUE. LA PRESENTE ELUDE - UNE INITIATION ELEMENTAIRE NE FOURNISSANT QUE DES RENSEIGNEMENTS FONDAMENTAUX - EVOQUE D'ABORD CETTE THEORIE ET CARACTERISE BRIEVEMENT LA LOGIQUE PRATIQUE AVEC SES TROIS BRANCHES: LA LOGIQUE DES ESTIMATIONS (LOGIQUE AXIOLOGIQUE), LA LOGIQUE DES NORMES (LOGIQUE DEONTIQUE) ET LA LOGIQUE DES IMPERATIFS. ELLE S'EMPLOIE ENSUITE A MONTRER LES PROBLEMES, LES METHODES ET LES TECHNIQUES AINSI QUE LES RESULTATS DES RECHERCHES MENEES DEPUIS VINGT ANS DANS LE DOMAINE DE LA LOGIQUE DEONTIQUE EN EVOQUANT SON HISTOIRE ET EN ANALYSANT SES PRINCIPALES TENDANCES.

KANGRGA, MILAN. IDEOLOGIE ALS FORM MENSCHLICHEN DASEINS. PHIL PERSPEKT 2,158-167 1970 (P.I.D.G.).

KAPLAN, BERNARD. SOME CONSIDERATIONS OF INFLUENCES ON WITTGENSTEIN. IDEAL STUD 1,73-88 JA 71.

KARNOUTSOS, GEORGE. AGNOSTICISM. J CRIT ANAL 2,1-12 JL 70.

THIS ESSAY EXAMINES T.H. HUXLEY'S CONCEPTION OF AGNOSTICISM AS FORMULATED IN SEVERAL OF HIS ESSAYS. IT ASSERTS THAT WE ARE MORALLY AND LOGICALLY BOUND TO FOLLOW OUR REASON REGARDLESS OF ANY OTHER CONSIDERATION, WITHOUT PRETENDING THAT CONCLUSIONS ARE CERTAIN WHICH ARE NEITHER PROVED NOR PROVABLE. ALL TRUTH CLAIMS MUST BE HEARD; THE ONLY PREREQUISITE OF BELIEF IS EVIDENCE. AGNOSTICISM DIAMETRICALLY OPPOSES CLERICALISM, WHICH CHAMPIONS A PARTICULAR FORM OF THEOLOGY REGARDLESS OF EVIDENCE.

KARPINSKY DE M, ROSE MARIE. HEGEL Y SU TIEMPO. REV FILOSOF (COSTA RICA) 8,7-18 JA-JE 70.

KARTTUNEN, LAURI. DEFINITE DESCRIPTIONS WITH CROSSING COREFERENCE: A STUDY OF THE BACH-PETERS PARADOX. FOUND LANG 7,157-182 MY 71.

IT HAS BEEN ARGUED THAT, IF PRONOUNS ARE SYNTACTICALLY DERIVED BY A DELETION TRANSFORMATION, SENTENCES LIKE "THE PILOT WHO SHOT AT IT HIT THE MIG THAT CHASED HIM" (WHERE THE FIRST NOUN PHRASE IS COREFERENTIAL WITH "HIM" AND THE OBJECT NOUN PHRASE WITH "IT") ARE NOT DERIVABLE FROM A FINITE UNDERLYING STRUCTURE. PROPOSED SOLUTIONS BY J. D. MCCAWLEY AND R. S. JACKENDOFF ARE DISCUSSED. THE PROBLEM IS SHOWN TO BE MORE COMPLICATED AND INDEPENDENT FROM THE QUESTION WHETHER PRONOMINALIZATION IS A SYNTACTIC RULE.

KASACHKOFF, TZIPORAH. TALK ABOUT GOD'S EXISTENCE. PHIL STUD IRELAND 19,181-192 1970.

USING AS A WORKING TEXT D. Z. PHILLIPS' "THE CONCEPT OF PRAYER", THE ARTICLE EXAMINES THE FOLLOWING CONTENTIONS: 1) RELIGIOUS UTTERANCES, BECAUSE THEY HAVE A USE WITHIN THE RELIGIOUS COMMUNITY, HAVE AN INHERENT INTELLIGIBILITY ELUCIDATED ONLY BY REFERENCE TO THE GOINGS-ON IN THIS COMMUNITY, A CLAIM BASED ON WITTGENSTEIN'S VIEW THAT UTTERANCES ARE TO BE UNDERSTOOD ONLY IN THE "FORMS OF LIFE" IN WHICH THEY OPERATE. 2) FURTHER, BECAUSE RELIGIOUS UTTERANCES DERIVE THEIR INTELLIGIBILITY FROM WITHIN, THEY ARE IMMUNE FROM CRITICISM FROM WITHOUT, I.E., CRITICISM WHICH APPEALS TO NON-RELIGIOUS CRITERIA OF EVALUATION. THIS LAST CLAIM IS SHOWN TO BE REPRESENTATIVE OF A FUNDAMENTAL MISTAKE OFTEN MADE IN PHILOSOPHICAL THEOLOGY: THE CONFUSING OF MEANING WITH JUSTIFICATION AND OF INTELLIGIBLE DISCOURSE WITH RATIONAL DISCOURSE, MISTAKES WHICH HAVE, IN SOME QUARTERS, LED TO THE CONFLATION OF UNDERSTANDING WITH ONTOLOGICAL COMMITMENT. ALTHOUGH THE ATTEMPT TO DERIVE JUSTIFICATION FOR RELIGIOUS BELIEFS FROM THEIR INTELLIGIBILITY IS REJECTED, SOME SUGGESTIONS ARE MADE AS TO HOW THE RELIGIOUS BELIEVER CAN ANSWER THE LOGICAL POSITIVIST'S ATTEMPT TO DISCREDIT RELIGIOUS UTTERANCES AS UNINTELLIBLE TO BEGIN WITH.

KASHAP, PAUL. IMPERATIVE INFERENCE. MIND 80,141-143 JA 71.

KATSOFF, L O AND HART, L. GRAPHS, GEOMETRIC REPRESENTATIONS AND BINARY RELATIONS. LOG ANAL 13,467-475 D 70.

THIS PAPER DISCUSSES THE RELATION BETWEEN BINARY RELATIONS AND THEIR GEOMETRIC REPRESENTATIONS VIA GRAPHS. A GRAPH G IS DEFINED AS A SET F OF ELEMENTS ( $V=SUB-1, \dots, V=SUB-N$ ) AND A SET E OF ORDERED COUPLES OF F. A MODEL OF A BINARY RELATION R ON A SET S IS THEN DEFINED IN TERMS OF THE GRAPHS. THE GEOMETRIC REPRESENTATION OF R CAN THEN BE DRAWN TAKING THE ELEMENTS OF THE SET F AS VERTICES AND THE ELEMENTS OF THE SET OF ORDERED COUPLES OF F AS EDGES. THE FOLLOWING ARE SOME OF THE THEOREMS PROVED: IF R IS THE SET OF ALL GEOMETRIC REPRESENTATIONS OF A GRAPH G, THEN IF A AND B ARE ELEMENTS OF R, A AND B ARE ISOMORPHIC. IF R IS A BINARY REPRESENTATION, THEN THE GRAPH WHOSE VERTICES ARE THE ELEMENTS OF THE FIELD OF R AND WHOSE EDGES ARE THE ELEMENTS OF R IS A MODEL OF R. REFLEXIVE, SYMMETRIC AND



TRANSITIVE GRAPHS ARE DEFINED AND THEIR RELATION TO BINARY RELATIONS PROVED. FINALLY THE RELATION BETWEEN EULER GRAPHS AND EULER RELATIONS IS DEMONSTRATED. (EDITED).\*

KATTSOFF, LOUIS O. THE UNIVERSITY AS A WEAPON. J SOC PHIL 2,10-14 FALL 71.

IN THIS ARTICLE AN ATTEMPT IS MADE TO ANALYZE THE MEANING OF THE EXPRESSION "THE UNIVERSITY IS A WEAPON IN THE CLASS STRUGGLE" BY MEANS OF A LINGUISTIC ANALYSIS OF THE EXPRESSION, IT IS SHOWN THAT THERE IS A BASIC STRUGGLE BETWEEN THIS EXPRESSION'S ADHERENTS AND THOSE WHO SEEK TO KEEP THE UNIVERSITY AN INSTITUTION OF FREE INQUIRY. TO CONSIDER THE UNIVERSITY AS A WEAPON IS TO SUBORDINATE THE TRUE TASK OF A UNIVERSITY TO THE VICTORY OF A PARTICULAR CLASS AND HENCE TO DESTROY THE UNIVERSITY AS A SOURCE OF KNOWLEDGE.

KATZNER, LOUIS L. PRESUMPTIVIST AND NONPRESUMPTIVIST PRINCIPLES OF FORMAL JUSTICE. ETHICS 81,253-258 AP 71.

I BEGIN BY POINTING OUT THAT, ALTHOUGH IT HAS NOT BEEN RECOGNIZED IN THE LITERATURE, THERE ARE TWO SIGNIFICANTLY DIFFERENT KINDS OF PRINCIPLES OF JUSTICE THAT HAVE BEEN CALLED FORMAL -- THOSE WHICH I CALL "PRESUMPTIVIST" BECAUSE THEY INVOLVE A PRESUMPTION OF EQUALITY (E.G. THERE IS A PRESUMPTION AGAINST TREATING PEOPLE DIFFERENTLY UNTIL GROUNDS FOR DISTINCTION HAVE BEEN SHOWN) AND THOSE WHICH I CALL "NONPRESUMPTIVIST" OR "FORMALIST" BECAUSE THEY INVOLVE NO SUCH PRESUMPTION (E.G. TREAT PEOPLE WHO ARE THE SAME SIMILARLY AND TREAT PEOPLE WHO ARE DIFFERENT DIFFERENTLY). I ILLUSTRATE THE DIFFERENCE BETWEEN THESE TWO KINDS OF PRINCIPLES BY EXAMINING THE PRESUMPTIVIST PRINCIPLE OF JUSTICE PRESENTED BY S I BENN AND R S PETERS IN "THE PRINCIPLES OF POLITICAL THOUGHT". I THEN ARGUE THAT IT IS PRECISELY THE ELEMENT THAT DISTINGUISHES BENN AND PETERS' PRESUMPTIVIST PRINCIPLE OF JUSTICE FROM NONPRESUMPTIVIST PRINCIPLES OF JUSTICE THAT PREVENTS THE FORMER BEING FORMAL IN THE SENSE THEY CLAIM IT TO BE (VIZ. THAT IT CANNOT SERVE AS A GUIDE TO ACTION BY ITSELF -- I.E. WITHOUT BEING SUPPLEMENTED BY AN APPROPRIATE MATERIAL PRINCIPLE). AND FINALLY, I ARGUE THAT NO PRESUMPTIVIST PRINCIPLE CAN BE FORMAL IN THIS SENSE.

KAUBER, PETER. THE DEVELOPMENT OF THE NEW-PRAGMATIC THEORY OF THE A PRIORI. KINESIS 3,9-33 FALL 70.

THE DEVELOPMENT OF THE NEO-PRAGMATIC A PRIORI IS TRACED FROM ITS ROOTS--IN KANT, CLASSICAL PRAGMATISM, AND LOGICAL POSITIVISM--THROUGH ITS ORIGINATOR, C.I. LEWIS, TO ITS CONTEMPORARY MANIFESTATION IN QUINE, CARNAP, AND WHITE. IT IS ARGUED THAT LEWIS'S REJECTION OF THE FIXITY OF THE KANTIAN A PRIORI AND HIS FAILURE TO TAKE SOCIAL AND HISTORICAL FACTORS INTO ACCOUNT RESULTS IN AN IMPLICIT EPISTEMOLOGICAL RELATIVISM, ONE WHICH BECOMES EXPLICIT AND UNTENABLE IN MORTON WHITE.

KAUFMAN, ARNOLD S. DEMOCRACY AND THE PARADOX OF WANT-SATISFACTION. PERSONALIST 52,186-215 SPR 71.

DEMOCRACY MORE THAN ANY OTHER POLITICAL SYSTEM IS SUPPOSED TO HELP PEOPLE SATISFY THEIR WANTS. YET LEFT WING CRITICS OF ADVANCED INDUSTRIAL SOCIETIES ARGUE THAT DEMOCRACY BOTH SATISFIES PEOPLE'S WANTS TOO WELL AND DOES NOT SATISFY THEM WELL ENOUGH. THE AUTHOR, BY DESCRIBING THE POLITICAL PROCESSES WHICH HE CALLS 'TOKENISM', 'COOPTATION', 'SHAPING', AND 'WINNOWING', SHOWS HOW THIS PARADOXICAL CRITICISM POSES FUNDAMENTAL PROBLEMS FOR THE THEORY OF DEMOCRACY IN ADVANCED INDUSTRIAL COUNTRIES.

KAULBACH, FRIEDRICH. THEORIE UND PRAXIS IN DER PHILOSOPHIE KANTS. PHIL PERSPEKT 2,168-185 1970 (P.I.D.G.).

KAVOLIS, VYTAUTAS. THE POSSIBILITIES OF AN AMERICAN ARTISTIC EFFLORESCENCE. J AES EDUC 4,21-36 O 70.

INTERPRETATION OF THE EFFECTS OF SOCIAL FACTORS ON THE POSSIBILITY OF CREATIVE ATTAINMENT IN THE VISUAL ARTS, WITH FOCUS ON THE CONTEMPORARY CRISIS OF CREATIVITY. VARIABLES CONSIDERED ARE SOCIOCULTURAL ADEQUACY OF STYLE, PERCEPTUAL DISORIENTATION, AESTHETIC INTEREST, CHANGING MOTIVATION OF ARTISTIC ACTIVITY, ROLE OF INTERMEDIARIES, DEFICIENCY OF CULTURAL SYMBOLISM, SOCIO-EMOTIONAL DISEQUILIBRIA, AESTHETIC THEORIES, INTERNAL MARGINS AS SOURCES OF INNOVATION, AVANT-GARDISM AS THE CRITIQUE OF THE AVANT-GARDE.

KAWASHIMA, TAKEYOSHI. SOME REFLECTIONS ON LAW AND MORALITY IN CONTEMPORARY SOCIETIES. PHIL EAST WEST 21,493-504 O 71.

KAZHDAN, A P. ENGELS ON THE ORIGINS OF CHRISTIANITY. SOVIET STUD PHIL 10,81-102 SUM 71.

KEAT, RUSSELL N. POSITIVISM, NATURALISM, AND ANTI-NATURALISM IN THE SOCIAL SCIENCES. J THEOR SOC BEHAV 1,3-18 AP 71.

KEDROV, B M. ENGELS' GREAT BOOK. SOVIET STUD PHIL 10,3-26 SUM 71.

MARX AND ENGELS WROTE IN "GERMAN IDEOLOGY" THAT THERE IS ONE AND THE ONLY SCIENCE - THE SCIENCE OF HISTORY. THIS NOW COMES WITH AN EVEN GREATER FORCE, STRESSING THE UNITY OF THE HISTORY OF NATURE, THE HISTORY OF SOCIETY AND THE HISTORY OF THE HUMAN THINKING. SOCIAL SCIENCES HAVE LEARNED, TO AN INCOMPARABLY GREATER DEGREE THAN BEFORE, TO STATE THE ADVENT OF HISTORICAL EVENTS WITH NATURAL-HISTORIC ACCURACY, DRAWING EVER CLOSER TO NATURAL SCIENCE IN THIS CONNECTION. IN TURN, NATURAL SCIENCE DRAWS CLOSER AND CLOSER WITH SOCIAL SCIENCES, ESPECIALLY WITH ECONOMICS, COMING OUT, ACCORDING TO MARX, AS AN IMMEDIATE PRODUCTIVE FORCE OF SOCIETY AND, IN CONDITIONS OF THE PRESENT-DAY SCIENTIFIC AND TECHNOLOGICAL REVOLUTION, REVEALING MORE DISTINCTLY ITS SOCIAL CHARACTER, ITS GENESIS AND ITS ULTIMATE GOAL WHICH ARE DEEPLY ROOTED IN THE VITAL NEEDS OF PRESENT-DAY SOCIO-HISTORIC DEVELOPMENT.

KEDROW, B. FRIEDRICH ENGELS: EIN UNIVERSALER DENKER UND REVOLUTIONAER. SOWJET GES BEITR 10,1129-1147 1970 (P.I.D.G.).

KEEN, C N. THE INTERACTION OF RUSSELL AND BRADLEY. RUSSELL 3,7-11 AUTUMN 71.

THE PRESENT PAPER IS AN EXTRACT FROM A THESIS CONCERNING THE DEBATE BETWEEN BRADLEY AND RUSSELL ON THE NATURE OF RELATIONS. IT CONCERNS ONLY THE MOST GENERAL POINTS OF INTERACTION - THE POSITIVE INFLUENCE OF BRADLEY UPON RUSSELL WITH RESPECT TO PSYCHOLOGISM, LOGIC, AND CONSTRUCTIONS; THE NEGATIVE INFLUENCE: RUSSELL'S WORK SEEN AS A REACTION TO BRADLEY. THE INTENTION IS TO SHOW THAT BRADLEY WAS AN EXTREMELY STRONG INFLUENCE IN RUSSELL'S DEVELOPMENT HARDLY WORTHY OF THE DISREGARD WHICH RUSSELL SHOWED HIM.

KEENAN, BRIAN. THE POWER OF NEGATIVE THINKING. DIALOGUE 10,317-331 1971.

THIS ARTICLE IS AN ASSESSMENT OF MARCUSE'S ARGUMENTS AGAINST LINGUISTIC PHILOSOPHY AND SOCIAL SCIENCE METHODOLOGY AS SET OUT IN HIS BOOK, "ONE DIMENSIONAL MAN." WHILE ADMITTING THAT HIS IMPUTATION OF BIAS IS OFTEN VALID IT IS SHOWN THAT THIS IS NOT, AS HE ARGUES, THE NECESSARY RESULT OF THE APPLICATION OF THESE MODES OF ANALYSIS TO SOCIAL ISSUES.

KEENAN, EDWARD L. QUANTIFIER STRUCTURES IN ENGLISH. FOUND LANG  
7,255-284 MY 71.

WE EXHIBIT A VARIETY OF SYNTACTIC STRUCTURES OF ENGLISH WHICH HAVE THE BINDING PROPERTY OF LOGICAL QUANTIFIERS BUT DIFFER FROM THEM IN PRESUPPOSITION AND INHERENT PREDICATION. WE PROVIDE LOGICAL FORMS FOR SOME OF THESE STRUCTURES WHICH SHOW THEM TO BE NOT LOGICALLY EQUIVALENT TO THE STANDARD LOGICAL QUANTIFIERS.

KEENE, J CALVIN. RELIGION AND BELIEF. PHIL EXCH 1,103-110 SUM 71.

DR. BLANSHARD'S MAIN THESIS THAT IT IS THE ETHICAL RESPONSIBILITY OF RELIGIOUS BELIEF TO BECOME AS RATIONAL AS POSSIBLE CAN BE ACCEPTED. BUT HIS DEVELOPMENT OF THE THESIS RAISES SERIOUS ISSUES. FOR INSTANCE, HE CALLS FOR EVIDENCE FOR RELIGIOUS BELIEFS BUT WHAT KIND OF EVIDENCE WOULD HE FIND RELEVANT? IT APPEARS THAT HE HOLDS TO THE RATIONALIST TESTS OF SELF-EVIDENT TRUTHS AND COHERENCE. BUT IS IT NOT QUESTIONABLE THAT ANY A PRIORI TRUTHS EXIST APART POSSIBLY FROM THAT OF ONE'S OWN EXISTENCE? AND DO NOT RATIONALISTS THEMSELVES DISAGREE MOST PRECISELY ON WHAT THE MOST COHERENT THEORY IS? AND IS IT NOT SURPRISING THAT AFTER ARGUING SO STRONGLY FOR THE ETHICAL RESPONSIBILITY OF MAKING BELIEF RATIONAL, DR. BLANSHARD IN HIS CONCLUSION STATES THAT THE "PLAIN MAN" IS NOT MENTALLY PREPARED FOR THIS EXERCISE AND MUST THEREFORE RELY ON THE RATIONAL "AUTHORITIES", WHOSE RELATIVE MERIT HE MUST APPRAISE? BUT CAN IT NOT BE MAINTAINED THAT IF HE IS INCAPABLE OF DEALING WITH THE ISSUES THEMSELVES, HE IS NOT LIKELY TO BE ABLE TO APPRAISE THE AUTHORITIES? THESE APPEAR TO BE MAJOR PROBLEMS.

KEKES JOHN. SKEPTICISM AND EXTERNAL QUESTIONS. PHIL PHENOMENOL RES  
31,325-340 MR 71.

THIS IS AN ATTEMPT TO SHOW THAT CARNAP'S PRAGMATIC REFUTATION OF SKEPTICISM FAILS BECAUSE IT IS IMPOSSIBLE SO TO EXPLICATE THE NOTION OF LINGUISTIC FRAMEWORK AS TO EXCLUDE BOTH COGNITIVELY SIGNIFICANT EXTERNAL QUESTIONS AND EXISTENTIAL COMMITMENTS IN ACCEPTING A LINGUISTIC FRAMEWORK. HENCE, CARNAP'S ARGUMENTS NOTWITHSTANDING, THE SCEPTIC CAN ASK COGNITIVELY SIGNIFICANT EXTERNAL QUESTIONS.

KEKES, JOHN. A REFUTATION OF SOLIPSISM. PERSONALIST 52,44-60 WINT 71.

THE REFUTATION OF SOLIPSISM IS BASED ON THE IDEA THAT SOLIPSISM MUST BE ABLE TO ACCOUNT FOR ALL THE COMMONLY ACCEPTED FACTS OF EXPERIENCE IN ACCORDANCE WITH THE ASSUMPTION THAT ONLY A SOLITARY MIND AND ITS STATES EXIST. THERE IS, HOWEVER, AT LEAST ONE FACT THAT SOLIPSISM CANNOT ACCOMMODATE, NAMELY, THE EXISTENCE OF LANGUAGE. THE EXISTENCE OF LANGUAGE REQUIRES, BUT SOLIPSISM CANNOT ACCOMMODATE THE INDEPENDENT TESTABILITY OF DESCRIPTIVELY USED EXPRESSIONS. THIS IS TAKEN TO SHOW THE IRRATIONALITY OF SOLIPSISM.

KEKES, JOHN. SCEPTICISM, RATIONALISM AND LANGUAGE. METAPHILOSOPHY  
2,227-240 JL 71.

IF SCEPTICISM IS INTERPRETED AS AN ARGUMENT AGAINST THE POSSIBILITY OF JUSTIFYING RELIANCE UPON REASONING, THEN IT IS OPEN TO REFUTATION. THE REFUTATION IS BASED ON THE IDEA THAT THE EXISTENCE OF LANGUAGE CANNOT BE DENIED COHERENTLY AND THAT ITS EXISTENCE ENTAILS THE TRUTH OF SOME STATEMENTS ABOUT THE EXTERNAL WORLD. HENCE SCEPTICISM IS EITHER INEXPRESSIBLE OR SELF-REFUTING.

KEKES, JOHN. THE SCEPTICAL CHALLENGE TO RATIONALITY. METAPHILOSOPHY  
2,121-136 AP 71.

THE PHILOSOPHICALLY MOST INTERESTING FORM OF SCEPTICISM IS DIRECTED AGAINST THE POSSIBILITY OF RATIONALITY. IT IS ARGUED THAT THIS FORM OF SCEPTICISM RESTS ON FOUR PRESUPPOSITIONS, EACH OF WHICH IS

MISTAKEN: FIRST, THAT ALL RATIONAL ARGUMENTS ARE EITHER INDUCTIVE OR DEDUCTIVE; SECOND, THE HIERARCHICAL CONCEPTION OF KNOWLEDGE; THIRD, THE TRADITIONAL ANALYSIS OF UNIVERSALS; FOURTH, THE JUSTIFICATIONAL VIEW OF RATIONALITY. IT IS CONCLUDED THAT A NONJUSTIFICATIONAL ANALYSIS OF RATIONALITY IS NEEDED IF THIS FORM OF SCEPTICISM IS TO BE COUNTERED.

KEKES, JOHN. WATKINS ON RATIONALISM. PHILOSOPHY 46,50-53 JA 71.

IN THE COURSE OF CRITICIZING BARTLEY'S THEORY OF RATIONALITY, WATKINS OFFERS AN ALTERNATIVE TO IT. THE PURPOSE OF THE PAPER IS TO SHOW THAT WATKINS' ALTERNATIVE IS UNTENABLE BECAUSE WATKINS MIS=STATES THE PROBLEM AND FAILS TO DRAW TWO NECESSARY DISTINCTIONS. THE PROBLEM IS: CAN RATIONALISM BE HELD IN A RATIONAL WAY? WATKINS THINKS THAT THE PROBLEM IS: HOW RATIONAL SHOULD A RATIONALIST BE ? THE MIS=STATEMENT OF THE PROBLEM IS DUE TO WATKINS' FAILURE TO DISTINGUISH BETWEEN PHILOSOPHICAL AND PSYCHOLOGICAL QUESTIONS ABOUT RATIONALITY, AND ALSO BETWEEN THE RATIONALITY OF PERSONS AND OF BELIEFS.

KELLE, V ZH. THE LENINIST CONCEPTION OF SCIENTIFIC IDEOLOGY AND ITS CRITICS. SOVIET STUD PHIL 9,99=120 FALL 70.

KELLENBERGER, J. THE ONTOLOGICAL PRINCIPLE AND GOD'S EXISTENCE. PHIL 45,281-289 O 70.

FOUR STATEMENTS ARE EXAMINED: (1) GOD, BY HIS VERY NATURE, EXISTS; (2) WHETHER THERE IS A GOD IS AN OPEN QUESTION; (3) THE CONCEPT OF EXISTENCE DOES NOT APPLY TO GOD; (4) GOD, BY HIS VERY NATURE, DOES NOT EXIST. THE FIRST, THE ONTOLOGICAL PRINCIPLE, IS FOUND TO HAVE A DEFINITIONAL FORM AND AN EXISTENTIAL FORM; IMPLICATIONS OF (1) AND (2) FOR THE ONTOLOGICAL ARGUMENT ARE TRACED. BOTH WRONGHEADED AND RIGHTEAHEDED REASONS FOR THINKING (3) TO BE TRUE ARE EXAMINED, AS IS J N FINDLAY'S SUPPORT FOR (4).

KELLER, GORDON W. MIDDLE AMERICA AGAINST THE UNIVERSITY: THE KENT STATE GRAND JURY. HUMANIST 31,28-29 MR=AP 71.

KELLEY, HILLARY J. ENTROPY OF KNOWLEDGE. PHIL SCI 36,178-196 JE 69.

ENTROPY IS PROPOSED AS A CONCEPT WHICH IN ITS BROADER SCOPE CAN CONTRIBUTE TO THE STUDY OF THE GENERAL INFORMATION SYSTEM. THIS PAPER ATTEMPTS TO IDENTIFY A FEW FUNDAMENTAL SUBCONCEPTS AND LEMMAS WHICH WILL SERVE TO FACILITATE FURTHER STUDY OF SYSTEM ORDER. THE PAPER DISCUSSES: PARTITIONING ORDER INTO LOGICAL AND ARBITRARY KINDS; THE RELATIONSHIP OF ORDER TO PATTERN; AND SUGGESTED APPROACHES TO EVALUATING AND IMPROVING THE GENERAL INFORMATION SYSTEM.

KELLEY, MICHAEL H. PREDICATES AND PROJECTIBILITY. CAN J PHIL 1,189-206 D 71.

KELLY, DEREK ARTHUR. METAPHYSICAL DIRECTIVES IN HUSSERL'S PHENOMENOLOGY. MOD SCH 48,1-18 N 70.

I ARGUE THAT FUNDAMENTAL TO HUSSERL'S THOUGHT IS THE ATTEMPT TO FORGE AN ADEQUATE CONCEPTION OF THE UNITY AND CONTINUITY OF EXPERIENCE. THROUGHOUT HIS LIFE, HUSSERL ADVANCED DIFFERENT MODELS OF CONTINUITY, AND THESE MODELS, IT IS ARGUED, CONSTITUTE METAPHYSICAL DIRECTIVES IN HIS PHENOMENOLOGICAL PHILOSOPHY. BY METAPHYSICAL DIRECTIVE IS MEANT A HEURISTIC MATRIX IN TERMS OF WHICH THE PERCEIVED WORLD IS SHOWN TO BE INTELLIGIBLE. HUSSERL NEVER SOLVED THE PROBLEM TO HIS SATISFACTION. KEY CONCEPTS: CONTINUITY, DATUM, EXPRESSION, EXPERIENCE, UNIVERSALS.



KEMP, PETER. LE NON DE SARTRE A LA LOGIQUE DE HEGEL. REV THEOL PHIL 5,289-300 1970.

KEMPISTY, MARIA. INTRODUCTION TO STORAGE THEORY. STUD LOG 26,73-85 1970.

ARTYKUL ZAWIERA PROPOZYCJE UTWORZENIA ABSTRAKCYJNEJ TEORII PRZECHOWYWANIA OBEJMUJACEJ ZAROWNO PAMIETANIE INFORMACJI JAK I MAGAZYNOWANIE ZASILEN. PRACA ZAMIESZCZONA W NINIEJSZYM NUMERZE OBEJMUJE TYLKO I-SZA CZESC PROPONOWANEJ TEORII DOTYCZACA ELEMENTARNEJ KOMORKI DOWOLNEGO PRZECHOWALNIKA. OKAZUJE SIE PRZY TYM, ZE POJECIA WYPRACOWANE PRZY KONSTRUKCJI PAMIECI TECHNICZNYCH (NP. SCIERALNEJ, STALEJ, DESTRUKTYWNEJ ITP.) MOGA BYC UZYTECZNE TAK PRZY BADANIU PAMIECI BIOLOGICZNYCH JAK PRZY ZAGADNIENIACH DOTYCZACYCH MAGAZYNOWANIA ZASOBOW ENERGETYCZNYCH I MATERIALOWYCH.

KENNINGTON, RICHARD. THE FINITUDE OF DESCARTES' EVIL GENIUS. J HIST IDEAS 32,441-446 JL-S 71.

KENNY, ANTHONY J. A REPLY BY ANTHONY KENNY. J HIST PHIL 9,497-498 O 71.

I INSIST AGAINST FELDMAN AND LEVISON THAT THERE IS NEVER IN DESCARTES A PROPOSITION WHICH AT A GIVEN MOMENT HE BOTH INTUITS AND SUSPECTS TO BE FALSE; TO MEET THEIR CRITICISM I REFORMULATE THE POINT OF MY ACCOUNT OF THE CARTESIAN CIRCLE THUS: SIMPLE AXIOMS CANNOT BE DOUBTED IN ANY WAY WHICH INVOLVES ADVERTENCE TO THEIR CONTENT. I AGREE THAT EVEN PROOF OF A VERACIOUS DIETY IS INSUFFICIENT FOR CERTAINTY: DESCARTE'S EPISTEMOLOGY IS NOT CIRCULAR, BUT IT IS NONE THE LESS INADEQUATE.

KERFERD, G B. EPICURUS' DOCTRINE OF THE SOUL. PHRONESIS 16,80-96 1971.

CHALLENGES USUAL INTERPRETATION OF EPICURUS' LETTER TO HERODOTUS 63-68 ACCORDING TO WHICH EPICURUS HELD THAT THE SOUL IS DIVIDED INTO TWO PARTS AND CONSISTS OF THREE ELEMENTS. IN ATOMIC TERMS THE SOUL FOR EPICURUS IS UNITARY IN STRUCTURE, MADE UP NOT OF DISTINCT ELEMENTS, BUT OF THE ATOMS OF SUCH ELEMENTS RECOMBINED IN A NEW STRUCTURE, WITH PATTERNS OF MOVEMENT SUPERIMPOSED BY THE CONTAINING BODY. THESE MOVEMENTS ARE THEMSELVES THE MENTAL ACTIVITIES DISTINCTIVE OF SOULS.

KERNER, GEORGE C. PASSIONS AND THE COGNITIVE FOUNDATION OF ETHICS. PHIL PHENOMENOL RES 31,177-192 D 70.

MORAL KNOWLEDGE, IF IT EXISTS, MUST BE CAPABLE OF DETERMINING NOT ONLY THE INTELLECT BUT ALSO THE WILL. THUS, IT WOULD SEEM, IT MUST BE CONNECTED WITH THE PASSIONS. BUT, IT IS OFTEN CLAIMED, THE PASSIONS LACK COGNITIVE POWER. IN THE ARTICLE IT IS ARGUED THAT THIS CLAIM IS UNWARRANTED, THAT THE PASSIONS DO POSSESS COGNITIVE POWER. AN ATTEMPT IS MADE TO SHOW THAT THERE IS A SIGNIFICANT ANALOGY BETWEEN EMOTION AND SENSE PERCEPTION. THE CONCLUSION DRAWN IS THAT WITH REGARD TO ONE CRITERION OF OBJECTIVITY - THE CONDITION OF THE SUBJECT - EMOTIONS AND SENSE PERCEPTIONS ARE ON A PAR. A SECOND CRITERION - SYSTEMATIC COHERENCE - IS SEEN TO FAVOR THE LATTER. HOWEVER, THIS MATTERS LESS THAN ONE MIGHT BE INCLINED TO THINK. FOR, IT IS SUGGESTED, AS A CRITERION OF OBJECTIVITY THE CONDITION OF THE SUBJECT IS MORE BASIC THAN SYSTEMATIC COHERENCE.

KERNER, GEORGE C. THE IMMORALITY OF UTILITARIANISM AND THE ESCAPISM OF RULE-UTILITARIANISM. PHIL QUART 21,36-50 JA 71.

RULE UTILITARIANISM, AS AN ATTEMPT TO ESCAPE TRADITIONAL OBJECTIONS TO UTILITARIANISM, HAS COME TO VOGUE. BUT THE RULE UTILITARIAN IS FACED WITH A DILEMMA: HIS THEORY EITHER CEASES TO BE UTILITARIANISM OR IT COLLAPSES BACK INTO ACT UTILITARIANISM. THAT THIS IS SO IS ARGUED BY DISCUSSING ONE BY ONE THE VARIOUS CONCEPTIONS OF RULES

WHICH THE UTILITARIAN MAY WANT TO MAKE USE OF. HOWEVER, IT IS SUGGESTED, THE REAL TROUBLE WITH UTILITARIANISM IS NOT SO MUCH THAT MORAL RULES ARE ACTUALLY STRONGER RULES THAN THE RULES WHICH A UTILITARIAN WHO DESERVES THAT NAME CAN RECOGNIZE, BUT THAT THAT THEORY, IF ADOPTED IN PRACTICE, WOULD BREED HYPOCRISY AND PHARISAISM. IT IS FURTHER SUGGESTED THAT SUCH IMMORALITY WOULD BESET ANY ETHICAL THEORY WHICH SEEKS TO PRESERVE CONSEQUENTIALISM.

KEYT, DAVID. THE MAD CRAFTSMAN OF THE TIMAEUS. PHIL REV 80,230-235 AP 71.

KHATCHADOURIAN, HAIG. GESTURES AS SELF-EXPRESSION AND COMMUNICATION. INT PHIL QUART 6,153-164 JE 71.

THE ARTICLE MAPS SOME IMPORTANT ROLES OF GESTURES IN INTELLECTUAL AND EMOTIONAL SELF-EXPRESSION AND COMMUNICATION. IT SHOWS THAT GESTURES, WHETHER 'MEANINGFUL' OR 'NONMEANINGFUL', MAY SERVE A VARIETY OF PURPOSES; E.G. TO DRAMATIZE OR REINFORCE VERBAL SELF-EXPRESSION AND COMMUNICATION, OR AS A SUBSTITUTE FOR THEM. SOME MEANINGFUL GESTURES FUNCTION AS SYMBOLS, OTHERS AS CONVENTIONAL OR NONCONVENTIONAL SIGNS OR SIGNALS. GESTURES MAY HAVE MEANING IN THE SENSE OF 1) SIGNIFICATION, 2) SIGNIFICANCE, AND/OR 3) 'GOOD' OR 'BAD' MEANING (CONNOTATION). IN (1) AND (3), AS WELL AS IN BEING VAGUE OR PRECISE, THEY RESEMBLE VERBAL EXPRESSIONS.

KHATCHADOURIAN, HAIG. INTRINSIC AND INSTRUMENTAL GOOD: AN UNTENABLE DICHOTOMY. J VALUE INQ 4,172-190 FALL 70.

KHOVANOV, N V. PROBABILITY AS A MEASURE OF NECESSITY. SOVIET STUD PHIL 9,141-151 FALL 70.

KIELKOPF, CHARLES F. THE PURE HUMAN DIGNITY OF THE MENTALLY RETARDED. PHIL FORUM (DEKALB) 9,106-113 MR 71.

THE ESSAY IS AN ANALYSIS OF THE PHENOMENOLOGICAL FACT THAT IN ADDITION TO PITY WE FEEL A RENEWED RESPECT FOR HUMANITY WHEN WE SEE A MENTALLY RETARDED PERSON. THE ANALYSIS ACCOUNTS FOR THE RENEWED RESPECT FOR HUMANITY BY POINTING OUT THAT, SINCE THE ONLY STATUS THE MENTALLY RETARDED HAVE IS THAT OF BEING HUMAN, WE SEE HUMAN DIGNITY IN A PURE FORM IN THEM. IT IS CONJECTURED THAT THE MENTALLY RETARDED PLAY THE SOCIAL ROLE OF RENEWING RESPECT FOR HUMANITY.

KILLHAM, JOHN. A NOVEL'S RELEVANCE TO LIFE. BRIT J AES 11,63-73 WINT 71.

KIM, CHIN-TAI. CARTESIAN DUALISM AND THE UNITY OF A MIND. MIND 80,337-353 JL 71.

THE AUTHOR INDICATES SOME WAYS IN WHICH CARTESIAN DUALISTS CAN COUNTER STRAWSON'S ARGUMENT THAT NO CARTESIAN MIND CAN BE IDENTIFIED EITHER BY ITSELF OR BY OTHER SUCH MINDS. JUDGING THE IDENTIFICATION ARGUMENT INCONCLUSIVE, THE AUTHOR FORMULATES WHAT HE REGARDS AS A MORE EFFECTIVE ARGUMENT AGAINST CARTESIAN DUALISM. THE ARGUMENT IS TO THE EFFECT THAT CARTESIAN DUALISM PROMISES NO SATISFACTORY ACCOUNT OF THE UNITY OF A MIND. NOTING THAT A CARTESIAN MIND IS PRESUMED TO BE THE SUBJECT OF A MULTIPLICITY OF SIMULTANEOUS AND SUCCESSIVE EXPERIENCES, THE AUTHOR THINKS IT LEGITIMATE TO ASK HOW THE ATTRIBUTION OF MANY EXPERIENCES TO THE SAME SUBJECT IS POSSIBLE. HE CONSIDERS AND REJECTS SOME ANSWERS THAT COULD BE GIVEN IN THE FRAMEWORK OF CARTESIAN DUALISM.

KIM, JAEGWON. CAUSES AND EVENTS: MACKIE ON CAUSATION. J PHIL 68,426-441  
22 JL 71.

KIM, JAEGWON. MATERIALISM AND THE CRITERIA OF THE MENTAL. SYNTHESE  
22,323-345 MY 71.

KING-FARLOW, J AND ESPINACO-VIRSEDA, J. MATTER, FORM AND LOGIC. INT LOG  
REV 3,93-104 JE 71.

THIS PAPER EXAMINES IN DETAIL MARGARET MACDONALD'S SEMINAL CLASSIC OF 'LINGUISTIC' EXTREMISM ABOUT PHILOSOPHICAL GOALS AND METHODS: "THE PHILOSOPHER'S USE OF ANALOGY". (ARISTOTELIAN SOCIETY PROCEEDINGS, 1937-38; A.G.N. FLEW 'LOGIC AND LANGUAGE', FIRST SERIES, OXFORD, 1951, REPRINTS THE PAPER). OUR EXAMINATION REVEALS A SERIES OF POSSIBLE ERRORS OR CONFUSIONS ABOUT THE HISTORY OF PHILOSOPHY, MODERN FORMAL LOGIC, AND MAN'S USEFUL GIFTS FOR PERFORMING DIFFERENT KINDS OF ANALYSIS AND ABSTRACTION. ARISTOTLE AND DESCARTES NEED NOT HAVE BEEN QUITE SO MUDDLED ABOUT 'SUBSTRATUM' AS MACDONALD CONTEMPTUOUSLY REMARKS.

KING-FARLOW, JOHN AND CHRISTENSEN, WILLIAM N. AQUINAS AND THE JUSTIFICATION OF WAR. THOMIST 35,95-112 JA 71.

WE RPLY TO DONALD WELLS' "HOW MUCH CAN THE 'JUST WAR' JUSTIFY?" ("JOURNAL OF PHILOSOPHY," #66, 1969, PP. 819-829). WELLS' POSITION IS OFTEN LEFT CONVENIENTLY VAGUE, BUT TOO OFTEN SEEMS INCOMPATIBLE WITH ANY MODERN STRUGGLE FOR LIBERATION'S BEING JUSTIFIABLE. (ANALYTICAL DISTINCTIONS ARE REPEATEDLY CALLED FOR BEFORE ONE CAN BEGIN TO EVALUATE WELLS' CLAIMS TO 'RELEVANCE'.) WELLS SAVAGELY ATTACKS THE CHRISTIAN (ESPECIALLY THOMIST) POSITION ON WAR; BUT IT, NOT WELLSISM, SEEMS RELEVANT TO MODERN NEEDS FOR SMALL-SCALE LIBERATING STRUGGLES WITHOUT NUCLEAR, GLOBAL WARS. 'PROPORTIONALITY' RELATIVE TO WAR AND PUNISHMENT IS ANALYSED ALSO: IT TURNS OUT TO FIT NOT WELLS BUT COMMON SENSE. AQUINAS' "DE REGIMINE PRINCIPUM" REMAINS RELEVANT TO MORAL ACTIVISM, DESPITE KINDLY AND HOSTILE ABUSERS OF HIS DOCTRINE.

KING-FARLOW, JOHN AND CHRISTENSEN, WILLIAM N. GAMBLING ON OTHER MINDS-HUMAN AND DIVINE. SOPHIA 10,1-6 AP 71.

IN "GOD AND OTHER MINDS" PLANTINGA ARGUES THAT THE TELEOLOGICAL AND ANALOGICAL ARGUMENTS FOR THE EXISTENCE OF GOD AND OTHER MINDS ARE OF THE SAME EPISTEMOLOGICAL AND LOGICAL KIND. THEY ARE THE BEST ARGUMENTS AVAILABLE IN EACH CASE; YET THEY FACE EXACTLY THE SAME DIFFICULTIES. A GAP, WHICH WE ARE UNABLE TO BRIDGE, EXISTS BETWEEN THEIR CONCLUSIONS AND PREMISES. HOWEVER, PEOPLE STILL BELIEVE IN OTHER MINDS. THEREFORE, IT IS JUST AS REASONABLE TO BELIEVE IN THE EXISTENCE OF GOD. WE ATTEMPT TO DEMONSTRATE HOW THE 'GAP' CAN BE BRIDGED BY WEIGHING THE PROBABILITIES OF BELIEF AND DISBELIEF IN EACH CASE. OUR GAMBIT DOES NOT SOLVE THE EPISTEMOLOGICAL PROBLEM. IT SIMPLY OFFERS A WAY OUT IN THE ARENA OF MORALITY AND ACTION.

KING-FARLOW, JOHN AND CHRISTENSEN, WILLIAM N. TWO SIDES TO A THEIST'S COIN. PHIL STUD IRELAND 19,172-180 1970.

THE PAPER DISTINGUISHES TWO FAMILIAR BUT PHILOSOPHICALLY VITAL CLASSES OF THEIST STATEMENTS: (A) EXPO-STATEMENTS ABOUT GOD'S EXISTENCE AND POWER (WHICH MAKE NO REFERENCE TO HIS GOODNESS AND MORAL ATTRIBUTES AS A PERSON.) (B) GOOPER-STATEMENTS ABOUT GOD'S GOODNESS AS A PERSON (WHICH PRESUPPOSE HIS EXISTENCE BUT NOT HIS SUPREME POWER). APPARENT INCONSISTENCIES IN SARTRE'S ATTACKS ON THEISM AND CURIOUS COMBINATIONS OF ASSERTIONS BY NORMAN MALCOLM AND BY PETER GEACH ARE ILLUMINATED BY DISTINGUISHING (A) AND (B). ALSO PURE VOLUNTARISM MAY THEREBY LOSE SOME PLURISIBILITY.

KING-FARLOW, JOHN. ON MAKING SENSE IN PHILOSOPHY AND RHETORIC (A REPLY TO PROFESSOR PETER SCHOOLS). PHIL RHET 4,42-47 WINT 71.

P.A. SCHOOLS IN "COMMUNICATION, ARGUMENTATION AND PRESUPPOSITION IN PHILOSOPHY" (PHIL. RHET., 1969, 183-199) TRIES TO SAFEGUARD THE DEEPEST ASSUMPTIONS OF RIVAL PHILOSOPHERS FROM POSSIBLE REFUTATION. SCHOOLS' DEEPEST ASSUMPTION, IT IS REPLIED, TURNS OUT TO BE INCOMPATIBLE WITH WAYS OF DOING PHILOSOPHY THAT (A) RESPECT BASIC INTUITIONS ABOUT TRUTH, IMPLICATION, INTELLIGIBILITY, REASON; (B) DO NOT WELCOME PARADOXES OF SELF-REFERENCE. SCHOOLS' EXEMPLIFYING ARGUMENT THAT NEITHER THE CORRECTNESS OF KANT AGAINST PLATO ON LAW, NOR THE CORRECTNESS OF PLATO AGAINST KANT, CAN BE VINDICATED, CONFUSES CONTRARIES WITH CONTRADICTORIES. BACK TO LOGIC

KING-FARLOW, JOHN. RECOLLECTING AND 'RECOLLECTING'. MIND 79,604-606 O 70.

I DISCUSS J. O. URMSON'S MEMORY AND IMAGINATION, "MIND", 76, 83-91, JAN 67). HIS PAPER CONFUSES QUESTIONS ABOUT WHAT WE INTEND TO, TRY TO, SEEM TO RECOLLECT WITH QUESTIONS ABOUT WHAT WE DO ACTUALLY RECOLLECT. SUCCESSFUL RECOLLECTIONS HAVE MUCH MORE RIGID LOGICAL FRONTIERS THAN INTENDED ONES, AS URMSON'S OWN LINGUISTIC ODDITIES REVEAL. INTENTION DOES NOT SUPPLY URMSON'S DESIRED CRITERION FOR HELPING HUME DISTINGUISH ALL MEMORY FROM ALL IMAGINATION. MORFOVER, DESCRIPTIVELY SPEAKING, "IMAGINE" AND "RECOLLECT" BOTH APPLY TO MANY CASES FELICITOUSLY. I REFER TO MY RELATED DISCUSSION AT "INQUIRY", 12, 225-236, 69.

KING, JAMES T. THE META-ETHICAL DIMENSION OF THE PROBLEM OF EVIL. J VALUE INQ 5,174-184 SUM 71.

KING, JAMES T. THE PROBLEM OF EVIL AND THE MEANING OF GOOD. PROC CATH PHIL ASS 44,185-194 1970.

THE PROBLEM OF EVIL IS STATED IN LANGUAGE COMPRISING MORAL TERMS. THERE ARE SEVERAL DIFFERENT DIRECTIONS IN WHICH THE ANALYSIS OF THESE MORAL TERMS CAN PROCEED. IN THIS PAPER IT IS ARGUED THAT SERIOUS DIFFICULTIES ATTACH TO EFFORTS TO GIVE TYPICAL EMOTIVIST OR INTUITIONIST READINGS TO THESE TERMS, AND THAT A 'THEONOMOUS' INTERPRETATION OF THEM IS THOROUGHLY OBJECTIONABLE. IT IS SUGGESTED THAT THE PROBLEM OF EVIL IS MOST INTELLIGIBLE WHEN THE TERMS IN WHICH IT IS STATED ARE GIVEN A UTILITARIAN READING.

KING, M D. REASON, TRADITION, AND THE PROGRESSIVENESS OF SCIENCE. HIST THEOR 10,3-32 1971.

KIRK, ROBERT. ARMSTRONG'S ANALOGUE OF INTROSPECTION. PHIL QUART 21,158-162 AP 71.

USING A MECHANICAL ANALOGUE OF INTROSPECTION, D. M. ARMSTRONG HAS ARGUED THAT INCORRIGIBILITY IS INCOMPATIBLE WITH MATERIALISM, AND THAT INTROSPECTION CANNOT BE INCORRIGIBLE. I ARGUE THAT HIS USE OF THIS ANALOGUE ("THE SCANNING BY A MECHANISM OF ITS OWN INTERNAL STATES") IS MISCONCEIVED. ARMSTRONG SIMPLY ASSUMES THAT IT APPLIES, BUT THIS AMOUNTS TO ASSUMING WHAT HE PURPORTS TO PROVE.

KIRSCH, HERMANN AND NOSKE, DIETER. EIGENTUEMERSEIN UND EIGENTUEMERBEWUSSTSEIN - ZUR GRUNDFRAGE DER KOMMUNISTISCHEN ARBEITERBEWEGUNG. DEUT Z PHIL 18,654-672 1970 (P.I.D.G.).

KIRSCH, GILBERT. ABSOLU ET SENS DANS LA "LOGIQUE DE LA PHILOSOPHIE". ARCHER PHIL 33,373-401 JL-S 70.

LA "LOGIQUE DE LA PHILOSOPHIE" D'ERIC WEIL DIFFERE DU SYSTEME DE HEGEL EN LE COMPRENANT COMME L'UNE DES CATEGORIES PHILOSOPHIQUES "L'ABSOLU" DONT LA "LOGIQUE DE LA PHILOSOPHIE" EST LE SYSTEME.



DEPASSER L'ABSOLU," CE N'EST PAS LE REFUTER, NI DONNER RAISON A LA REVOLTE ABSOLUE QUI LE REJETTE, MAIS DECOUVRIR QUE L'"ABSOLU" (COMME LA REVOLTE) A UN SENS QUI DIFFERE DE SA VERITE. CETTE DIFFERENCE EST CONSTITUTIVE DE L'HOMME ET DE LA PHILOSOPHIE: SON RAPPEL EST LA COMPREHENSION DE LA LIBERTE AGISSANTE ET RAISONNABLE DE L'ETRE FINI. LOIN DE CONDUIRE AU SCEPTICISME, LE DEPASSEMENT DE L'ONTO-THEOLOGIE EST DISCOURS SYSTEMATIQUE DES REMPLISSEMENTS PARTICULIERS ET PARTIELS DU SENS. LE DISCOURS PHILOSOPHIQUE N'ATTEINT JAMAIS LA VERITE DE L'ETRE DONT L'ABSOLU N'AFFIRME LE SAVOIR QU'AU PRIX DE L'OUBLI DE LA LIBERTE HUMAINE.

KISIEL, THEODORE. IDEOLOGY CRITIQUE AND PHENOMENOLOGY. PHIL TODAY 14,151-160 FALL 70.

GERMAN PHILOSOPHY IN THE SIXTIES HAS SEEN THE INTENSIFIED CONFRONTATION OF IDEOLOGY CRITIQUE AND PHENOMENOLOGY THROUGH THE PUBLIC DEBATE BETWEEN HABERMAS AND GADAMER. HABERMAS' CRITIQUE OF GADAMER'S SHARP DISTINCTION OF TRUTH AND METHOD, REHABILITATION OF PREJUDGMENTS, THEREFROM A PASSIVE ATTITUDE TO AUTHORITY AND TRADITION, AND ABSOLUTIZING OF LANGUAGE IS COUNTERED BY GADAMER'S INSISTENCE ON AN ULTIMATE RECEPTIVITY TO THE PREJUDICATIVE DIMENSION OF HERMENEUTICAL UNDERSTANDING THROUGH LANGUAGE.

KITCHEL, M JEAN. THE 'DE POTENTIIS ANIMAE' OF WALTER BURLEY. MED STUD 33,85-113 1971.

"DE POTENTIIS ANIMAE" IS THE SHORTEST OF THREE STUDIES OF THE "DE ANIMA" BY THIS 14TH CENTURY ENGLISH SCHOLAR-DIPLOMAT. THIS ARTICLE PROVIDES AN EDITION OF THE LATIN TEXT PLUS A BRIEF PALEOGRAPHICAL INTRODUCTION. I BASE THE EDITION ON THREE OF THE MANY KNOWN MSS: ALL SOULS 85, LAMBETH 74, VAT. LAT. 2146. THE TEXT IS OBVIOUSLY AN EARLY WORK, A VERY STRAIGHT-FORWARD ANALYSIS OF "DE ANIMA" BOOKS II AND III WITH FREQUENT REFERENCES TO OTHER ARISTOTELIAN TEXTS, AVERROES, AVICENNA, ALBERTUS MAGNUS, ETC.

KLEIN, ANSGAR. VICO Y LA ARQUEOLOGIA DE LA CONDICION HUMANA. CUAD FILOSOF 9,47-64 JA-JE 70.

KLEIN, PETER D. A PROPOSED DEFINITION OF PROPOSITIONAL KNOWLEDGE. J PHIL 68,471-482 19 AG 71.

THE DEFINITION OF PROPOSITIONAL KNOWLEDGE PROPOSED IS: S KNOWS THAT P AT T (SUB 1), IFF (I) P IS TRUE; (II) S BELIEVES P AT T (SUB 1); (III) P IS EVIDENT TO S AT T (SUB 1); (IV) THERE IS NO TRUE PROPOSITION SUCH THAT IF IT BECAME EVIDENT TO S AT T (SUB 1), P WOULD NO LONGER BE EVIDENT TO S. IT IS ARGUED THAT SUCH A DEFINITION IS NOT SUSCEPTIBLE TO THE GETTIER AND IMPROVED GETTIER-TYPE COUNTER EXAMPLES, IS ACCEPTABLE TO RIVAL EPISTEMOLOGICAL THEORIES, AND IS CONSISTENT WITH MOST OF OUR INTUITIONS ABOUT THE CONDITIONS OF KNOWLEDGE.

KLEIN, YTSHAQ. LA PHENOMENOLOGIE DE L'ESPRIT ET LE SCEPTICISME. REV PHIL LOUVAIN 69,370-396 AG 71.

LE SCEPTICISME APPARAÎT SOUS DEUX ASPECTS DANS LA PHILOSOPHIE HEGELIENNE: IL EST UNE INTRODUCTION A LA PHILOSOPHIE, MAIS IL EST ÉGALEMENT UN MOMENT DE CELLE-CI. C'EST LE PREMIER ASPECT QUI EST ENVISAGÉ ICI. IL S'AGIT DE CONSIDÉRER L'IDÉE DE LA "PHENOMENOLOGIE DE L'ESPRIT" EN TANT QU'INTRODUCTION A LA PHILOSOPHIE PAR LE TRUCHÈMENT DU SCEPTICISME. EN PASSANT PAR LE CREUSET DU SCEPTICISME, LA CONSCIENCE NON PHILOSOPHIQUE QUITTE SA NAÏVETÉ, ET S'ÉLÈVE DE LA SORTE AU SAVOIR PHILOSOPHIQUE. CE DÉVELOPPEMENT IMMANENT DE LA CONSCIENCE NON-PHILOSOPHIQUE VERS LA PHILOSOPHIE, PEUT ÊTRE ENVISAGÉ COMME LA PREUVE DE LA NÉCESSITÉ DE LA PHILOSOPHIE.

KLEINBERG, E M. RECURSION THEORY AND FORMAL DEDUCIBILITY. J SYM LOG 35,556-558 D 70.

KLEINBERG, E M. STRONG PARTITION PROPERTIES OF INFINITE CARDINALS. J SYM LOG 35,410-428 S 70.

THE AUTHOR EXAMINES THE REALISM OF ROY WOOD SELLARS. IN PART 1, HE EXPLORES ITS HISTORICAL CONTEXT, RELATING SELLARS TO PRAGMATISTS, IDEALISTS, AND REALISTS. IN PART 2, HE CONSIDERS SELLARS' CRITICAL REALISM, CONTRASTING SELLARS' POSITION IN THE THEORY OF KNOWLEDGE WITH THE POSITIONS OF OTHER AMERICAN CRITICAL REALISTS. IN PART 3, HE CONCENTRATES ON SELLARS' THEORY OF PERCEPTION, DELINEATING THE THREE STAGES OF ITS DEVELOPMENT AND FOCUSING ON THE "CIRCUIT OF RETURN" CONCEPT. IN PART 4, HE TAKES UP SELLARS' THEORY OF KNOWLEDGE, AND IN PART 5 HIS THEORY OF TRUTH. IN PART 6, HE CONSIDERS SELLARS' PHYSICAL REALISM, THE MATERIALIST ONTOLOGY WHICH SELLARS HELD WAS THE COUNTERPART TO HIS CRITICAL REALIST EPISTEMOLOGY. IN PART 7, THE AUTHOR ATTEMPTS TO SUMMARIZE SELLARS' PHILOSOPHICAL ACHIEVEMENT, MARKING OFF HIS FAILURES AND HIS CONTRIBUTIONS TO PHILOSOPHY.

KLEINIG, JOHN. THE CONCEPT OF DESERT. AMER PHIL QUART 8,71-78 JA 71.

THE NOTION OF DESERT SEEMS TO HAVE BEEN CONSIDERED TO THE PHILOSOPHICAL SCRAP HEAP AS EITHER UNINTELLIGIBLE OR OBNOXIOUS. THIS ARTICLE ATTEMPTS TO DISTINGUISH VARIOUS TYPES OF DESERT CLAIMS, TO ANALYZE THEIR CONSTITUTIVE ELEMENTS, AND TO CONSIDER THE FORCE OF MAKING DESERT CLAIMS. IT IS ARGUED THAT DESERT CLAIMS ARE A SPECIES OF OUGHT CLAIM, THE GROUNDS OF WHICH ARE TO BE FOUND IN THE VALUATION OF THAT WHICH IS SAID TO BE DESERVING. THIS DOES NOT, HOWEVER, PRECLUDE THE ASSIMILATION OF DESERT CLAIMS TO A GENERAL UTILITARIAN APPROACH TO VALUATION. IN A FINAL SECTION, SOME OF THE PROBLEMS CONNECTED WITH THE ASSESSMENT OF DESERTS ARE RAISED.

KLEITER, GERNOT D. DISKUSSION: BEMERKUNGEN ZUM ARTIKEL "ENTSCHEIDUNGSPROBLEME" VON HANS G KNAPP - CONCEPTUS NR 3 UND 4/1969, S 104-111. CONCEPTUS 4,68-89 1970 (P.T.D.G.).

KLUGE, EIKE-HENNER W. INFINITE DIVISIBILITY, ONTOLOGY, AND SPATIAL RELATIONS. DIALOGUE 9,356-365 1970.

IN THIS PAPER I ATTEMPT TO SHOW THAT THE INFINITE DIVISIBILITY OF SPACE DOES NOT RESULT IN THE PARADOXICAL CONCLUSIONS SOMETIMES ASSOCIATED WITH ZENO. TO THIS END, I DISTINGUISH BETWEEN AN ONTOLOGICAL AND A QUALITATIVE MODE OF ANALYSIS AND ARGUE THAT ONTOLOGICAL ANALYSIS—CONCERNED WITH THE METAPHYSICAL STRUCTURE OF SPACE—SHOWS IT TO BE EMERGENT AND FINITE, WHEREAS QUALITATIVE ANALYSIS—CONCERNED WITH THE NATURE OF SPATIAL RELATIONS AS SPATIAL—MAKES FOR INFINITE ANALYSABILITY. I ARGUE FURTHER THAT ONLY BY A CONFUSION OF THESE TWO MODES OF ANALYSIS WILL PARADOXES OF THE SORT INDICATED ARISE.

KNAPP, H G. SOME LOGICAL REMARKS ON A PROOF BY LEIBNIZ. RATIO 12,125-137 D 70.

DER BEWEIS DES SATZES: "DAS GANZE IST GROESSER ALS DER TEIL." (BRF. LEIBNIZ AN JOH. BERNOULLI VOM 23.8.1696) WIRD ANALYSIERT. DABEI ZEIGT SICH: 1) DIE VON LEIBNIZ ANGELEGEBENE FORM (MODUS BARBARA) IST UNZUTREFFEND; 2) EIN SCHLUSS MIT HILFE DER ABSTRAKTEN AEQUIVALENZRELATION LIEGT VOR; 3) DIESE IST ZWISCHEN BEGRIFFEN ERKLAERT, DIE ALS WOHNLUNTERSCHIEDENE ELEMENTE EINER INTUITIVEN KLASSE ANGESEHEN WERDEN. LEIBNIZ MARKIERT SO DEN UEBERGANG ZWISCHEN DER SYLLOGISTISCHEN UND DER RELATIONALEN FORM DER LOGIK.

KNOX, ALISON. THE POLEMICS OF "DESCRIPTIVE MEANING". REV METAPH  
24,245-275 D 70.

KNOX, J. MATERIAL IMPLICATION AND 'IF - THEN'. INT LOG REV 3,90-92 JE  
71.

IN THIS PAPER I CRITICIZE RELATED ARGUMENTS BY ROBERT NEIDORF AND BY  
JOHN L. POLLOCK FOR THE TRANSLATABILITY OF CERTAIN HYPOTHETICAL  
STATEMENTS IN TERMS OF THE MATERIAL CONDITIONAL.

KNOX, JOHN. TRUTH, CORRESPONDENCE, AND ORDINARY LANGUAGE. PERSONALIST  
52,515-534 SUM 71.

I TRY TO SHOW IN THIS PAPER THAT DESPITE RECENT EFFORTS TO DISSOLVE  
IT, THE PROBLEM OF TRUTH IS STILL WITH US. I ARGUE, ALSO, THAT THE  
SOLUTION SHOULD BE SOUGHT ALONG THE LINES OF THE CORRESPONDENCE  
THEORY. SPECIAL ATTENTION IS GIVEN TO THE ACCOUNT OF CORRESPONDENCE  
OFFERED BY J. L. AUSTIN.

KOCKELMANS, JOSEPH J. HEIDEGGER ON TIME AND BEING. S J PHIL 8,319-340  
WINT 70.

THE AUTHOR TRIES TO COMPARE HEIDEGGER'S ORIGINAL CONCEPTION OF THE  
RELATIONSHIP BETWEEN 'BEING' AND 'TIME' AS FOUND IN 'BEING AND  
TIME' (1927) WITH HIS CONCEPTION OF THE SAME RELATIONSHIP AS FOUND IN  
HIS LECTURE 'TIME AND BEING' (1962). ONE OF THE QUESTIONS DEALT  
WITH IS THE PROBLEM OF PRECISELY WHY HEIDEGGER DECIDED TO PUBLISH  
'BEING AND TIME' IN AN INCOMPLETE FORM. AFTER A FREE PARAPHRASES OF  
THE TIME-FACTURE, THE QUESTION IS ASKED IN HOW FAR HEIDEGGER'S  
THOUGHT HAS MADE PROGRESS BETWEEN 1927 AND 1962 IN REGARD TO THE  
QUESTION CONCERNING THE HISTORICITY OF BEING.

KOCKELMANS, JOSEPH J. WORLD=CONSTITUTION: REFLECTIONS ON HUSSERL'S  
TRANSCENDENTAL IDEALISM. ANAL HUSSERL 1,11-35 1971.

KODISH, GARY M. PROFESSOR SCHOOLS' PRESUPPOSITIONS. PHIL RHET 4,48-54  
WINT 71.

KOEHN, DONALD R. METAPHYSICS AND THE PROBLEM OF INDUCTION. SW J PHIL  
2,129-138 SPR-SUM 71.

TO DEAL WITH WHAT HE TAKES TO BE THE PROBLEM OF INDUCTION C. S.  
PEIRCE, IN 1877-78, DEVELOPS A SPECIAL REALISTIC METAPHYSICS. I  
SHOW HOW HE DEVELOPS IT AND HOW IT DIFFERS FROM OTHER REALISTIC  
METAPHYSICS. 'PEIRCE'S METAPHYSICS' IS INCOMPATIBLE WITH AN  
UNKNOWNABLE REAL, A COGNITIVE GIVEN, OR AN INDUBITABLE PREMISE.  
SINCE THE METAPHYSICS, ACCORDING TO PEIRCE, IS REQUIRED TO SUPPOSE  
THAT LOGIC IS POSSIBLE, THESE THREE ARE LITERALLY 'LOGICALLY'  
INADMISSABLE. I SUGGEST DEFENSES OF PEIRCE ON SEVERAL PARTICULARS.

KOENKER, ERNEST. POTENTIALITY IN GOD: JACOB BOEHME. PHIL TODAY 15,44-51  
SPR 71.

KOERNER, UWE. ZUR BESTIMMUNG DES NATURWISSENSCHAFTLICHEN BEGRIFFS LEBEN  
UND FRAGEN DES BEGRIFFENS VON ENTWICKLUNG. DEUT Z PHIL 18,960-979  
1970 (P.I.D.G.).

KOFFLER, RICHARD. KANT, LEOPARDI, AND GORGON TRUTH. J AES ART CRIT  
30,27-33 FALL 71.

MY ESSAY HAS THREE PURPOSES, DEPENDING ON CONCEIVABLE READERS: 1) TO  
INTRODUCE PHILOSOPHERS, WHO MIGHT NOT BE FAMILIAR WITH IT, TO THE  
WORK OF GIACOMO LEOPARDI (1798-1837), ONE OF THE FEW GENUINE  
PHILOSOPHICAL POETS OF HIS TIME AND PLACE, OR FOR THAT MATTER OF ANY  
TIME AND PLACE; 2) TO SUGGEST TO OTHERS, WHO MIGHT KNOW SOME OF  
LEOPARDI'S WORK BUT ARE UNFAMILIAR WITH KANT'S FIRST AND THIRD

CRITIQUES, THAT THE GERMAN PHILOSOPHER COMES MUCH CLOSER TO THE ITALIAN POET'S IMPLICIT NOTIONS OF WHAT POETRY SHOULD BE, AND TO HIS ACTUAL PRACTICE AS A POET, THAN THE LATTER COULD HAVE KNOWN; AND 3) FINALLY FOR BOTH, TO TRACE THE MOMENTS OF A LYRICAL CONSCIOUSNESS HAUNTED BY THE THREAT THE PHENOMENAL WORLD, AS DEMARKED AT THE END OF THE 18TH CENTURY, POSES FOR THE RESOURCES OF THE IMAGINATION.

KOHAK, ERAZIM V. THE HUMANIZATION OF POWER. HUMANIST 31,20-22 JA-F 71.

KOHL, MARVIN. ABORTION AND THE ARGUMENT FROM INNOCENCE. INQUIRY 14,147-151 SUM 71.

THE ARGUMENT - ABORTION IS THE KILLING OF AN INNOCENT HUMAN BEING, AND SINCE THE KILLING OF AN INNOCENT HUMAN BEING IS IMMORAL, ABORTION IS THEREFORE IMMORAL - IS REJECTED AS BEING UNSOUND. IN SOME SITUATIONS MORALITY DEMANDS THE KILLING OF THE INNOCENT. MOREOVER, GIVEN THE DEEP STRUCTURE OF ENGLISH AND THE DIFFERENCES BETWEEN UNBORN AND BORN PROGENY, THE QUESTION OF WHETHER A HUMAN FETUS IS A HUMAN BEING IS BEST ANSWERED IN THE NEGATIVE.

KOJEVE, ALEXANDRE. HEGEL, MARX AND CHRISTIANITY. INTERPRETATION 21-42 SUM 70.

KOKOSZYNSKA, MARIA. A CONCEPTION OF THE DEDUCTIVE SCIENCES. STUD FILOZOF 4,111-117 1970.

ACCORDING TO THE CONCEPTION CONSIDERED DEDUCTIVE SCIENCES REFER TO EVERY SYSTEM OF OBJECTS WHICH IS A MODEL OF THEM. IN THIS WAY (1) THEY DO NOT REFER TO FACTS, (2) ARE TRUE, IF ONLY A MODEL OF THEM EXISTS, (3) AS THEIR TRUTH CAN THEN BE DEDUCED FROM LOGIC AND TERMINOLOGICAL CONVENTIONS ALONE THEY DESERVE TO BE CALLED - IN A NATURAL SENSE OF THE WORD - 'A PRIORI'. IF 'ANALYTIC' MEANS "HAVING ITS TRUTH GUARANTEED BY LOGIC AND TERMINOLOGICAL CONVENTIONS ALONE IN CASE THE INTENDED DENOTATIONS OF TERMS EXIST" THEY ARE ALSO ANALYTIC. THE EXISTENCE OF 'A PRIOR' (ANALYTIC) SENTENCES THUS UNDERSTOOD DOES NOT INTERFERE WITH THE STANDPOINT OF A RADICAL EMPIRISM, AS THE ULTIMATE REASON OF TRUTH FOR SUCH SENTENCES LIES IN THE EXISTENCE OF THE INTENDED DENOTATIONS OF TERMS WHAT CANNOT BE BUT MATTER OF EXPERIENCE. IN THIS WAY THE OLD SPECULATIONS ABOUT THE NATURE OF DEDUCTIVE SCIENCES ARE PUT IN A NEW LIGHT WHICH HELPS TO GET AT THE ELEMENT OF TRUTH CONTAINED IN THEM. THE 'A POSTERIORI' (SYNTHETIC) SENTENCES CAN BE IN THIS CONNECTION CHARACTERIZED AS SENTENCES THE TRUTH (OR FALSITY) OF WHICH CAN BE GUARANTEED, EVEN IN CASE THE EXISTENCE OF THE INTENDED DENOTATIONS OF TERMS IS KNOWN, ONLY BY RESORTING TO AN ADDITIONAL EXPERIENCE.

KOLENDA, KONSTANTIN. SPEECH ACTS AND TRUTH. PHIL RHET 4,230-241 FALL 71.

AUSTIN'S NOTION OF ILLOCUTIONARY FORCE HAS HELPED US SEE THAT THE UNDERSTANDING OF UTTERANCES MUST GO BEYOND CONSIDERATIONS OF MEANING AND OF TRUTH/FALSITY. THE DETERMINATION OF THE TRUTH CONDITIONS IS NOT ALWAYS OF CENTRAL INTEREST IN DETERMINING WHAT IS BEING SAID. SEARLE HAS FAILED IN HIS ATTEMPT TO DISCOVER WHAT IS COMMON TO ALL ILLOCUTIONARY FORCES, BECAUSE IN ADDITION TO FACTS WE MUST CONSIDER ALSO THE "MOTIVATIONAL" CONDITIONS OF AN UTTERANCE, WHICH MAY INCLUDE PURPOSES, INTENTIONS, VALUES, AND NORMS. AUSTIN HIMSELF RESTRICTED UNDOUBT THE SCOPE OF ILLOCUTIONARY FORCE BY TYING IT CLOSELY TO CONVENTIONS. WHAT THE SPEAKER IS TRYING TO SAY OBVIOUSLY INVOLVES CONVENTIONS BUT IS NOT ALWAYS EXHAUSTED BY THEM. WE MAY CONCLUDE THAT LANGUAGE IS BASED ON THE PRINCIPLE OF SUFFICIENT UNDERSTANDING: NO UTTERANCE NEEDS TO BE MISUNDERSTOOD.



KOLNAI, A. MORAL CONSENSUS. PROC ARIS SOC 70,93=120 1969-1970.

KOLNAI, AUREL. AESTHETIC AND MORAL EXPERIENCE: THE FIVE CONTRASTS. BRIT J AES 11,178-188 SPR 71.

THIS IS ONLY THE FIRST AND INTRODUCTORY PART OF A LONGER ARTICLE, THE SECOND AND MAIN PART OF WHICH, TREATING THE "FIVE CONTRASTS" BETWEEN AESTHETIC AND MORAL EXPERIENCE IS DUE TO APPEAR LATER (1972) IN THE 'BRITISH JOURNAL OF AESTHETICS'. IN THE FIRST PART, THE AUTHOR POINTS TO THE DIFFERENCES BETWEEN "PLEASING" EXPERIENCES AS SUCH AND THOSE OF "OBJECTIVE VALUES" AND ARGUES TO ESTABLISH THE THESIS THAT AESTHETIC AND MORAL EXPERIENCES ARE NOT ONLY IRREDUCIBLE TO HEDONIC AND TO INSTRUMENTAL (UTILITARIAN) "PRO" EXPERIENCES AS WELL AS TO CONCEPTS OF ONTOLOGICAL "PERFECTION" BUT ARE MORE ESSENTIALLY PARADIGMATIC VALUE EXPERIENCES THAN IS THE EXPERIENCE OF TRUTH OR ANY OTHER INTELLECTUAL SATISFACTION.

KOLNAI, AUREL. THE CONCEPT OF HIERARCHY. PHILOSOPHY 46,203=221 JL 71.

KONCZEWSKI, C. LA PENSEE NON VERBALE ET LE SAVOIR OPERATIONNEL. REV PHIL FR 96,87-94 1971.

ON S'APPROPRIE SANS LE SAVOIR LES TACTIQUES, MEME INFORMULABLES D'AUTRUI. L'OUBLI ACTIF, LA DISTRACTION VIGILANTE PERMETTENT DE TENIR COMPTE DE CIRCONSTANCES VAGUEMENT PERCUES OU A MOITIE EVOQUEES D'UTILISER, GRACE A UNE REVIVISCENCE PARTIELLE MOMENTANEE, DES SYNTHESSES COMPRESSIBLES ET EXTENSIBLES, DES SCHEMAS VECUS DOUES D'UN POUVOIR DE PROSPECTION RAPIDE OU, SI LA REVIVISCENCE EST TRES FAIBLE, DE LENTES CONSTELLATIONS MNESIQUES AUTOUR DE DIVERS PROBLEMES INTERESSANT. CF. MA PSYCHOLOGIE, 1970 FLAMMARION.

KONIGSON, MARIE-JEANNE. LA VOIE NEGATIVE. REV METAPH MORALE 76,113=122 JA-MR 71.

KOPPER, JOACHIM. KANTS ZWEITE ANALOGIE DER ERFAHRUNG. KANTSTUDIEN 61,289=306 1970 (P.I.D.G.).

KORDIG, CARL R. FEYERABEND AND RADICAL MEANING VARIANCE. NOUS 4,399=404 N 70.

IN THIS ARTICLE I EXAMINE P K FEYERABEND'S RECENT CRITERION OF MEANING CHANGE WITH RESPECT TO SCIENTIFIC TRANSITIONS. I ARGUE THAT IT IS UNSATISFACTORY FOR SEVERAL REASONS. FIRST, IT PRESUPPOSES THAT THERE ARE UNIQUE "RULES" OF CLASSIFICATION OF SCIENTIFIC OBJECTS; THESE, HOWEVER, ARE NOT GENERALLY AVAILABLE; AND THE APPLICATION OF HIS CRITERION TO ACTUAL CASES THEREFORE BECOMES CRITICALLY AMBIGUOUS. SECOND, HIS CRITERION CONFLATES THE DISTINCTION BETWEEN OPERATION, MAGNITUDE, AND PREDICATE TERMS. THIRD, IT IS LOGICALLY UNTENABLE. THEN I DISCUSS A WAY FEYERABEND COULD AVOID SOME OF THESE CRITICISMS. IT WOULD NOT, HOWEVER, SUPPORT HIS ANALYSIS OF ACTUAL SCIENTIFIC TRANSITIONS.

KORDIG, CARL R. SCIENTIFIC TRANSITIONS, MEANING INVARIANCE, AND DERIVABILITY. S J PHIL 9,119=125 SUM 71.

KORDIG, CARL R. THE THEORY-LADENNESS OF OBSERVATION. REV METAPH 24,448=484 MR 71.

KORN, ERNST-R. LA QUESTION DE L'ETRE CHEZ MARTIN HEIDEGGER. REV THOMISTE 70,560=693 D-D 70.

QU'EST-CE QUE L'EXPERIENCE HEIDEGGERIENNE? COMMENT ET PAR QUELS MOYENS LA REALISER? SON TERME, LE SEIN, QU'EST-IL? - LA PHILOSOPHIE DE L'ETRE RECONNAIT LA UNE REALISATION DE L'EXPERIENCE DU SOI OBTENUE GRACE AU DISCOURS EXISTENTIAL AU MOMENT OU CELUI-CI OPERE SA PROPRE DESTRUCTION. AUSSI LE SEIN NE DESIGNE-T'IL NI

L'EXISTER DES CHOSES NI L'INTIMITE DE L'ETRE MEME SUBSISTANT PAR SOI, MAIS L'ABIME INSAISISSABLE DU SOI METEMPIRIQUE. (TROISIEME PARTIE: UN REFUS DU LABEUR PHILOSOPHIQUE?).

KORN, ERNST-R. LA QUESTION DE L'ETRE CHEZ MARTIN HEIDEGGER. REV THOMISTE 71,33-58 JA-MR 71.

LE CHOIX DE HEIDEGGER D'ALLER CHERCHER AU TREFOND DE L'ESPRIT LUI-MEME L'ETRE POUR LEQUEL NOTRE INTELLIGENCE EST FAITE, FUT DETERMINE PAR LA PROMESSE D'UN FRUIT MYSTERIEUSEMENT COMBLANT QUE LUI OFFRAIT SON EXPERIENCE, MAIS AUSSI PAR L'INFLUENCE RECUE D'UNE CERTAINE TRADITION PHILOSOPHIQUE, D'UNE CERTAINE POESIE ET MYSTIQUE. IMPATIENT DE JOUIR IMMEDIATEMENT D'UN ABSOLU, LE SOI METEMPIRIQUE, HEIDEGGER EN EST VENU A REPUDIER LE LABEUR METAPHYSIQUE ET A PORTER ATTEINTE A LA NATURE DE L'ESPRIT HUMAIN LUI-MEME.

KOSING, ALFRED. FRIEDRICH ENGELS' BEITRAG ZUR REVOLUTIONAEREN WELTANSCHAUUNG DES MARXISMUS. DEUT Z PHIL 18,1149-1168 1970 (P.I.D.G.).

KOSSOWSKI, PIOTR. ON THE AXIOMATIC TREATMENT OF THE THEORY OF MODELS IV: INDEPENDENCE OF SOME AXIOM SYSTEM OF MODEL THEORY. PRACE LOG 5,15-24 1970.

W CELU WYKAZANIA NIEZALEZNOSCI AKSJOMATYKI PRZEDSTAWIONO DLA KAZDEGO AKSJOMATU ODREBNA INTERPRETACJE POJEC PIERWOTNYCH, TAKA BY WYBRANY AKSJOMAT NIE BYL SPELNIONY, NATOMIAST BYLY SPELNIONE POZOSTALE AKSJOMATY. DOWODY SPELNIANIA LUB NIESPELNIANIA PRZEZ DANA INTERPRETACJE ODPOWIEDNICH AKSJOMATOW NA OGOL ZOSTALY POMINIETE. SZCZEGOLOWE DOWODY ZNAJDUJA SIE W (1).

KOSTYRKO, TERESA. THE AESTHETIC VIEWS OF LEON CHWISTEK. STUD FILOZOF 4,119-130 1970.

KOTARBINSKI, TADEUSZ. LES FORMES POSITIVES ET NEGATIVES DE LA COOPERATION. REV METAPH MORALE 75,316-325 JL-S 70.

DANS LE CAS DE COOPERATION POSITIVE LE BUT DES PARTICIPANTS EST COMMUN, DANS LE CAS DE COOPERATION NEGATIVE LEURS BUTS SONT EN DESACCORD. OR, IL SE TROUVE, QUE CERTAINES FORMES DE LA COOPERATION NEGATIVE ENTRENT DANS LA COMPOSITION D'UNE COOPERATION POSITIVE EN PRENANT FORME D'"AIDER EN EMPECHANT", DONT ON MONTRE PLUSIEURS EXEMPLES.

KOTARBINSKI, TADEUSZ. THE METHODOLOGY OF PRACTICAL SKILLS: CONCEPTS AND ISSUES. METAPHILOSOPHY 2,148-171 AP 71.

THE MAIN OBJECTIVE OF THEORETICAL OPERATIONS IS TO FIND AN ANSWER TO A QUESTION. THOSE SKILLS ARE PRACTICAL WHICH ARE NOT THEORETICAL. A STUDENT OF METHODOLOGY AS THE SCIENCE OF METHODS IS CONCERNED FIRST OF ALL WITH COMPREHENDING THE CONDITIONS OF THEIR GREATEST POSSIBLE EFFICIENCY. DIFFERENT METHODS USED IN PRACTICAL SKILLS ARE DISCUSSED TAKING INTO ACCOUNT THE DEGREES OF THEIR GENERALITY. CURRENT TENDENCIES IN THE FIELD OF THE METHODOLOGY OF PRACTICAL SKILLS ARE MENTIONED.

KOTARBINSKI, TADEUSZ. THE PROBLEM OF THE RATIONALITY OF REASONINGS BASED ON IMPERATIVE SENTENCES. STUD FILOZOF 4,131-137 1970.

IF THE IMPERATIVE SENTENCE THAT RECOMMENDS BEHAVIOR A IS SYMBOLIZED BY A, AND THE COMBINATION OF SENTENCES WHICH FORM THE INFERENCE THAT INCLUDES THE SAID IMPERATIVE SENTENCE IS SYMBOLIZED BY F(A), THEN THE CORRECTNESS OF THE REASONING CAN BE VERIFIED BY REPLACING 'A IN F(A)' BY 'A IS PURPOSIVE' (PURPOSIVENESS HERE BEING TAKEN IN REFERENCE TO THAT WHICH THE IMPERATIVE SENTENCE SERVES). FOR INSTANCE: "IF THE SNOW FALLS, LET US GO OUT" IS TO REPLACE BY "IF

THE SNOW FALLS, OUR GOING OUT WILL BE PURPOSEFUL."

KOTAS, JERZY AND PIECZKOWSKI, AUGUST. ALLGEMEINE LOGISCHE UND MATHEMATISCHE THEORIEN. Z MATH LOG 16,353-376 1970 (P.I.D.G.).

KOTAS, JERZY. ON THE ALGEBRA OF CLASSES OF FORMULAE OF JASKOWSKI'S DISCUSSIVE SYSTEM. STUD LOG 27,81-90 1971.

KOTAS, JERZY. THE MODULAR LOGIC AS A CALCULUS OF LOGICAL SCHEMATA. STUD LOG 27,73-78 1971.

KOVACH, FRANCIS J. THE ROLE OF THE SENSES IN AESTHETIC EXPERIENCE. SW J PHIL 1,91-102 FALL 70.

THE HISTORICAL PART OF THE ARTICLE SHOWS THE WIDE RANGE OF ANCIENT, MEDIEVAL, MODERN, AND CONTEMPORARY THEORIES ON THE TOPIC. IN THE DOCTRINAL PART, DISREGARDING THE INTERNAL SENSES (IMAGINATION, ETC.), THE AUTHOR ARGUES FOR THE FOLLOWING VIEW. OF THE FIVE EXTERNAL SENSES, ONLY THREE ARE AESTHETIC: VISION AND HEARING, PER SE AND PRIMARILY; AND TOUCH, PER ACCIDENT AND SECONDARILY. IN CONTRAST, SMELL AND TASTE ARE NON-AESTHETIC: THE FORMER, RELATIVELY; THE LATTER, ABSOLUTELY.

KOVALY, PAVEL. HUMANISM AND ANTIHUMANISM IN THE LIFE AND WORK OF ALEXANDER SOLZHENITSYN. HUMANIST 31,20-23 MR-AP 71.

KOVALY, PAVEL. PROBLEMS OF ANTI-HUMANISM AND HUMANISM IN THE LIFE AND WORK OF ALEXANDER SOLZHENITSYN. STUD SOVIET THO 11,1-18 APR 71.

KRAEMER, GOTTFRIED. EINIGE BEMERKUNGEN ZUM VERHAELTNIS VON RELATIVER UND ABSOLUTER WAHRHEIT. DEUT Z PHIL 18,1425-1427 1970 (P.I.D.G.).

KRAUSS, WERNER. POETIK UND STRUKTURALISMUS. SPRACHE TECH ZEIT 9,269-290 1970 (P.I.D.G.).

KRAUSS, WERNER. UEBER DAS SCHICKSAL DES FRANZOESISCHEN WORTES "CIVILISATION" IM 18. JAHRHUNDERT IN SPANIEN. ARCH BEGRIFF 14,105-111 1970 (P.I.D.G.).

KREMER-MARIETTI, ANGELE. DIFFERENCE ET QUALITE. REV METAPH MORALE 75,339-349 JL-S 70.

KREMER-MARIETTI, ANGELE. LA METHODOLOGIE DE DILTHEY. REV PHIL FR 95,423-444 1970.

KREMER-MARIETTI, ANGELE. NIETZSCHE PAR-DELA LES DUALISMES. REV PHIL FR 96,361-375 1971.

KRESS, J R. LEHRER AND PAXSON ON NONBASIC KNOWLEDGE. J PHIL 68,78-81 11 F 71.

THE AUTHOR PRESENTS A COUNTEREXAMPLE TO THE ANALYSIS OF NONBASIC KNOWLEDGE PROPOSED IN KEITH LEHRER AND THOMAS PAXSON, JR. "KNOWLEDGE: UNDEFEATED JUSTIFIED TRUE BELIEF", "JOURNAL OF PHILOSOPHY," LXVII, 8 (APRIL 24, 1969), 225-237. HE THEN CONSIDERS CERTAIN POSSIBLE ALTERATIONS IN THEIR ANALYSIS WHICH ARE DESIGNED TO HANDLE THE COUNTEREXAMPLE, BUT CONCLUDES THAT EVEN AFTER SUCH CHANGES ARE MADE OTHER COUNTEREXAMPLES ESSENTIALLY SIMILAR TO THE FIRST ARE STILL PRODUCIBLE. THE AUTHOR BELIEVES THE TROUBLE ARISES FROM THE RELATIVELY UNCITICAL USE WHICH HAS BEEN MADE OF THE NOTION OF ONE'S BEING COMPLETELY JUSTIFIED IN BELIEVING SOMETHING. PHILOSOPHERS HAVE WANTED TO SAY THAT WE CAN BE COMPLETELY JUSTIFIED IN BELIEVING WHAT IS FALSE, BUT NO VERY EXACT INTERPRETATION FOR THIS NOTION OF BEING COMPLETELY JUSTIFIED IN BELIEVING SOMETHING HAS BEEN PRODUCED. SO LONG AS THIS IS LACKING WE CANNOT TELL IN WHAT DIRECTION TO REVISE ACCOUNTS OF KNOWLEDGE LIKE LEHRER'S AND

PAXSON'S.

KRETZMANN, NORMAN. MEDIEVAL LOGICIANS ON THE MEANING OF THE PROPOSITIO.  
J PHIL 67,767-787 O 70.

MEDIEVAL LOGICIANS PRODUCED A THEORY OF REFERENCE AND A THEORY OF SENSE FOR SENTENCES IN TWO SEPARATE DEVELOPMENTS, TERMINISM AND DICTISM, WITHOUT RECOGNIZING THAT THE THEORIES WERE COMPLEMENTARY. TERMINISM CONSTRUCTS AN ACCOUNT OF SENTENTIAL REFERENCE OUT OF ACCOUNTS OF THE REFERENCE AND FUNCTION OF SENTENTIAL COMPONENTS. DICTISM CENTERS AROUND THE NOTION OF THE UNITARY SIGNIFICATUM, ENUNTIABLE, OR DICTUM OF THE SENTENCE. HISTORICAL DEVELOPMENTS AND LOGICAL, SEMANTIC, AND METAPHYSICAL ISSUES DISCUSSED.

KRETZMANN, NORMAN. PLATO ON THE CORRECTNESS OF NAMES. AMER PHIL QUART 8,126-138 AP 71.

PLATO CONSIDERS TWO QUESTIONS: 1) SHOULD A NAME HAVING THE FORCE THIS NAME HAS BE IN USE AT ALL? 2) IS THIS AN APT NAME FOR THE THINGS IT NAMES? PLATO'S GENERAL THEORY IS HIS RESPONSE TO 1; HIS SPECIAL THEORY TO 2. THE FORMER IS PRESENTED AS AN ACHIEVEMENT; THE LATTER IS SHOWN TO BE PHILOSOPHICALLY VALUELESS. CONVENTION IS THE ONLY OPERATIVE CRITERION OF CORRECTNESS OF NAMES IN A GIVEN LANGUAGE, BUT THERE IS A TRANSLINGUISTIC CORRECTNESS AS WELL, THE MANIFESTATION OF A CORRECT CONCEPTUAL SCHEMA.

KRIEGER, LEONARD. COMMENT ON MONROE BEARDSLEY'S 'INEVITABILITY IN HISTORY'. PHIL EXCH 1,25-30 SUM 71.

FROM THE POINT OF VIEW OF THE PRACTISING HISTORIAN TWO KINDS OF HISTORICAL INEVITABILITIES ARE ABOVE QUESTION: (1) THE HISTORICAL AGENT'S BELIEF IN INEVITABILITY WHEN THAT BELIEF CREATES ITS OWN TRUTH; (2) THE RETROSPECTIVE INEVITABILITY OF EVERY HISTORICAL EVENT FOR THE HISTORIAN, SO THAT WHETHER OR NOT THE OCCURRENCE WAS NECESSARY IN ACTUALITY IT IS NECESSARY FOR THE HISTORIAN.

KRINGS, HERMANN. FREIHEIT: EIN VERSUCH GOTT ZU DENKEN. PHIL JAHR 77,225-237 1970 (P.I.D.G.).

KRIPS, H. THE ASYMMETRY OF TIME. AUSTL J PHIL 49,204-210 AG 71.

TWO NOTIONS OF TEMPORAL SYMMETRY ARE EXAMINED. THE FIRST IS RELATED TO REICHENBACH'S NOTION OF A STRUCTURAL DIFFERENCE BETWEEN THE RELATIONS EARLIER AND LATER. THE SECOND IS THE NOTION OF NOMOLOGICAL TEMPORAL SYMMETRY, AS ESPOUSED BY MEHLBERG, GRUENBAUM, AND SMART. A CRITICISM IS MADE OF EARMAN'S CONTENTION THAT A USEFUL DISTINCTION CAN BE DRAWN BETWEEN THESE TWO NOTIONS.

KRISHNA, DAYA. ALIENATION - POSITIVE AND NEGATIVE. DIOGENES 72,39-55 WINT 70.

THE PAPER TRIES TO ARGUE THAT ALIENATION ARISES FROM THE BASIC STRUCTURAL SITUATION OF MAN WHICH MAY BE DEFINED IN TERMS OF SELF-CONSCIOUSNESS. IT SUGGESTS THAT THE PROBLEM IS NOT SO MUCH OF ALIENATION BUT RATHER OF WHAT ONE IS ALIENATED FROM AND OF WHAT ONE DOES WITH THE ALIENATION. IT IS THE DIALECTICS BETWEEN THE SELF AND THE OTHER WHICH PROVIDES THE CLUE TO THE UNDERSTANDING OF ALIENATION IN ALL ITS ASPECTS AND ALL ITS FORMS. THE BASIC PROBLEMS ARISING FROM THE INALIENABLE CONSCIOUSNESS OF THE OTHER ARE EXPLORED, AND THEIR RELATION TO THE REALIZATION OF FREEDOM ON THE PART OF THE INDIVIDUAL IS EXAMINED. THE FINAL CONCLUSION IS THAT ALIENATION ALONG WITH THE ATTEMPT TO ESCAPE IT MAY BE TAKEN AS DEFINING THE HUMAN SITUATION AND THAT THE ATTEMPTS AT ESCAPE MAY TAKE EITHER A POSITIVE OR A NEGATIVE FORM. ALSO, THAT THERE IS NO ONE POSITIVE OR NEGATIVE WAY AND NEITHER THE ONE NOR THE OTHER IS EVER ACHIEVED IN UNMIXED PURITY.



KROEBER-RIEL, W. CONSTRUCTS AND EMPIRICAL BASIS IN THEORIES OF ECONOMIC BEHAVIOR. THEOR DECIS 1,337-349 JE 71.

THEORIES OF ECONOMIC BEHAVIOR OFTEN USE 'AS-IF-LANGUAGES': FOR EXAMPLE, ANALYTICAL SENTENCES OR DEFINITIONS ARE USED AS IF THEY WERE SYNTHETIC AND FACTUAL - NORMATIVE THEORETICAL CONSTRUCTS ARE USED AS IF THEY WERE EMPIRICAL CONCEPTS. SUCH AS-IF-LANGUAGES IMPEDE THE ACQUISITION OF KNOWLEDGE AND ARE APT TO ENCOURAGE THE WRONG ASSESSMENT OF ACTUAL RESEARCH STRATEGIES. THE AUTHOR'S CRITICISM IS FIRST LEVELED AT REVEALED-PREFERENCE THEORY. IN THIS THEORY 'OBSERVED BEHAVIOR' IS OFTEN UNDERSTOOD IN AN EMPIRICAL SENSE ALTHOUGH IT IS A PURE THEORETICAL CONSTRUCT. ANOTHER EXAMPLE CAN BE FOUND IN VON MISES' REPRESENTATIONS ON MARKETING BEHAVIOR: HERE THEORETICAL VALUATIONS ARE USED TO ACHIEVE A SPURIOUS STREAMLINING OF REALITY. RESULT: SCIENTISTS SHOULD NOT OGLE WITH REALITY IF THEY HAVE NOTHING TO SAY ABOUT IT.

KROEBER, GUENTER. VOM KONDITIONALISMUS ZUM DIALEKTISCHEN DETERMINISMUS? DEUT Z PHIL 18,1405-1411 1970 (P.I.D.G.).

KRONTHALER, ENGELBERT. BEMERKUNGEN ZUM ZWEIDIMENSIONALEN KONTINUUM INDUKTIVER METHODEN VON J HINTIKKA. THEOR DECIS 1,382-386 JE 71.

NACH EINER KURZEN ZUSAMMENFASSUNG VON HINTIKKAS KONZEPT DER HYPOTHESENWAHL WIRD EINE DERARTIGE EXPLIZITE PARAMETRISIERUNG DER ABHAENIGKEIT VON WAHRSCHEINLICHKEIT UND INFORMATION VOM GRADE DER IN DER WELT HERRSCHENDEN ORDNUNG KRITISIERT, DA HIERBEI U.A. DIE EMPIRISCHEN WERTE DURCH DIE AUS REIN LOGISCHEN DATEN HERVORGEGANGENEN ANFANGSWAHRSCHEINLICHKEITEN KORRIGIERT WERDEN UND UEBERDIES NICHT ANGEZEIGT WERDEN KANN, WIE DIE BEIDEN PARAMETER ZU WAELLEN SIND.

KROY, MOSHE. APPLICATIONS OF EPISTEMIC LOGIC TO THE PHILOSOPHY OF SCIENCE. LOG ANAL 13,413-437 D 71.

THE PAPER WAS DESIGNED AS AN ARGUMENT FOR THE UTILIZABILITY OF EPISTEMIC LOGIC IN THE PHILOSOPHY OF SCIENCE. WITHIN THE FRAMEWORK HINTIKKA'S EL PROVIDES, THE SUBJUNCTIVE-COUNTERFACTUAL CONNECTIVE WAS DEFINED IN EPISTEMIC AND DOXASTIC CONTEXTS. IT WAS SHOWN THAT CERTAIN DIFFICULTIES WHICH THREATENED PRIOR ATTEMPTS OF EXPLICATION WERE REMOVED. THE DEFINITION WAS BASED ON THE SUGGESTION THAT A BELIEVES THAT IF P THEN Q WOULD HAVE BEEN THE CASE IF HE BELIEVES IF P THEN Q FOR NON-TRUTH FUNCTIONAL REASONS. THE DEFINITION WAS THEN UTILIZED TO DEFINE 'LAW OF NATURE' AND TO SUGGEST AN EPISTEMIC LOGIC BASIS FOR INDUCTIVE LOGICS.

KRUEGER, LORENZ. WAR JOHN LOCKE EIN EMPIRIST? STUD LEIBNIZ 2,261-283 1970 (P.I.D.G.).

KRYSMANSKI, HANS JUERGEN. SOZIALER KONFLIKT UND PROBLEMLÖSUNGSPROZESSE. ARCH RECHTS SOZ 56,325-349 1970 (P.I.D.G.).

KUAN FENG. THIRD DISCUSSION ON CONFUCIUS. CHIN STUD PHIL 2,246-263 SUM 71.

KUAN, FENG AND LIN, LU-SHIH. CHARACTERISTICS OF SOCIAL CHANGE AND PHILOSOPHICAL THOUGHT DURING THE CH'UN-CH'U PERIOD. CHIN STUD PHIL 2,80-112 FALL-WINT 70.

KUAN, FENG AND LIN, LU-SHIH. DEVELOPMENT OF THOUGHT AND THE BIRTH OF MATERIALIST PHILOSOPHY. CHIN STUD PHIL 2,54-79 FALL-WINT 70.

KUAN, FENG AND LIN, LU-SHIH. ON KUAN CHUNG'S SYSTEM OF THOUGHT. CHIN STUD PHIL 1,52-321 SUM 70.

KUAN, FENG AND LIN, LU-SHIH. THOUGHT OF THE YIN DYNASTY AND THE WESTERN CHOU. CHIN STUD PHIL 2,4-53 FALL-WINT 70.

KUECHENHOFF, GUENTHER. GANZHEITLICH FUNDIERTE KRITIK AN HEGELS STAATSIDEE. ARCH RECHTS SOZ 56,387-413 1970 (P.I.D.G.).

KUEHL, JAMES R. PERCEIVING AND IMAGING. PHIL PHENOMENOL RES 31,212-224 D 70.

A PHENOMENOLOGICAL EXPLORATION OF THE INNER HORIZON OF THE OBJECT-AS-IMAGED REVEALS THE DIFFERENT SENSE IN WHICH THAT OBJECT IS GIVEN TO CONSCIOUSNESS IN CONTRAST TO THE OBJECT-AS=PERCEIVED. CONDITIONS OF PERCEPTION CANNOT BE MET IN CASES OF IMAGING, FOR IN IMAGING, REFERENCES TO FURTHER APPEARANCES OF THE OBJECT ARE "FROZEN" AND ANTICIPATIONS OF FURTHER ACTS OF AWARENESS ARE SUSPENDED.

KUEHNE, GERHARD. DIE LENINSCHEN PRINZIPIEN DER SOZIALISTISCHEN WISSENSCHAFTSPOLITIK UND -ORGANISATION UND IHRE ANWENDUNG IN DER DDR. DEUT Z PHIL 18,1412-1425 1970 (P.I.D.G.).

KUKLICK, BRUCE. THE DEVELOPMENT OF ROYCE'S LATER PHILOSOPHY. J HIST PHIL 9,349-367 JL 71.

THIS ARTICLE REINTERPRETS ROYCE'S WORK FROM THE PUBLICATION OF THE WORLD AND THE INDIVIDUAL TO THE PROBLEM OF CHRISTIANITY IN THE LIGHT OF HIS STUDIES IN SYMBOLIC LOGIC. I ARGUE THAT THE LOGIC IS CENTRAL TO UNDERSTANDING ROYCE'S THOUGHT AND OF HIS PLACE IN AMERICAN PHILOSOPHY BETWEEN PEIRCE AND LEWIS.

KUMAR, DHARMENDRA. VAGUENESS AND SUBJUNCTIVITY. MIND 80,127-131 JA 71.

KUNEN, K AND PARIS, J B. BOOLEAN EXTENSIONS AND MEASURABLE CARDINALS. ANNALS MATH LOG 2,359-377 F 1971.

KUNG, GUIDO AND CANTY, JOHN THOMAS. SUBSTITUTIONAL QUANTIFICATION AND LESNIEWSKIAN QUANTIFIERS. THEORIA 36,165-182 1970.

VARIOUS THESES IN LESNIEWSKI'S SYSTEM OF ONTOLOGY ARE CONSIDERED AND IT IS SHOWN THAT LESNIEWSKIAN QUANTIFICATION CAN NEITHER BE REFERENTIAL NOR SUBSTITUTIONAL IN THE USUAL SENSE. THE RANGE OF THE QUANTIFIERS IS NEITHER IDENTICAL WITH THE UNIVERSE OF DISCOURSE NOR WITH THE DOMAIN OF INSCRIPTIONS, BUT CONSISTS OF ALL POSSIBLE EXTENSIONS. SINCE THESE EXTENSIONS ARE NOT NAMED OR REFERRED TO, BUT ONLY QUANTIFIED OVER, LESNIEWSKI'S SYSTEM IS NOMINALISTIC IN A VERY SPECIAL SENSE.

KUNKEL, JOSEPH C. A NEW LOOK AT NON-ESSENTIAL PREDICATION IN THE CATEGORIES. NEW SCHOLAS 45,110-116 WINT 71.

IN THIS ARTICLE THREE TEXTUAL ARGUMENTS ARE GIVEN OPPOSING THE PREVAILING INTERPRETATION OF ARISTOTLE'S MEANING FOR THE EXPRESSION 'PREDICATED OF'. THE MAIN ARGUMENT CENTERS ON A MORE PRECISE RENDERING OF THE CRUCIAL PASSAGES AT 1810-12 AND 2A19-34. THE AUTHOR CONCLUDES THAT WHILE 'PREDICATED OF' INCLUDES ESSENTIAL PREDICATION IT ALSO EMBRACES NONESSENTIAL PREDICATION.

KUNTZ, PAUL G. THE DIALECTIC OF HISTORICISM AND ANTI-HISTORICISM. MONIST 53,656-669 O 69.

CAN THE DILEMMA OF HISTORY AND PHILOSOPHY BE ESCAPED? MUST WE CHOOSE TO BE EITHER HISTORIANS OR PHILOSOPHERS, AND MUST A WORK BE HISTORY OR PHILOSOPHY, BUT NOT BOTH? I BELIEVE THAT THE DILEMMA CAN

BE ESCAPED AND THAT A WORK MAY BE THE BETTER FOR BEING BOTH, BUT KEEPING SCRUPULOUSLY CLEAR WHEN WE ARE DOING ONE AND WHEN THE OTHER. WE CAN CONCEIVE OF TWO TASKS, "THE FIRST IS MAINLY HISTORICAL, WHILE THE SECOND IS MAINLY PHILOSOPHICAL." THE FIRST SORT OF QUESTION, OF INFLUENCE, DEVELOPMENT AND THE CAUSES OF IDEAS, CAN BE ANSWERED ONLY FROM HISTORICAL KNOWLEDGE OF EVENTS. THE SECOND APPROACH IS A PHILOSOPHIC APPROACH. WE ARE DISCOVERING, WITHOUT REGARD TO DATES AND INFLUENCES, THE GREAT TYPES OF POSSIBLE PHILOSOPHIES. OUR STUDY HERE IS HOW THE SYSTEM ITSELF IS ARTICULATED, AND WE SEEK TO UNDERSTAND HOW "WE SHALL OURSELVES ACQUIRE KNOWLEDGE OF IMPORTANT PHILOSOPHICAL TRUTHS." THE CONTRAST THEN BETWEEN A HISTORICAL APPROACH AND A PHILOSOPHIC APPROACH IS THAT BETWEEN A CAUSAL EXPLANATION OF HOW A PHILOSOPHY COMES TO BE AND AN ENQUIRY INTO A PHILOSOPHY'S MEANING AND TRUTH.

KUPPERMAN, JOEL J. CONFUCIUS AND THE NATURE OF RELIGIOUS ETHICS. PHIL EAST WEST 21,189-194 AP 71.

CONFUCIANISM IS OFTEN CALLED A "RELIGION." I ASSUME THAT "RELIGION" CANNOT BE DEFINED, AND THAT THE MOST THAT WE CAN POINT TO IS "FAMILY RESEMBLANCES." WHAT "FAMILY RESEMBLANCES" LINK CONFUCIANISM TO OTHER RELIGIONS, AND CONFUCIUS' THOUGHT (WHICH IS ENTIRELY CENTERED ON ETHICS) TO OTHER RELIGIOUS THOUGHT? THIS IS A QUESTION AS MUCH ABOUT THE CHARACTERISTICS OF RELIGIOUS ETHICS AS ABOUT CONFUCIUS. MUCH ETHICS IS WHAT MIGHT BE CALLED "BIG MOMENT" ETHICS. THE FOCUS IS ENTIRELY ON MOMENTS OF SHARP MORAL DECISION. LIFE APART FROM MOMENTS OF MORAL CHOICE IS WHAT MIGHT BE CALLED A "FREE PLAY" ZONE. IT IS CHARACTERISTIC OF MUCH RELIGIOUS ETHICS THAT IT RAISES QUESTIONS OF VALUE WITH REGARD TO THE MOMENT-TO-MOMENT TEXTURE OF OUR LIVES; AND THAT IT PLACES OUR FUNDAMENTAL VALUES, AS WELL AS MORAL CHOICES AND MOTIVES, OPEN TO CRITICISM. CONFUCIUS' ETHICS ALSO HAS THESE CHARACTERISTICS.

KUPTSOV, V I AND TEREDHOV, M P. THE CONCEPT OF DETERMINISM IN MARXIST PHILOSOPHY. SOVIET STUD PHIL 9,278-292 WINT 70-71.

KURITA, OSAMU. JOHN DEWEY'S PHILOSOPHICAL FRAME OF REFERENCE IN HIS FIRST THREE ARTICLES. EDUC THEORY 21,338-346 SUM 71.

THE ARTICLE INTENDS TO SHOW THAT DEWEY WROTE HIS FIRST THREE ARTICLES DEPENDING UPON THE PHILOSOPHY OF KANT AS THE BASIS FOR HIS THINKING. SINCE HE THOUGHT KANT'S ANALYTIC LOGIC UNSUITED FOR DEVELOPING HIS 'DEMAND FOR UNIFICATION,' HE COULD NOT BE A WHOLE-HEARTED KANTIAN. HE EMPLOYED KANT'S PHILOSOPHY ONLY AS THE PHILOSOPHIC FRAME OF REFERENCE IN DISSOLVING SEEMING MONISMS (MATERIALISM, PANTHEISM, AND SENSATIONALISM) INTO DUALISMS, THUS FALLING INTO 'SCEPTICAL SOLUTIONS OF SCEPTICAL DOUBTS.' IT WAS IN HIS FOURTH ARTICLE THAT HE FOUND A SUITABLE LOGIC IN HEGEL AND BEGAN TO DEVELOP HIS OWN THOUGHT AS A KANT-HEGELIAN.

KURODA, S Y. TWO REMARKS ON PRONOMINALIZATION. FOUND LANG 7,183-198 MY 71.

KURTZ, PAUL. HAS ETHICAL NATURALISM BEEN REFUTED? J VALUE INQ 4,161-171 FALL 70.

IT HAS BEEN WIDELY HELD THAT ETHICAL NATURALISM HAS BEEN REFUTED—FROM DAVID HUME DOWN TO G.E. MOORE AND R.M. HARE. HOWEVER, IF WE EXAMINE IN DETAIL CRITIQUE OF NATURALISM WE FIND THAT IT IS BASED UPON ATTACKING A STRAW MAN; FOR VERY FEW NATURALISTS HAVE HELD THE THESIS ATTRIBUTED TO THEM: I.E., THAT NORMATIVE STATEMENTS ARE DESCRIPTIVE STATEMENTS AND/OR DEDUCIBLE FROM THEM. RATHER, MOST NATURALISTS HAVE MAINTAINED THAT NORMATIVE STATEMENTS HAVE A PRESCRIPTIVE FUNCTION. THEY DO INSIST, HOWEVER, THAT NORMATIVE JUDGMENTS MAY BE SUPPORTED BY REFERENCE TO THE FACTS, NOT THAT THEY ARE DEDUCIBLE FROM THEM. MORAL REASONING INVOLVES REFERENCE TO BOTH

AN EVIDENTIAL AND VALUATIONAL BASE, THE LATTER OF WHICH CONTAINS PRESCRIPTIVE ELEMENTS AS PART OF THE PREMISE FOR MORAL JUDGMENTS.

KURTZ, PAUL. NEO-BEHAVIORISM AND THE BEHAVIORAL SCIENCES. PEN LING OPER 1,413-430 O-D 70.

THIS PAPER TREATS NEO-BEHAVIORISM AS A STRATEGY OF RESEARCH ADOPTED IN CONTEMPORARY BEHAVIORAL SCIENCE: IT IS A MODIFIED FORM OF AN EARLIER BEHAVIORISM, WHICH INSISTS ON EXPERIMENTAL CONFIRMATION BY A COMMUNITY OF INQUIRERS, WITHOUT COMMITMENT TO SPECIFIC TECHNIQUES OR METHODS. THE PAPER ALSO CLASSIFIES THE LEADING BEHAVIORAL SCIENCES TODAY, EXAMINES THEIR OVERLAPPIINGS, AND ATTEMPTS TO MEET SOME OF THE OBJECTIONS TO THE BEHAVIORISTIC APPROACH.

KUSPIT, DONALD. HEGEL AND HUSSERL ON THE PROBLEM OF BEGINNING PHILOSOPHY. J BRIT SOC PHENOMENOL 2,52-57 JA 71.

THIS PAPER TRIES TO SHOW THAT THE DIFFICULTY OF BEGINNING PHILOSOPHY HAS BECOME INCREASINGLY ACUTE, NOT SIMPLY BECAUSE PHILOSOPHY IS A "MODERN EMBARRASSMENT" (HEGEL) BUT BECAUSE IT IS NO LONGER SELF-EVIDENT WHAT IT MEANS TO BE A PHILOSOPHER. THE COURSE OF THE DIFFICULTY IS TRACED THROUGH HEGEL AND HUSSERL. INCREASINGLY, HEGEL MOVES BEYOND HIS CONCEPTION OF THE 'ABSOLUTE' AS A CYCLIC TOTALITY "WHEREIN THE FIRST IS ALSO LAST, AND THE LAST FIRST," TO RECOGNIZE THAT NO FREE THOUGHT IS POSSIBLE "WHERE THE CONSCIOUSNESS OF PERSONALITY, THE CONSCIOUSNESS OF HAVING AN INFINITE VALUE IN ONESELF" IS LOST. HUSSERL IS BASICALLY SEARCHING FOR A PRE-REFLECTIVE OR PRE-FORMAL LEVEL OF PHILOSOPHICALITY, SEARCHING FOR LIFE-ATTITUDES WHICH COULD GROUND A TRANSCENDENTAL-THEORETICAL ATTITUDE. ONLY SUCH AN ATTITUDE GIVES THE DIGNITY OF CLARITY, AND ONLY SUCH AN ATTITUDE REFUTES THE RANK SUBJECTIVE ABSORPTION IN EXISTENCE WHICH CHARACTERIZES SO MUCH OF EXISTENTIALISM AND WHICH OBSCURES ITS INCAPACITY IN THE FACE OF THE WORLD.

KUTSCHERA, FRANZ VON. GEBRAUCH UND BEDEUTUNG EXEMPLARISCH EINGEFUEHRTER PRAEDIKATE. PHIL JAHR 77,355-377 1970 (P.I.D.G.).

KUYPERS, K. DIE WISSENSCHAFTEN VOM MENSCHEN UND HUSSERLS THEORIE VON ZWEI EINSTELLUNGEN. ANAL HUSSERL 1,186-196 1971.

KUZNETSOV, B G. ON QUANTUM-RELATIVISTIC LOGIC. SOVIET STUD PHIL 9,203-211 WINT 70-71.

THE FOLLOWING CONCEPTS ARE INTRODUCED: 1) AN INFINITELY BIVALENT LOGIC, CORRESPONDING TO CLASSICAL PHYSICS; 2) A RELATIVISTIC LOGIC; 3) A QUANTUM (CHANGED VALENCY WITH A TRANSITION FROM TRIVALENT TO BIVALENT EVALUATIONS); AND 4) A QUANTUM-RELATIVISTIC LOGIC (WITH A TRANSITION FROM MONOVALENT EVALUATIONS TO TRIVALENT-BIVALENT AND INFINITELY BIVALENT ONES).

KUZNETSOV, B G. THE "DIALECTICS OF NATURE" AND DIALECTICS IN "CAPITAL". SOVIET STUD PHIL 10,43-62 SUM 71.

THIS ARTICLE IS CONCERNED WITH THE UNPRECEDENTED DYNAMISM OF MODERN ECONOMICS—THE UNINTERRUPTED CHANGE. IF THE MOST FUNDAMENTAL PRINCIPLES OF PRODUCTION REQUIRE EPISTEMOLOGICAL CRITERIA IN THE PROGNOSTICATION OF ITS FURTHER DEVELOPMENT AND THE APPLICATION OF KNOWLEDGE, THEN CONSEQUENTLY, THIS LEADS TO ECONOMIC PROGNOSTICATION. THESE CRITERIA TAKE AS THEIR SOURCE ENGELS' CONCEPT OF "THE DIALECTICS OF NATURE," WHICH PROFOUNDLY CORRESPONDS TO THE CLASSES OF MARX'S "KAPITAL". (TRANSLATED BY THE EDITOR).



KYBURG JR, HENRY E. TWO WORLD VIEWS. NOUS 4,337-348 N 70.

A DISTINCTION CAN BE MADE BETWEEN ACTION-ORIENTED VIEWS OF SCIENCE AND CONTEMPLATION-ORIENTED VIEWS. THERE IS A CONNECTION IN THIS RESPECT BETWEEN BAYESIAN STATISTICS AND AN INSTRUMENTALIST VIEW OF THEORETICAL TERMS. A COMPLETE REDUCTION OF SCIENCE TO BAYESIAN MEASURES OVER SENTENCES FREE OF THEORETICAL TERMS IS POSSIBLE IN PRINCIPLE BUT IMPLAUSIBLE.

LABARRIERE, PIERRE-JEAN. LE CONCEPT HEGELIEN, IDENTITE DE LA MORT ET DE LA VIE. ARCH PHIL 33,579-604 JL-S 70.

LE CONCEPT, STADE PREMIER ET DERNIER DU SAVOIR PHILOSOPHIQUE SELON HEGEL, EST UN TERME DE PORTEE DIRECTEMENT ONTOLOGIQUE. LOIN DE CONNOTER L'INTERIORITE DE LA CONNAISSANCE OU SON ASPECT FORMEL, IL IMPLIQUE UNE PRISE EN CHARGE DU CONTENU DE L'EXISTENCE HUMAINE EN SON AUTO-MOUVEMENT. SON EXPRESSION VRAIE EST L'IDENTITE DE L'IDENTITE ET DE LA NON-IDENTITE (OU DE LA VIE ET DE LA MORT). CE THEME EST ICI DEVELOPPE AU TRAVERS D'UNE LECTURE NOUVELLE DE LA PHENOMENOLOGIE, DE LA LOGIQUE, ET DU TEXTE FINAL DE LA REALPHILOSOPHIE.

LABBE, YVES. LE PROBLEME DE DIEU DANS LA PHILOSOPHIE DE LA RELIGION DE H DUMERY. REV SCI PHIL THEOL 55,393-431 JL 71.

L'AUTEUR EXAMINE LA QUESTION DE L'AFFIRMATION ET DE LA CONNAISSANCE DE DIEU DANS LA PHILOSOPHIE DE DUMERY. IL LA SITUE DANS LE PROCES MODERNE DE LA RELIGION, ET JUGE L'INTENTION CRITIQUE ET LA THEOLOGIE NEGATIVE DU PHILOSOPHE A LA LUMIERE DE LA "RELIGIONS PHILOSOPHIE" DE HEGEL. IL EN CONCLUT QUE LA TENTATIVE PARAIT INCONSEQUENTE EN SES DEUX ORIENTATIONS, TRANSCENDANTE ET PLOTINIENNE, ET INSUFFISANTE AU REGARD DU PROJET SPECULATIF ET DE LA CONSCIENCE CROYANTE.

LABOURDETTE, M-MICHEL. MYSTIQUE ET APOPHASE. REV THOMISTE 70,629-640 O-D 70.

L'APOPHASE EST COMMUNE AUX GRANDES TRADITIONS SPIRITUELLES. ELLE RECOUVRE DEUX TYPES DE MYSTIQUES, TRES DIFFERENTES MEME SI ELLES SONT ASSOCIEES: OU BIEN RETOUR AU SOI DANS LE VIDE DE TOUTES DETERMINATIONS, OU BIEN COMMUNION PAR GRACE AU MYSTERE DE DIEU. LA TRADITION ORTHODOXE EST TRES RICHE SUR LE THEME DE L'INCOMPREHENSIBILITE DIVINE. SON OPPOSITION A LA TRADITION CATHOLIQUE SUR LA VISION BEATIFIQUE NE PARAIT PAS INSURMONTABLE.

LACEY, HUGH M. QUINE ON THE LOGIC AND ONTOLOGY OF TIME. AUSTL J PHIL 49,47-67 MY 71.

SOME LOGICAL PROBLEMS POSED BY TENSE ARE EXAMINED AND IT IS SHOWN HOW QUINE'S PARAPHRASES RESOLVE THEM. AT THE SAME TIME QUINE'S SOLUTION IS CONTRASTED WITH THAT OF PRIOR. THE ONTOLOGY IMPLICIT IN QUINE'S PARAPHRASES IS MADE EXPLICIT, SYSTEMATIZED AND DEFENDED FROM CRITICISMS REGARDING ITS COHERENCE AND ADEQUACY. IN PARTICULAR, HIS FOUR DIMENSIONAL ONTOLOGY IS DEFENDED AGAINST CRITICISMS REGARDING ITS CAPACITY TO ACCOUNT FOR CHANGE.

LACEY, HUGH M. THE SCIENTIFIC INTELLIGIBILITY OF ABSOLUTE SPACE: A STUDY OF NEWTONIAN ARGUMENT. BRIT J PHIL SCI 21,317-342 N 70.

SEVERAL DISTINCT THESES ABOUT ABSOLUTE SPACE ARE CLARIFIED AND 'A PRIORI' ARGUMENTS FOR AND AGAINST THEM DISCUSSED. NEWTON'S BUCKET EXPERIMENT IS THEN DISCUSSED, HIS ASSOCIATED ARGUMENTS BEING SHOWN TO WITHSTAND THE CHALLENGES OF HIS CONTEMPORARIES, ALTHOUGH THEY ARE NOT CONCLUSIVE AGAINST RELATIONAL THEORIES WITH SPECIFIED CHARACTERISTICS. FINALLY THE SCIENTIFIC INTELLIGIBILITY OF ABSOLUTE SPACE IS DEFENDED, IN A WAY WHICH OPENS UP AN INTERESTING CONTRAST BETWEEN NEWTON AND MACH ON THE NATURE OF SCIENCE.

LACHLAN, A H AND BALDWIN, J T. ON STRONGLY MINIMAL SETS. J SYM LOG 36,79-96 MR 71.

A FIRST ORDER THEORY IS CATEGORICAL IN AN INFINITE POWER IF ALL MODELS OF THAT POWER ARE ISOMORPHIC. MORLEY PROVED THAT A FIRST ORDER THEORY IS CATEGORICAL IN EVERY UNCOUNTABLE POWER IF AND ONLY IF IT IS CATEGORICAL IN POWER  $\aleph_1$ . UTILIZING THE NOTION OF STRONGLY MINIMAL SET, WE GIVE A NEW PROOF OF THIS THEOREM. FURTHER, WE PROVE VAUGHT'S CONJECTURE THAT AN  $\aleph_1$  ONE CATEGORICAL THEORY HAS EITHER EXACTLY ONE OR EXACTLY  $\aleph_0$  COUNTABLE MODELS.

LACROIX, W L. HEGEL'S SYSTEM AND THE NECESSITY AND INTELLIGIBILITY OF EVIL PART I. IDEAL STUD 1,47-64 JA 71.

LACROIX, W L. HEGEL'S SYSTEM AND THE NECESSITY AND INTELLIGIBILITY OF EVIL, PART II. IDEAL STUD 1,102-119 MY 71.

LADD, JOHN. MORALITY AND THE IDEAL OF RATIONALITY IN FORMAL ORGANIZATIONS. MONIST 54,488-517 O 70.

LADRIERE, JEAN. LANGAGE SCIENTIFIQUE ET LANGAGE SPECULATIF. REV PHIL LOUVAIN 69,250-282 MY 71.

LE PROBLEME DES RAPPORTS ENTRE SCIENCE ET PHILOSOPHIE EST ABORDE ICI DANS LA PERSPECTIVE DE L'ANALYSE DU LANGAGE. IL EST POSE SOUS UNE FORME SEMANTIQUE: COMMENT LES PROPOSITIONS SCIENTIFIQUES D'UNE PART, LES PROPOSITIONS SPECULATIVES (PHILOSOPHIQUES) D'AUTRE PART SIGNIFIENT-ELLES? UNE INTRODUCTION DONNE QUELQUES INDICATIONS SUR LA QUESTION DU SENS DES PROPOSITIONS EN GENERAL. ENSUITE VIENT UNE DISCUSSION DE LA THEORIE NEO-POSITIVISTE RELATIVE AU SENS DES PROPOSITIONS SCIENTIFIQUES; ELLE EST SUIVIE D'UN EXAMEN DU STATUT SEMANTIQUE DES TERMES THEORIQUES ET DES PROPOSITIONS DANS LESQUELS ILS FIGURENT. ON MET EN EVIDENCE LE ROLE DU CHAMP SEMANTIQUE DES TERMES ET ON TENTE DE MONTRER QUE LA CONSTITUTION DE CE CHAMP S'EFFECTUE DANS UN HORIZON DE COMPREHENSION QUI EST CELUI DE L'OPERATOIRE. LA DERNIERE PARTIE DE L'ARTICLE CONCERNE LE STATUT SEMANTIQUE DES TERMES ET PROPOSITIONS DU LANGAGE SPECULATIF. L'ANALYSE PREND APPUI SUR DES EXEMPLES EMPRUNTES AU CELEBRE OUVRAGE DE WHITEHEAD, "PROCESS AND REALITY". ICI AUSSI ON TENTE DE MONTRER QU'IL Y A PRESUPPOSITION D'UN HORIZON DE CONSTITUTION, QUI FONDE LA POSSIBILITE MEME DU LANGAGE.

LADRIERE, JEAN. LANGAGE SCIENTIFIQUE ET LANGAGE SPECULATIF. REV PHIL LOUVAIN 69,92-132 F 71.

LADRIERE, JEAN. LE STRUCTURALISME ENTRE LA SCIENCE ET LA PHILOSOPHIE. TIJDSCHR FILOSOF 33,66-111 MR 71.

LAFLAMME, RAYMOND. DEUX APPROCHES ONOMASTIQUES DE LA THEOLOGIE DU MYSTERE. REV UNIV OTTAWA 27,111-128 JE 71.

LAFRANCE, YVON. LE PLATON DE GILBERT RYLE. REV PHIL LOUVAIN 69,337-369 AG 71.

L'AUTEUR PASSE METHODIQUEMENT EN REVUE CHACUN DES ARGUMENTS SUR LESQUELS LE PROF. RYLE FONDE SA THESE D'UN EVENTUEL PROCES DE PLATON VERS 370. CETTE THESE BOULEVERSE COMPLETEMENT LE CADRE CHRONOLOGIQUE HABITUEL AUSSI BIEN QUE CERTAINES DONNEES HISTORIQUES DE L'INTERPRETATION DE L'OEUVRE DE PLATON DEPUIS UN DEMI-SIECLE. L'AUTEUR MONTRER QUE LE DOUBLE ASPECT RELIGIEUX ET POLITIQUE DES PASSAGES ANCIENS RELATIFS AU PROCES DE SOCRATE N'AUTORISE PAS A CONCLURE D'UNE PART, QUE LES PASSAGES A CARACTERE RELIGIEUX SE REFERENT A UN PROCES HISTORIQUE DE SOCRATE TANDIS QUE LES PASSAGES A CARACTERE POLITIQUE SE REFERENT A UN PROCES HISTORIQUE DE PLATON. CE DOUBLE ASPECT DES TEXTES S'EXPLIQUE NATURELLEMENT DANS LE CADRE GENERAL DE LA LITTERATURE SOCRATIQUE ET EN PARTICULIER DU PAMPHET DE

POLYCRATE. LA CONCLUSION DE L'AUTEUR EST QUE LA THESE DU PROF. RYLE REPOSE DANS L'ENSEMBLE SUR UNE DEMARCHE PLUS DEDUCTIVE QUE PROPREMENT HISTORIQUE ET POSITIVE.

LAHEY, JOHN L. ETHICAL EGOISM: CAN IT BE REFUTED? DIALOGUE (PST) 13,45-50 MY 71.

LAKOFF, GEORGE. LINGUISTICS AND NATURAL LOGIC. SYNTHESE 22,151-271 D 70.

EVIDENCE IS PRESENTED TO SHOW THAT THE ROLE OF A GENERATIVE GRAMMAR OF A NATURAL LANGUAGE IS NOT MERELY TO GENERATE THE GRAMMATICAL SENTENCES OF THAT LANGUAGE, BUT ALSO TO RELATE THEM TO THEIR LOGICAL FORMS. THE NOTION OF LOGICAL FORM IS TO BE MADE SENSE OF IN TERMS A 'NATURAL LOGIC', A LOGICAL FOR NATURAL LANGUAGE, WHOSE GOALS ARE TO EXPRESS ALL CONCEPTS CAPABLE OF BEING EXPRESSED IN NATURAL LANGUAGE, TO CHARACTERIZE ALL THE VALID INFERENCES THAT CAN BE MADE IN NATURAL LANGUAGE, AND TO MESH WITH ADEQUATE LINGUISTIC DESCRIPTIONS OF ALL NATURAL LANGUAGES. THE LATTER REQUIREMENT IMPOSES EMPIRICAL LINGUISTIC CONSTRAINTS ON NATURAL LOGIC. A NUMBER OF EXAMPLES ARE DISCUSSED.

LAMBERT, A C AND SHAW, P D. QUINE ON MEANING AND TRANSLATION. MIND 90,109-113 JA 71.

LAMONT, CORLISS. NATURALISTIC HUMANISM. HUMANIST 31,9-10 S-O 71.

THIS ARTICLE REDEFINES NATURALISTIC HUMANISM UNDER TWELVE SEPARATE POINTS. FUNDAMENTAL IN THIS PHILOSOPHY IS THAT IT REJECTS BELIEF IN ANY FORM OF SUPERNATURALISM, PANTHEISM OR METAPHYSICAL IDEALISM; AND CONSIDERS MAN'S SUPREME ETHICAL AIM AS WORKING FOR THE WELFARE AND HAPPINESS OF ALL HUMANITY IN THIS ONE AND ONLY LIFE, RELYING PRIMARILY ON THE METHODS OF REASON, SCIENCE AND DEMOCRACY FOR THE SOLUTION OF PROBLEMS. THE HUMANIST VIGOROUSLY SUPPORTS CIVIL LIBERTIES AND HAS AN ATTITUDE OF COMPASSIONATE CONCERN TOWARD HIS FELLOW MEN.

LAMONT, CORLISS. REPLY TO SOMERVILLE. PHIL PHENOMENOL RES 22,108-109 S 71.

DR. LAMONT REPLIES TO SOMERVILLE'S HOSTILE REVIEW OF HIS BOOK "FREEDOM OF CHOICE AFFIRMED" THAT IT IS AN EMOTIONAL POLEMIC RATHER THAN AN OBJECTIVE COMMENT. LAMONT STATES THAT THE REVIEWER MENTIONS ONLY TWO OUT OF THE BOOK'S TEN MAIN ARGUMENTS, AND COMPLETELY BY-PASSES THE CRUCIAL ISSUE FOR FREE WILL OF THE COEXISTENCE OF CONTINGENCY WITH ITS METAPHYSICAL CORRELATIVE, DETERMINISM. LAMONT REITERATES HIS CLAIM, DENOUNCED BY SOMERVILLE AS "ABSURD," THAT A MAN WHO MAKES A DECISION COULD HAVE CHOSEN OTHERWISE, EVEN UNDER ALL THE SAME CIRCUMSTANCES.

LAMPRECHT, STERLING P. CONTINGENCY IN NATURE. PHIL PHENOMENOL RES 22,1-14 S 71.

LAN, CONRADO EGGERS. NOTA SOBRE LAS REEDICIONES DE OBRAS DE FILOSOFIA GRIEGA. CUAD FILOSOF 9,97-103 JA-JE 70.

LANDE, ALFRED. THE DECLINE AND FALL OF QUANTUM DUALISM. PHIL SCI 38,221-223 JE 71.

THE BOHR-HEISENBERG DOCTRINE OF WAVE-PARTICLE DUALITY HAS BEEN ATTACKED IN THE PAST FOR ITS METHODOICAL DEFECTS, OVER-COMPLICATION, INTERNAL CONTRADICTIONS, ITS POSITIVISTIC PHENOMENALISM, ETC. THE PRESENT INVESTIGATION SHOWS THAT DUALITY, THE DOCTRINE OF EQUIVALENCE OF THE PARTICLE PICTURE AND THE WAVE PICTURE OF MATTER, IS UNTENABLE SINCE ITS WAVE PART LEADS TO EMPIRICALLY WRONG RESULTS IN THE RELATIVISTIC DOMAIN, AND VIOLATES THE POSTULATE OF

INDEPENDENCE OF THE ARBITRARY CHOICE OF REFERENCE SYSTEM IN THE NON-RELATIVISTIC REALM. THEREFORE, WHEN METHODICAL OBJECTIONS WERE NEVER QUITE CONCLUSIVE, THE PHYSICAL FAILURE OF THE DUALITY IDEA SEALS ITS FATE IRREFUTABLY, TOGETHER WITH ALL ITS PSEUDO-PHILOSOPHICAL IMPLICATIONS.

LANDESMAN, CHARLES. SCEPTICISM ABOUT MEANING: QUINE'S THESIS OF INDETERMINACY. AUSTRL J PHIL 48,320-337 D 70.

LANDSBERG, P T AND EVANS, D A. FREE WILL IN A MECHANISTIC UNIVERSE? BRIT J PHIL SCI 21,343-358 N 70.

THREE DEFINITIONS OF FREE WILL ARE PROPOSED, AND IT IS ASSUMED THAT (1) EACH STATE OF CONSCIOUSNESS CORRESPONDS TO A DEFINITE SET OF THE POSSIBLE PHYSICAL STATES OF THE BRAIN (2) THE UNIVERSE IS MECHANISTIC (3) CALCULATED DESCRIPTIONS OF BRAIN STATES CAN BE TRANSLATED INTO LESS DETAILED DESCRIPTIONS (IN A LANGUAGE L RELATED TO ORDINARY LANGUAGE) OF STATES OF CONSCIOUSNESS. IT IS CONCLUDED THAT A MECHANISTIC UNIVERSE, WITHOUT FREE WILL, IS LOGICALLY POSSIBLE. THE RELATION WITH DIFFERENT VIEWS EXPRESSED BY D. M. MACKAY IS DISCUSSED.

LANDSBERG, P T. GAMBLING ON GOD. MIND 80,100-104 JA 71.

THIS PAPER GIVES A QUANTITATIVE DISCUSSION OF PASCAL'S WAGER, AND VARIOUS GENERALIZATIONS OF IT. THE POSSIBILITY OF A NUMBER OF CORRECT CONCEPTIONS OF GOD IS ENVISAGED, AND ALLOWANCES MADE FOR THE POSSIBILITY THAT DIFFERENT PEOPLE WILL HAVE DIFFERENT VIEWS OF HOW PUNITIVE GOD IS. IT IS CONCLUDED THAT THE MORE 'ALL-FORGIVING GOD' IS, THE WEAKER THE SELFISH-RATIONAL CASE FOR BELIEVING IN HIM.\*

LANDSBERG, P T. TIME IN STATISTICAL PHYSICS AND SPECIAL RELATIVITY. STUD GEN 23,1108-1158 1970 (P.I.D.G.).

LANG, BEREL. THE DEMON'S SOLITUDE. PERSONALIST 52,92-94 WINT 71.

THE THESIS IS PRESENTED THAT LAPLACE'S DEMON--TO BE THE PREDICTOR LAPLACE HOPED HE WOULD BE--MUST KEEP HIS PREDICTIONS A SECRET. OTHERWISE, THEY (AND EVEN THE PREDICTIONS ABOUT THIS) COULD BE FALSIFIED. THE ONLY GUARANTEE OF THE DEMONS SUCCESS, IT TURNS OUT (ASSUMING NORMAL LOQUACITY) IS SOLITUDE.

LANGE, ERHARD AND ALEXANDER, DIETRICH. GRUNDFRAGEN DER MATERIALISTISCHEN GESCHICHTSAUFFASSUNG IN FRIEDRICH ENGELS' ALTERSBRIEFEN. DEUT Z PHIL 18,1193-1212 1970 (P.I.D.G.).

LANGO, JOHN W. TOWARDS CLARIFYING WHITEHEAD'S THEORY OF CONSCIENCE. TRANS PEIRCE SOC 7,150-167 SUM 71.

LANGTRY, BRUCE N. PERCEPTION AND CORRIGIBILITY. AUSTRL J PHIL 48,369-372 D 70.

IT IS WIDELY HELD THAT IT IS NOT LOGICALLY POSSIBLE THAT WE SHOULD HAVE LOGICALLY INCORRIGIBLE KNOWLEDGE OF THE EXTERNAL WORLD. SUCH A CLAIM IS OFTEN BELIEVED TO BE ESTABLISHED BY AN ARGUMENT FROM DISTINCT EXISTENCES AND CERTAIN SUPPLEMENTARY EPISTEMIC ARGUMENTS. BUT THIS LATTER BELIEF IS INCORRECT.

LANIGAN, RICHARD L. MAURICE MERLEAU-PONTY BIBLIOGRAPHY. MAN WORLD 3,289-319 S-N 70.

THE BIBLIOGRAPHY ATTEMPTS TO BE DEFINITIVE AND EXHAUSTIVE FOR THE PERIOD 1935-1970. ENTRIES COVER SEVERAL LANGUAGES ALTHOUGH THE PRESENTATION IS IN ENGLISH. CONTENTS: 1) PRIMARY SOURCES. A) MERLEAU-PONTY'S BOOKS, ARTICLES, LECTURES, AND ESSAYS IN CHRONOLOGICAL ORDER OF PUBLICATION; ANNOTATED. B) TRANSLATIONS OF



MERLEAU-PONTY'S ORIGINAL FRENCH TREATISES IN THE CHRONOLOGICAL ORDER OF PUBLICATION; ANNOTATED. II) SECONDARY SOURCES. A) REVIEWS OF MERLEAU-PONTY'S TREATISES; AUTHORS IN ALPHABETICAL ORDER. B) ANALYSES OF MERLEAU-PONTY'S TREATISES; AUTHORS IN ALPHABETICAL ORDER. 1) BOOKS. 2) ARTICLES AND ESSAYS. 3) UNPUBLISHED MATERIALS.

LAPORTE, ROGER. L'ECART DES DEUX WITTGENSTEIN COMME DISCOURS. DIALOGUE 10,276-293 1971.

UN ECART CONSIDERABLE SEPARA LE "TRACTATUS LOGICO-PHILOSOPHICUS" (WITTGENSTEIN-I) DES "INVESTIGATIONS PHILOSOPHIQUES" (WITTGENSTEIN-II). COMMENT LE MESURER? BIEN DES METHODES SONT POSSIBLES. L'AUTEUR CHOISIT UNE PERSPECTIVE LINGUISTIQUE ET SUGGERE QUE L'ECART SEPARANT WITTGENSTEIN-I DE WITTGENSTEIN-II N'EST NUL AUTRE QUE LA DECOUVERTE DU DISCOURS. IL EN RESULTE UNE MEILLEURE CONNAISSANCE DE WITTGENSTEIN, AINSI QU'UNE ILLUSTRATION DE LA PLACE OCCUPEE PAR LE DISCOURS AU SEIN DU LANGAGE.

LARERE, ODILE. SENTIMENT ESTHETIQUE ET UNITE DE LA NATURE HUMAINE. REV SCI PHIL THEOL 55,432-464 JL 71.

DANS LA CRITIQUE DE LA FACULTE DE JUGER, KANT RECHERCHE UNE NOUVELLE MANIERE DE PENSER L'UNITE DU DOMAINE DE LA NATURE ET CELUI DE LA LIBERTE, A TRAVERS LES SENTIMENTS UNIVERSELS DU BEAU ET DU SUBLIME. L'INTERET DE L'ANALYSE KANTIENNE NE CONSISTE POINT SEULEMENT A AFFIRMER L'UNIQUE DESTINATION DE L'ESPRIT, MAIS AUSSI A RECOURIR A UNE ANALYSE DES SENTIMENTS POUR REPONDRE AUX CONTRADICTIONS DE LA RAISON PURE ET A ENRACINER DANS L'INCONNAISSABLE L'UNITE ET LA CREATIVITE HUMAINE.

LAROCHE, LAURENT. EXAMINATION OF THE AXIOMATIC FOUNDATIONS OF A THEORY OF CHANGE. NOTRE DAME J FORM LOG 12,378-380 JL 71.

LASKEY, DALLAS. EMBODIED CONSCIOUSNESS AND THE HUMAN SPIRIT. ANAL HUSSERL 1,197-207 1971.

LASNICK, HOWARD AND WASOW, THOMAS. THE DESCRIPTIVE ADEQUACY OF INTERPRETIVE THEORIES. FOUND LANG 7,429-430 AG 71.

LASZLO, ERVIN. REFLECTIONS ON EAST EUROPEAN PHILOSOPHY AND ITS INVESTIGATORS. INT PHIL QUART 10,643-660 D 70.

THE EXCHANGE AND COMMUNICATION OF INFORMATION BETWEEN DIVERGENT SCHOOLS OF CONTEMPORARY PHILOSOPHY IS AN IMPORTANT TASK TODAY. REFUTING CONTRARY VIEWS (MCGILL, "IPQ" IX, 261-277), THE FOLLOWING PROPOSITIONS ARE ADVANCED: DIALECTICAL MATERIALISM CONTINUES TO BE THE OFFICIALLY AND WIDELY ACCEPTED PHILOSOPHY IN THE USSR AND OTHER EASTERN EUROPEAN SOCIALIST COUNTRIES; WESTERN SOVIETOLOGISTS, IN EUROPE AND AMERICA, CARRY ON AN UP TO DATE RESEARCH PROGRAM ON DIALECTICAL MATERIALISM: DIALECTICAL MATERIALIST PHILOSOPHY IS A PROPER OBJECT OF INFORMED STUDY. RESEARCH ON EAST EUROPEAN PHILOSOPHY MUST OVERCOME WIDE IDEOCULTURAL DIFFERENCES, PERMEATING ORDINARY LANGUAGE, DAILY EXPERIENCE AS WELL AS PRACTICE BASED ON MARXIST CATEGORIES. RATHER THAN DISREGARDING SUCH DIFFERENCES, WESTERN PHILOSOPHERS SHOULD TAKE THEM INTO ACCOUNT IN ATTAINING AN OBJECTIVE UNDERSTANDING OF THE THOUGHT OF THEIR EAST EUROPEAN COLLEAGUES.

LATIL, PIERRE DE. CAUSALITE ET PROCESSUS. DIALECTICA 24,255-260 1970.

LAUDAN, LARRY. REPLY TO MARY HESSE. MONIST 55,525 JL 71.

LAUDAN, LARRY. TOWARDS A REASSESSMENT OF COMTE'S 'METHODE POSITIVE'.  
PHIL SCI 38,35-53 MR 71.

IN THIS STUDY OF AUGUSTE COMTE'S PHILOSOPHY OF SCIENCE, AN ATTEMPT IS MADE TO EXPLICATE HIS VIEWS ON SUCH METHODOLOGICAL ISSUES AS EXPLANATION, PREDICTION, INDUCTION AND HYPOTHESIS. COMTE'S EFFORTS TO RESOLVE THE DUAL PROBLEMS OF DEMARCATION AND MEANING LED TO THE ENUNCIATION OF PRINCIPLES OF VERIFIABILITY AND PREDICABILITY. COMTE'S HYPOTHETICO=DEDUCTIVE METHOD IS SEEN TO PERMIT CONJECTURES DEALING WITH UNOBSERVABLE ENTITIES.

LAUDAN, LARRY. WILLIAM WHEWELL ON THE CONSILIENCE OF INDUCTIONS. MONIST 55,368-391 JL 71.

THE PAPER EXAMINES WHEWELL'S VIEWS ON THE LOGIC OF EMPIRICAL TESTING IN THE SCIENCES, ESPECIALLY HIS ACCOUNT OF CONSILIENCE OF INDUCTIONS. SEVERAL DIFFERENT SENSES OF CONSILIENCE ARE EXAMINED AND ANALYSED, AND THE CONCEPT OF CONSILIENCE IS TRACED FROM WHEWELL TO THE PRESENT DAY.

LAUENER, HENRI. DER MODERNE KRITIZISMUS. STUD INT FILOSOF 2,135-148 FALL 70.

DER ARTIKEL ENTHAELT KRITISCHE BEMERKUNGEN ZU EINIGEN HAUPTKONZEPTIONEN DES KRITISCHEN RATIONALISMUS, WIE SIE IN HANS ALBERTS BUCH "TRAKTAT UEBER KRITISCHE VERNUNFT" VERTRETEN WERDEN: BEGRUENDUNGSPROBLEM, FALSIFIKATIONSPRINZIP, BAISSETZ (KONVENTIONALISTISCHE WENDUNG), UNTERSCHIED ZWISCHEN WERT UND EMPIRISCHER TATSACHE UND MOEGLICHKEIT EINER ETHIK AUF KRITISCH=RATIONALISTISCHEN GRUNDLAGEN. ES WIRD NACHGEWIESEN, DASS DIE VON KARL POPPER ENTWORFENE METHODOLOGIE TROTZ DER ABSICHT DES AUTORS VON DOGMATISCHEN VORAUSSETZUNGEN NICHT FREI IST.

LAURETANO, BRUNO. DISCORSO SULLA STRUTTURA. G CRIT FILOSOF ITAL 1,115-124 JA-MR 70.

LAURETANO, BRUNO. LA LOGICA MANICHEA. G CRITFILOSOF ITAL 1,502-511 O=D 70.

NEL SAGGIO SI MOSTRA LA MATRICE ETICA E LINGUISTICA DEL PENSARE OPPOSITIVO (VERO=FALSO). RISULTA CHE LA DIALETTICA NON E MEZZO DI COMPrensione UNIVERSALE E CHE LA FINALITA PRIMARIA DELLA FILOSOFIA E INVENTIVA, PROGETTANTE E CONSISTE NEL LA ELABORAZIONE DI SVARIATI MODELLI TEORICI NON=ESCLUSIVI, INBERNAMENTE SEQUENZATI E SISTEMATIZZATI, A PRESCINDERE DALLO LORO VERITA O FUNGIBILITA EMPIRICA. DA QUI LA SUA MAESTOSA INCONCLUDENZA O NEUTRALITA, IL SUO CARATTERE APERTO, LA SUA AMBIGUITA. ESSA NULLA DICE SU CIO CHE SI DEBBA CREDERE (VERITA) O FARE (DOVERE) E SOSPINGE INESORABILMENTE VERSO LE PRODE DELL'UTOPICO E DELL'IMMAGINARIO.

LAUTH, REINHARD. GENESE DU 'FONDEMENT DE TOUTE LA DOCTRINE DE LA SCIENCE' DE FICHTE. ARCH PHIL 34,51-80 JA-MR 71.

LES "EIGNE MEDITATIONEN ZUR ELEMENTARPHILOSOPHIE" PERMETTENT DE PRECISER QUE, VERS LA FIN DE 1793, FICHTE A COMPRIS COMMENT IL DEVAIT FONDER LA DOCTRINE DE LA SCIENCE, C'EST=A=DIRE L'ENSEMBLE DE LA VERITE, A LA FOIS THEORIQUE ET PRATIQUE, EN PARTANT DU SUJET COMME KANT ET AUSSI D'UN PRINCIPE UNIQUE COMME REINHOLD.

LAVERS, ANNETTE. MAN, MEANING AND SUBJECT, A CURRENT REAPPRAISAL. J BRIT SOC PHENOMENOL 1,44-49 O 70.

LAWLER, MICHAEL G. GRACE AND FREE WILL IN JUSTIFICATION: A TEXTUAL STUDY IN AQUINAS. THOMIST 35,601-630 O 71.

THIS IS AN HISTORICAL STUDY OF THE DEVELOPMENT OF THOMAS'S DOCTRINE ON THE RELATION OF GRACE AND FREE WILL. IT FOLLOWS HIM FROM THE "COMMENTARIUM IN SENTENTIAS" AND THE "DE VERITATE" THROUGH TO THE SYNTHESIS OF THE SUMMA DEMONSTRATING HIS DEVELOPMENT ON THREE POINTS: A) THE AFFIRMATION OF THE NECESSITY OF DIVINE HELP EVEN TO PREPARE FOR GRACE; B) THE CHARACTERIZATION OF THIS HELP AS AN IMMEDIATE MOTION OF THE WILL; C) THE SUBORDINATION OF SANCTIFYING GRACE-HABITUS TO SANCTIFYING GRACE-DIVINE MOTION. THE SYNTHESIS REMOVES ALL POSSIBLE SEMI-PELAGIAN ACCUSATIONS: JUSTIFICATION IS A TOTAL GIFT OF GOD.

LAWRENCE, JOHN S. THE MORAL ATTRACTIVENESS OF VIOLENCE. J SOC PHIL 1,5-6 FALL 70.

LAWRENCE, JOHN. VIOLENCE. SOC THEOR PRACT 1,31-49 FALL 70.

LAWVERE, F WILLIAM. ADJOINTNESS IN FOUNDATIONS. DIALECTICA 23,281-296 1969.

LAZEROWITZ, MORRIS. A NOTE ON 'METAPHILOSOPHY'. METAPHILOSOPHY 1,91 JA 70.

THIS NOTE GIVES THE HISTORY OF THE WORD "METAPHILOSOPHY", WHICH HAS BEEN ADOPTED AS THE NAME OF A NEW JOURNAL. IT WAS COINED BY ME IN 1940 TO REFER TO A SPECIAL KIND OF INVESTIGATION WHICH LUDWIG WITTGENSTEIN DESCRIBED AS ONE OF THE "HEIRS" OF PHILOSOPHY. THE TERM "METAPHILOSOPHICAL" FIRST APPEARED IN 1942 IN A REVIEW OF C.J. DUCASSE'S BOOK "PHILOSOPHY AS A SCIENCE: ITS MATTER AND ITS METHOD". THE WORD IS WIDELY ASSOCIATED WITH THE SPECIAL VIEW THAT A PHILOSOPHICAL THEORY IS A GERRYMANDERED PIECE OF LANGUAGE. "METAPHILOSOPHY" IS NOT, HOWEVER, THE NAME OF A VIEW ABOUT PHILOSOPHY; IT IS THE NAME OF A SPECIAL KIND OF INVESTIGATION INTO THE NATURE OF PHILOSOPHY.

LAZLO, ERVIN. HUMAN DIGNITY AND THE PROMISE OF TECHNOLOGY. PHIL FORUM (DEKALB) 9,165-200 JF 71.

LE BOT, MARC. ART ET SCIENCE SOCIALE. REV ESTH 23,225-240 JL-D 70.

LEAL, FERNANDO. COMENTARIO A LA 'INTRODUCCION' DE LA FENOMENOLOGIA DEL ESPIRITU. REV FILOSOF (COSTA RICA) 8,33-44 JA-JE 70.

LEAN, MARTIN E. A REPLY TO MY CRITIC. PERSONALIST 52,571-575 SUM 71.

LEATHERMAN, ROGER L. A QUANTUM THEORY OF LEARNING. ABRAXAS 1,163-172 WINT 71.

AN EXAMINATION OF MOTIVATION FOR VARIOUS LEARNING STATES POSITS A THEORETICAL AND HEURISTIC RANK-ORDER FOR DESCRIPTIVE CHANGES IN INDIVIDUALS AS A FUNCTION OF THEIR RELATIVE POSITION WITH RESPECT TO A NULL-LEARNING STATE. COMPARED WITH MAXIMAL LEARNING CONDITIONS, FORGETTING AND REMEMBERING ARE CONSIDERED EQUIDISTANT FROM THE NULL. THEORETICAL QUESTIONS ARE RESOLVED - WHICH RESOLUTIONS INDICATE THAT THE SOURCE OF CHANGE IS ANALOGICALLY, IF NOT ONTOLOGICALLY, THE SAME AS QUANTUM THEORIES OF PHYSICS.

LEBLANC, HUGUES. TRUTH-VALUE SEMANTICS FOR A LOGIC OF EXISTENCE. NOTRE DAME J FORM LOG 12,153-168 AP 71.

LECLERC, IVOR. A REJOINDER TO JUSTUS BUCHLER. PROCESS STUD 1,55-59 SPR 71.

LEDERMANN, E K. AN ETHIC FOR OUR EXISTENTIAL PREDICAMENT. J BRIT SOC PHENOMENOL 1,37-43 O 70.

THE AIM OF THE ARTICLE IS TO CONFRONT CONTEMPORARY MAN WITH HIS PREDICAMENT WHICH IS HIS IMPRISONMENT IN A RATIONAL WORLD OF SCIENCE AND TECHNOLOGY WITHOUT FAITH IN NON-MATERIAL VALUES AND WITHOUT MEANING AND TO POINT THE WAY TO PERSONAL FREEDOM AND TO FAITH IN NON-MATERIAL VALUES. THIS AIM CAN BE ACHIEVED IF MAN ACTUALIZES HIS AUTHENTICITY AND THUS TRANSCENDS HIS INAUTHENTICITY WHICH IS THE SOURCE OF HIS NEUROTIC SUFFERING. SELF-TRANSCENDENCE IS REALIZED IN CREATIVITY, IN I-THOU RELATIONSHIPS, IN PERSONAL DECISIONS AND IN FACING SITUATIONS WHICH MAY BE ALTERABLE OR UNALTERABLE AND FATEFUL. AN EXISTENTIAL ETHIC (MORE FULLY EXPLAINED IN E K LEDERMANN, "PHILOSOPHY AND MEDICINE", 1970, TAVISTOCK PUBLICATIONS, LONDON AND J B LIPPINCOTT U.S.A. AND CANADA) IS PROPOSED, NOT AS A RATIONAL MORAL PHILOSOPHY BUT AS A CALL TO SELF-LIBERATION. ANTI-EXISTENTIAL FORCES WHICH TEND TO CORRUPT THE EXISTENTIAL PERSONAL ETHIC ARE EXPOSED AND REJECTED.

LEE, HAROLD N. ACTION, PERCEPTION AND ART. TULANE STUD PHIL 19,54-64 1970.

THIS IS A SOMEWHAT MORE EXTENDED VERSION OF THE PAPER PUBLISHED UNDER THE SAME TITLE IN THE 'SOUTHWESTERN JOURNAL OF PHILOSOPHY', VOL. 1, NO. 3., FALL, 1970. SEE THE ABSTRACT OF THAT ARTICLE.

LEE, HAROLD N. ZENO CANNOT BE CAUGHT ON HIS OWN RACETRACK. MIND 80,269 AP 71.

TWO COMMENTS ("MIND", JULY 1968) ON MY PAPER ON ZENO ("MIND", OCT. 1965) MISSED MY POINT. I DID NOT TRY TO REFUTE ZENO OR TO RESOLVE HIS PARADOXES. IT CANNOT BE DONE. ZENO'S ARGUMENT SHOWS THAT THE ANALYSIS OF CONTINUITY IN TERMS OF DISCRETE UNITS OR A DENUMBERABLE SERIES LEADS TO INESCAPABLE PARADOX. HENCE, SUCH ANALYSIS IS FAULTY. THE DEDEKIND-CANTOR THEORY SUPPLIES THE CORRECT ANALYSIS. THE RESULT IS NOT TO REFUTE ZENO BUT TO BY-PASS HIM SINCE HIS ARGUMENT IS BASED ON A MISTAKE OF ANALYSIS.

LEE, HAROLD. ACTION, PERCEPTION, AND ART. SW J PHIL 1,85-90 FALL 70.

IS ART THE ACT OF PRODUCING OR IS IT THE OBJECT PRODUCED? THE QUESTION ASSUMES A FALSE DICHOTOMY. THERE ARE NO OBJECTS IN NATURE APART FROM THE RESPONSES OF A SENTIENT ORGANISM. THE SELECTIVE AND ENFORMING POWERS OF PERCEPTION DEPEND ON COORDINATIONS AND MANIPULATORY SKILLS. PERCEPTS AND ACTS CAN BE DISTINGUISHED BUT NOT SEPARATED. PERCEPTS ARE FUNCTIONS OF PREVIOUS ACTS. THERE ARE NO BRUSHLESS PAINTERS OR VOICELESS POETS. THE ARTIST'S VISION AND ITS MEANS OF COMMUNICATION ARE INSEPARABLE.

LEFEVRE, CHARLES. QUINTA NATURA ET PSYCHOLOGIE ARISTOTELICIENNE. REV PHIL LOUVAIN 69,5-43 F 71.

POUR DETERMINER L'EVOLUTION, VOIRE LA SIGNIFICATION DE LA PSYCHOLOGIE ARISTOTELICIENNE, IL FAUT EXAMINER LES TEMOIGNAGES CICERONIENS SELON LESQUELS ARISTOTE AURAIT (A SES DEBUTS, SEMBLE-T-IL) IDENTIFIE AME ET SUBSTANCE DES ASTRES. WALGRE P. NORAUX (REALENC., ART. QUINTA ESSENTIA) ET DIVERS AUTRES, LA FORMULE REVELE AU MOINS UNE INDECISION A L'EGARD DU SPIRITUALISME QUI SERA CELUI DE LA MATURITE, ET LES AUTRES FRAGMENTS DU JEUNE ARISTOTE NE PROUVENT PAS QUE CELUI-CI AIT ALORS THEMATISE L'IMMATERIEL. D'AUTRE PART, L'EXAMEN DES METHODES DE CICERON, COMME PHILOSOPHE ET COMME DOXOGRAPHE, CONFIRME QU'IL RESPECTE LES DOCTRINES UTILISEES ET REND PROBABLE QU'IL AIT ICI RECOURU A L'ORIGINAL MEME D'ARISTOTE.



## INDICATIONS SUR LES PROBLEMES A APPROFONDIR.

LEHRER, KEITH. HOW REASONS GIVE US KNOWLEDGE, OR THE CASE OF THE GYPSY LAWYER. J PHIL 68,311-313 20 MY 1971.

THIS ARTICLE IS A DISCUSSION OF "KNOWLEDGE, REASONS, AND CAUSES," 'JOURNAL OF PHILOSOPHY,' LXVII, 21, 1970, BY GILBERT HARMAN. HARMAN CLAIMS THAT THE REASONS THAT GIVE A MAN KNOWLEDGE AT LEAST POTENTIALLY EXPLAIN HIS BELIEF. I OFFER A COUNTER EXAMPLE TO THIS THESIS. THE REASONS THAT GIVE A MAN KNOWLEDGE NEED NOT EXPLAIN HIS BELIEF EVEN POTENTIALLY. INSTEAD, I PROPOSE THAT SUCH REASONS ARE CORRECT REPLIES TO DEMANDS FOR THE JUSTIFICATION OF KNOWLEDGE CLAIMS.

LEHRER, KEITH. THE FOURTH CONDITION OF KNOWLEDGE: A DEFENSE. REV METAPH 24,122-128 SEPT 70.

VARIOUS COUNTEREXAMPLES HAVE BEEN PRESENTED TO DEMONSTRATE THAT KNOWLEDGE MAY NOT BE ANALYZED AS COMPLETELY JUSTIFIED TRUE BELIEF. PROFESSOR PAILTHORP CONTENDS THAT THESE EXAMPLES ARE INEFFECTIVE AND DEFENDS SUCH AN ANALYSIS OF KNOWLEDGE. I ARGUE THAT THIS PROPOSED ANALYSIS OF KNOWLEDGE IS DEFECTIVE, AND, FINALLY, THAT A FOURTH CONDITION OF KNOWLEDGE WILL SOLVE THE PROBLEMS PAILTHORP AND OTHERS HAVE RAISED.

LEHRER, KEITH. WHY NOT SCEPTICISM? PHIL FORUM (BOSTON) 2,283-298 SPR 71.

IN THIS PAPER, THE AUTHOR ARGUES THAT NO ONE KNOWS ANYTHING. VARIOUS ARGUMENTS PURPORTING TO SHOW THAT WE DO KNOW SOMETHING ARE CONSIDERED AND REFUTED. THE FUNDAMENTAL ARGUMENT OF THE PAPER RESTS ON THE ASSUMPTION THAT NO ONE KNOWS THAT A SPECIAL FORM OF SCEPTICAL HYPOTHESIS IS FALSE, NOR IS ANYONE COMPLETELY JUSTIFIED IN BELIEVING SUCH A HYPOTHESIS TO BE FALSE. IT IS THEN ARGUED THAT SINCE NO ONE IS COMPLETELY JUSTIFIED IN BELIEVING THAT SCEPTICAL HYPOTHESIS TO BE FALSE, NO ONE IS COMPLETELY JUSTIFIED IN BELIEVING ANY OTHER STATEMENT TO BE TRUE. FINALLY, IT IS ARGUED THAT RATIONAL BELIEF LIKE RATIONAL ACTION DOES NOT DEPEND ON THE ASSUMPTION THAT ANYONE DOES KNOW ANYTHING.

LEIBER, JUSTIN. LINGUISTIC ANALYSIS AND EXISTENTIALISM. PHIL PHENOMENOL RES 22,47-56 S 71.

LEISS, WILLIAM. MAX SCHELER'S CONCEPT OF HERRSCHAFTSWISSEN. PHIL FORUM (BOSTON) 2,316-331 SPR 71.

AN ANALYSIS OF THE CONTRIBUTION MADE BY SCHELER'S CONCEPT OF "HERRSCHAFTSWISSEN" ("KNOWLEDGE FOR THE SAKE OF DOMINATION") TO OUR UNDERSTANDING OF THE MASTERY OF NATURE BY MAN. PRESENTATION OF THIS CONCEPT IS FOLLOWED BY A CRITIQUE AIMED AT SHOWING ITS STRENGTHS AND WEAKNESSES AS A MEANS OF UNDERSTANDING THE ROLE OF SCIENTIFIC KNOWLEDGE IN THE MASTERY OF NATURE.

LEISS, WILLIAM. THE SOCIAL FUNCTION OF KNOWLEDGE. SOC THEOR PRACT 1,1-12 FALL 70.

THIS ESSAY IS A CRITICAL EXAMINATION OF A WIDESPREAD CONTEMPORARY THEORY WHICH HOLDS THAT "KNOWLEDGE" BECOMES A CRUCIAL FACTOR OF PRODUCTION IN TECHNOLOGICALLY-ADVANCED SOCIETIES AND THAT THIS DEVELOPMENT IS ACCOMPANIED BY SIGNIFICANT SOCIAL CHANGES, ESPECIALLY THE GROWING ABILITY OF A "TECHNOSTRUCTURE" OR DIFFUSE GROUPS OF "KNOWLEDGE ADMINISTRATORS" TO EXERCISE DIRECTIVE AUTHORITY IN SOCIETY. PART I OF THE ESSAY PRESENTS THE MAIN OUTLINES OF THE THEORY, DRAWING UPON THE WRITINGS OF J K GALBRAITH, P F DRUIKER, Z BRZEZINSKI, D BELL AND OTHERS. PART II SURVEYS THE EARLIER HISTORY OF MODERN POLITICAL ECONOMY IN ORDER TO DISCOVER WHAT CONCEPTION OF THE SOCIAL FUNCTION OF KNOWLEDGE HAD BEEN DEVELOPED PREVIOUSLY, THUS

ESTABLISHING A BASIS FOR EVALUATING THE CLAIMS OF THE MORE RECENT THEORY. REFERENCES ARE MADE TO THE WRITINGS OF THE PRE-SMITHIAN ECONOMISTS, ADAM SMITH, J B SAY, JOHN STUART MILL, AND KARL MARX. PART III CRITICIZES THE CONTEMPORARY THEORY ON THE BASIS OF ITS LACK OF HISTORICAL PERSPECTIVE, ITS LIMITED CONCEPTION OF KNOWLEDGE, ITS FAILURE TO EXPLORE THE FULL IMPLICATIONS OF THE CONFLUENCE OF KNOWLEDGE AND POWER, AND ITS NEGLECT OF ALTERNATIVE POSSIBILITIES OF SOCIAL ORGANIZATION.

LEKTORSKII, V A. ANALYTICAL PHILOSOPHY TODAY. SOVIET STUD PHIL 1,135-157 FALL 71.

LENOIR, RAYMOND. LETTRES DE THEODORE RIBOT A ALFRED ESPINAS (1876-1893). REV PHIL FR 95,339-348 JL-S 70.

LENTRICCHIA, FRANK. THE PLACE OF CLEANTH BROOKS. J AES ART CRIT 29,235-251 WINT. 70.

LENZEN, VICTOR F. BERTRAND RUSSELL AT HARVARD, 1914. RUSSELL 3,4-6 AUTUMN 71.

THE ARTICLE REPORTS THAT BERTRAND RUSSELL WAS IN RESIDENCE AT HARVARD UNIVERSITY AS LECTURER IN PHILOSOPHY DURING THE SPRING TERM OF 1914. RUSSELL GAVE A SPECIAL COURSE IN ADVANCED LOGIC, IN WHICH HE DISCUSSED THE VIEWS OF WITTGENSTEIN, AND A COURSE IN THEORY OF KNOWLEDGE, IN WHICH HE SET FORTH THE NEW METHOD OF EXTENSIVE ABSTRACTION. IN VIEW OF THE REALISTIC BASIS OF THE "PRINCIPLES OF MATHEMATICS", RUSSELL'S VISIT AROUSED GREAT INTEREST AMONG PHILOSOPHERS OF THE MOVEMENT OF THE NEW REALISM, SUCH AS R.B. PERRY AND E.B. HOLT. THE ARTICLE FURTHER REPORTS ON RUSSELL'S CONDUCT OF DISCUSSIONS OF "PRINCIPIA MATHEMATICA" WITH A SMALL GROUP CONSISTING OF JEAN NICOD, DOROTHY WRINCH, ARMSTRONG, AND V.F. LENZEN, IN LONDON, DURING THE WINTER OF 1916-17.

LEON, ANTOINE. PSYCHOLOGIE IMPLICITE ET PSYCHOLOGIE EXPLICITE DE L'ACTE PEDAGOGIQUE. REV PHIL FR 96,57-66 1971.

CET ARTICLE SE PROPOSE D'APPORTER UNE CONTRIBUTION A LA DEFINITION DU STATUT EPISTEMOLOGIQUE DE LA PSYCHOPEDAGOGIE ET, PLUS GENERALEMENT, DES SCIENCES DE L'EDUCATION. LES RELATIONS ENTRE LA PSYCHOPEDAGOGIE ET LA PSYCHOLOGIE SONT ETUDIEES DANS UNE PERSPECTIVE HISTORIQUE PUIS DANS LE CADRE DU DEVELOPPEMENT ACTUEL DES SCIENCES APPLIQUEES. LA PSYCHOPEDAGOGIE ET LES AUTRES SCIENCES DE L'EDUCATION SE PRESENTENT COMME UN CORPS DE DISCIPLINES TECHNOLOGIQUES QUI DOIVENT REMPLIR UNE FONCTION DE MEDIATION ENTRE LES SCIENCES FONDAMENTALES ET LA PRATIQUE. CETTE FONCTION DE MEDIATION NE PEUT ETRE ASSUMEE QUE PAR DES EQUIPES PLURIDISCIPLINAIRES HAUTEMENT QUALIFIEES.

LEPENIES, WOLF. ANTHROPOLOGY AND SOCIAL CRITICISM. HUMAN CONTEXT 3,205-225 JL 71.

THE ARTICLE DEALS WITH A CONFRONTATION NOT MERELY BETWEEN TWO SOCIOLOGISTS, BUT BETWEEN TWO IMPORTANT TENDENCIES IN GERMAN SOCIAL SCIENCE - ARNOLD GEHLEN IS REPRESENTING A CERTAIN 'ANTHROPOLOGICAL' SCHOOL, WHEREAS JUERGEN HABERMAS IS CONTINUING THE AIMS OF THE 'CRITICAL THEORY' OF ADORNO, HORKHEIMER, MARCUSE ET AL. THEIR DEBATE HAS PRODUCED A PARADOXICAL RESULT, A CERTAIN KIND OF CRISS-CROSS OF DOCTRINES. HABERMAS APPEARS TO BE DEVELOPING A NEW KIND OF ANTHROPOLOGY, WHEREAS GEHLEN IS DISCARDING HIS FORMER ANTHROPOLOGICAL POSITIONS. THE AUTHOR CONCLUDES THAT ANTHROPOLOGY AS A SCIENCE OF MAN CAN ASSUME CRITICAL FUNCTIONS ONLY IN THE FORM OF AN ANTHROPOLOGICALLY INFORMED THEORY OF INSTITUTIONS.

LERNER, ARBA P. THE IVORY TOWER. HUMANIST 31,26-27 MR-AP 71.

THE UNIVERSITY HAS BEEN JEERED AS "IVORY TOWER", BUT THAT IS EXACTLY WHAT IT SHOULD BE -- A PEACEFUL PLACE FOR PROFOUND THINKING. "RECONSTITUTION" WAS AN ATTEMPT BY YOUTHFUL IDEALISTS AND THOSE UNHAPPILY FORCED INTO THE UNIVERSITY BY INAPPROPRIATE SOCIAL PRESSURES, TO "POLITICISE" THE UNIVERSITY FOR IMMEDIATE SOCIAL ACTION. BUT THE FUTURE OF OUR DEMOCRATIC CIVILIZATION DEPENDS ON OUR UNIVERSITIES REMAINING IVORY TOWERS FOR TRANSMITTING AND DEVELOPING FURTHER THE HABITS OF REASONED DISCUSSION AND COMPROMISING OF CONFLICTS.

LESSNOFF, MICHAEL. TWO JUSTIFICATIONS OF PUNISHMENT. PHIL QUART 21,141-148 AP 71.

THE ARTICLE EXPOUNDS THE PROPER PLACE OF TWO TRADITIONAL THEORIES OF PUNISHMENT (UTILITARIAN AND RETRIBUTIVE). PUNISHMENT, AS AN INSTITUTION IMPOSING HARDSHIP, REQUIRES BOTH A TELEOLOGICAL JUSTIFICATION (THE GOOD IT ACHIEVES) AND AN ENTITLING JUSTIFICATION (WHY ONE MAY ACHIEVE IT BY IMPOSING HARDSHIP). PUNISHMENT'S TELEOLOGICAL JUSTIFICATION, IF ANY, IS UTILITARIAN, ITS ENTITLING JUSTIFICATION RETRIBUTIVE. THE SCHEMA IS ALSO APPLIED TO TAXATION, CONSCRIPTION, COMPULSORY PURCHASE ETC.

LEVENSKY, MARK A. TEACHING AND LEARNING PHILOSOPHY IN A CLASSROOM. METAPHILOSOPHY 2,277-291 JL 71.

AN ACCOUNT OF WHAT TEACHING PHILOSOPHY IN A CLASSROOM FILLED WITH ME AND TWENTY OR SO STUDENTS WAS LIKE, AND WHY IT WAS LIKE THAT, AND HOW IT CHANGED, AND WHY, AND WHAT IT IS LIKE SOMETIMES NOW.

LEVI, ISAAC. CERTAINTY, PROBABILITY AND THE CORRECTION OF EVIDENCE. NOUS 5,299-312 S 71.

LEVIN, MICHAEL E. LENGTH RELATIVITY. J PHIL 68,164-174 25 MR 71.

I SHOW THAT, IF QUINE IS RIGHT ABOUT "ONTOLOGICAL RELATIVITY," THEN NOBODY KNOWS HOW LONG A RABBITT IS. I POINT OUT THAT A 3.42-INCH LONG RABBITT IS ALSO 24.54-CENTIMETER LONG RABBITT. TO THE OBJECTION THAT THESE TWO "ALTERNATIVE TRANSLATIONAL HYPOTHESES" ARE EQUIVALENT, SO ARE ALTERNATIVE ONTOLOGICAL HYPOTHESES. AT THE END I CONFESS THAT I HAVE BEEN PARODYING QUINE, AND OFFER THE THESIS THAT, FOR QUINE, ALTERNATIVE ONTOLOGIES ARE ALTERNATIVE CONVENTIONS.

LEVINAS, EMMANUEL. AU-DELA DE L'ESSENCE. REV METAPH MORALE 75,265-283 JL-S 70.

SI L'ONTOLOGIE = COMPREHENSION DE L'ETRE = EST LE FONDEMENT DE TOUTE PENSEE = LA TRANSCENDANCE N'EST PAS PENSABLE. ETRE C'EST FAIRE PARTIE D'UN DESTIN COMMUN: SES MOMENTS, DISPERSES ET SEPARES, SE LAISSENT RASSEMBLER PAR LA MEMOIRE OU L'HISTOIRE = MA RESPONSABILITE POUR LES AUTRES HOMMES QUI NE DEPENDENT PAS DE MA LIBERTE, EST UNE RELATION EXCEPTIONNELLE AVEC UN ENGAGEMENT IRREPRESENTABLE C'EST-A-DIRE DIA CHRONIE, PAR DELA TOUTE MEMOIRE, RELATION AVEC L'AU DELA DE L'ETRE. C'EST PAR CETTE RELATION, ET NON PAS PAR L'INTENTIONALITE, QUE SE DEFINIT LA SUBJECTIVITE.

LEVINE, STEPHEN K. ON ORIGINS. ABRAXAS 1,25-29 FALL 70.

LEVIT, MARTIN. COMMON SENSE, SCIENTIFIC METHOD, AND EDUCATIONAL RESEARCH. STUD PHIL EDUC 7,130-142 FALL 70.

USING CRITERIA OF LOGIC AND SCIENTIFIC METHOD, THIS PAPER CRITICALLY EVALUATES A PROPOSAL THAT EDUCATIONAL RESEARCH AND THEORY BE EVALUATED BY "COMMON SENSE" CRITERIA RATHER THAN CRITERIA OF LOGIC AND SCIENTIFIC METHOD. BY ARGUMENT AND DEMONSTRATION, THIS PAPER

URGES THAT SCIENTIFIC PRINCIPLES CAN BE USED TO EVALUATE COGNITIVE CLAIMS IN ANY THEORETICAL OR PRACTICAL FIELD.

LEWIS, DAVID. COUNTERPARTS OF PERSONS AND THEIR BODIES. J PHIL 68,203-211 AP 71.

IT CAN BE ARGUED THAT PERSONS AND THEIR BODIES ARE NOT IDENTICAL BECAUSE SOMETHING IS TRUE OF A PERSON BUT NOT OF HIS BODY; THAT HE COULD HAVE BEEN (OR OCCUPIED) SOME OTHER BODY. ACCORDING TO MY "COUNTERPART THEORY AND QUANTIFIED MODAL LOGIC" (J. PHIL. 1968) THIS ARGUMENT IS VALID. BUT IF MY METHOD OF COUNTERPARTS IS MODIFIED TO ALLOW FOR A MULTIPLICITY OF COUNTERPART RELATIONS BETWEEN THINGS AT DIFFERENT POSSIBLE WORLDS, THE ARGUMENT FAILS.

LEWIS, DAVID. GENERAL SEMANTICS. SYNTHESE 22,18-67 D 70.

IF WE MAY ASSUME THAT ANY NATURAL LANGUAGE MAY BE GIVEN A TRANSFORMATIONAL GRAMMAR BASED ON AN AJDUKIEWICZ CATEGORIAL GRAMMAR, IT BECOMES POSSIBLE TO GIVE A SIMPLE AND GENERAL ACCOUNT OF THE SEMANTICS OF NATURAL LANGUAGES. LET THE INTENSION OF A SENTENCE, NAME, OR COMMON NOUN BE A FUNCTION FROM POSSIBLE WORLDS, ETC., TO TRUTH=VALUES, THINGS, OR SETS; LET THE INTENSION OF SOMETHING THAT ATTACHES TO A TERM OF CATEGORY X TO FORM A COMPOUND TERM OF CATEGORY Y BE A FUNCTION FROM X-INTENSIONS TO Y-INTENSIONS.

LEWIS, DAVID. IMMODEST INDUCTIVE METHODS. PHIL SCI 38,54-63 MR 71.

INDUCTIVE METHODS CAN BE USED TO ESTIMATE THE ACCURACIES OF INDUCTIVE METHODS. CALL A METHOD 'IMMODEST' IF IT ESTIMATES THAT IT IS AT LEAST AS ACCURATE AS ANY OF ITS RIVALS. IT WOULD BE UNREASONABLE TO ADOPT ANY BUT AN IMMODEST METHOD. UNDER CERTAIN ASSUMPTIONS, EXACTLY ONE OF CARNAP'S LAMBDA-METHODS IS IMMODEST. THIS MAY SEEM TO SOLVE THE PROBLEM OF CHOOSING AMONG THE LAMBDA-METHODS; BUT SOMETIMES THE IMMODEST LAMBDA-METHOD IS  $\text{LAMBDA}=0$ , WHICH IT WOULD NOT BE REASONABLE TO ADOPT. WE SHOULD THEREFORE RECONSIDER THE ASSUMPTIONS THAT LED TO THIS CONCLUSION: FOR INSTANCE, THE MEASURE OF ACCURACY.

LEWIS, DOUGLAS. ANALOG AND DIGITAL. NOUS 5,321-328 S 71.

COUNTEREXAMPLES ARE OFFERED TO NELSON GOODMAN'S PROPOSAL, IN "LANGUAGES OF ART", THAT THE DIFFERENCE BETWEEN ANALOG AND DIGITAL SYSTEMS OF REPRESENTATION IS THE DIFFERENCE BETWEEN DENSE SYSTEMS AND DIFFERENTIATED ONES. ALTERNATIVE DEFINITIONS OF ANALOG AND DIGITAL REPRESENTATION ARE PROPOSED.

LEWIS, DOUGLAS. SOME PROBLEMS OF PERCEPTIONS. PHIL SCI 37,100-113 MR 70.

MANY PHILOSOPHERS HAVE MAINTAINED THAT SECONDARY QUALITIES ARE PRIVATE MENTAL ENTITIES. IN THIS PAPER I USE THE DISCUSSIONS OF H. A. PRICHARD, BERKELEY AND G. E. MOORE ON THE STATUS OF SECONDARY QUALITIES TO BRING OUT THE ASSUMPTIONS THAT UNDERLIE THIS VIEW. ONE OF THESE IS THAT SECONDARY QUALITIES ARE PARTICULAR. I SHOW THAT PRICHARD HOLDS THESE ASSUMPTIONS AND THEN I ATTEMPT TO DIAGNOSE WHY HE HOLDS THEM. IN THE COURSE OF THIS DIAGNOSIS I EXPLORE SEVERAL SENSES OF 'DEPENDENT' WHICH PLAY A ROLE IN THIS VIEW. FINALLY, I SHOW THAT A CAUSAL DEPENDENCE OF SECONDARY QUALITIES UPON THE PERCEIVER WILL NOT LEAD TO THE CONCLUSION THAT SECONDARY QUALITIES ARE PRIVATE UNLESS THE PHILOSOPHICAL THESIS THAT THEY ARE PARTICULAR IS ALREADY ASSUMED.



- LEY, HERMANN. DAS WEITERWIRKEN HEGELS IN DER PROGRESSION UNSERER ZEIT. DEUT Z PHIL 18,757-776 1970 (P.I.D.G.).
- LEY, HERMANN. ZUM KLASSENCHARAKTER DER FUNKTION VON WISSENSCHAFT. DEUT Z PHIL 18,1250-1269 1970 (P.I.D.G.).
- LIEB, IRWIN C. CHARLES HARTSHORNE'S RECOLLECTIONS OF EDITING THE PEIRCE PAPERS. TRANS PEIRCE SOC 6,149-159 SUM-FALL 70.
- LIMBRICK, ELAINE. LA CONCEPTION DE L'HONNETE HOMME CHEZ MONTAIGNE. REV UNIV OTTAWA 41,47-57 JA-MR 71.
- LA NAISSANCE D'UNE PHILOSOPHIE DE L'HONNETE HOMME EN FRANCE AU XVIIIE SIECLE TROUVE SA SOURCE PRINCIPALE DANS LES "ESSAIS" DE MONTAIGNE QUI FAIT LE PORTRAIT DE L'HONNETE HOMME MONDAIN. CEPENDANT, LES NOTIONS FONDAMENTALES DE L'HONNETETE NOUS VIENNENT DES LATINS: CICERON, SENEQUE ET QUINTILIEN. CICERON EST L'AUTEUR LE PLUS CITE PAR MONTAIGNE APRES 1588 CAR, DANS LE "DE OFFICIIS", IL PRECHE UN IDEAL DE VIE A LA PORTEE DE L'HOMME MOYEN ET DEFINIT LES VALEURS ESSENTIELLES DE L'HONNETE HOMME.
- LIN, LU-SHIH AND KUAN, FENG. CHARACTERISTICS OF SOCIAL CHANGE AND PHILOSOPHICAL THOUGHT DURING THE CH'UN-CH'IU PERIOD. CHIN STUD PHIL 2,80-112 FALL-WINT 70.
- LIN, LU-SHIH AND KUAN, FENG. DEVELOPMENT OF THOUGHT AND THE BIRTH OF MATERIALIST PHILOSOPHY. CHIN STUD PHIL 2,54-79 FALL-WINT 70.
- LIN, LU-SHIH AND KUAN, FENG. ON KUAN CHUNG'S SYSTEM OF THOUGHT. CHIN STUD PHIL 1,52-321 SUM 70.
- LIN, LU-SHIH AND KUAN, FENG. THOUGHT OF THE YIN DYNASTY AND THE WESTERN CHOU. CHIN STUD PHIL 2,4-53 FALL-WINT 70.
- LINDEN, GEORGE W. TEN QUESTIONS ABOUT FILM FORM. J AES EDUC 5,61-74 AP 71.
- LINDLEY, T FOSTER. LYING AND FALSITY. AUSTL J PHIL 49,152-157 AG 71.
- IN THIS ARTICLE THE AUTHOR ARGUES THAT THE MOST COMMON CHARACTERIZATION OF A PARADOX (I.E., A STATEMENT SUCH THAT IT IS TRUE IF FALSE AND FALSE IF TRUE) DOES NOT HOLD FOR 'I AM LYING' SAVE WHERE 'LIE' IS ALWAYS UNDERSTOOD TO REFER TO A FALSE STATEMENT. IF LIES CAN BE EITHER TRUE OR FALSE THEN 'LIAR'S PARADOX' IS A MISCONCEPTION. AT THE SAME TIME, 'I AM LYING' DOES HAVE THE INTERESTING AND ANALOGOUS CHARACTERISTIC OF BEING FALSE IF BELIEVED BY THE SPEAKER AND TRUE IF DISBELIEVED BY HIM.
- LINGIS, ALPHONSO. INTENTIONALITY AND CORPOREITY. ANAL HUSSERL 1,75-90 1971.
- LINSKY, LEONARD. ANALYTIC/SYNTHETIC AND SEMANTIC THEORY. SYNTHESE 21,439-448 O 70.
- LIPKA, LEONHARD. GRAMMATICAL CATEGORIES, LEXICAL ITEMS AND WORD-FORMATION. FOUND LANG 7,211-238 MY 71.

BOLINGER'S PROPOSAL TO TREAT WORD CLASSES AS MERE ATTRIBUTES OF LEXICAL ITEMS AND ITS IMPLICATIONS FOR WORD-FORMATION ARE DISCUSSED. THE RELATIONSHIP BETWEEN REDUCED SYNTAGMAS (COMPOUNDS, DERIVATIVES) AND FULL SENTENCES IS STUDIED WITH AN ANALYTIC AND A SYNTHETIC APPROACH. BOTH REQUIRE DIFFERENT ADDITIONAL ELEMENTS. CRITERIA FOR THE DEFINITION OF WORD CLASSES ARE DISCUSSED. B'S PROPOSAL CANNOT EXPLAIN THE CREATIVE POWER OF WORD-FORMATION.

LISSA, ZOFIA. ZUR INGARDENSCHEN THEORIE DES MUSIKALISCHEN WERKES. STUD FILOZOF 4,331-350 1970.

DER ARTIKEL "ZUR INGARDENISCHEN THEORIE DES MUSIKALISCHEN WERKES /S.331-350/ BILDET EINE DISKUSSION MIT DER THEORIE DES BEKANNTEN PHENOMENOLOGEN. DIE KRITERIEN DES MUSIKAL. WERKES IN SEINEN "STUDIEN ZUR AESTHETIK" /BD. II, S.295 PT/ FORMULIERT, KOENNEN - WIE ES Z. LISSA BEWEIST - WEDER AN DIE MUSIK DER VOR-BACHSCHEN EPOCHEN, NOCH AN DIE WERKE DER ZEITGENDESSISCHEN MUSIKAVANTGARDE ANGEWANDT WERDEN. SIE FINDEN IN IHNEN KEINE BESTAETIGUNG, EBENSOWENIG IN DER MUSIK DER AUSSEREUROPAISCHEN KULTUREN. DIE PHILOSOPHISCHEN ANALYSEN DES MUSIKWERKES SIND BEI INGARDEN NUR AUF DER MUSIK DES EUROPAISCHEN BAROCKS, DER KLASSIK, UND DER ROMANTIK /UND NEO-ROMANTIK/ AUFGEBAUT. SIE UMFASSEN ALSO NUR EINEN TEIL DER HISTORISCHEN MUSIKERSCHUEUNGEN IM GLOBALEN AUSMASS; HABEN ALSO KEINE ALLGEMEINGUELTIGKEIT.

LIST, ELISABETH. LESZEK KOLAKOWSKI: KRITISCHER UND INSTITUTIONALISierter MARXISMUS. CONCEPTUS 4,32-40 1970 (P.I.O.G.).

DER VORLIEGENDE AUFSATZ MOECHTE AM BEISPIEL DER ANALYSE DES BEGRIFFS "MARXISMUS" IN DAS DENKEN DES BEDEUTENDSTEN POLNISCHEN REVISIONISTEN, LESZEK KOLAKOWSKI, EINFUEHREN.

LITTLEFIELD, LOY. THE CONCEPT OF PRESENCE AND MCTAGGART'S ARGUMENT AGAINST THE REALITY OF TIME. IDEAL STUD 1,128-141 MY 71.

THE CONCEPT OF PRESENCE FIRST COMES TO OUR ATTENTION IN MCTAGGART'S ACCOUNT OF THE ELEMENTS OF TEMPORAL EXPERIENCE; WE DISCOVER IT AGAIN IN THE DESTRUCTIVE STAGE OF THE ARGUMENT WHERE THE NOTION OF MOMENTS IS INTRODUCED. TO UNDERSTAND THE ARGUMENT, THEN, WE MUST APPRECIATE THE ROLE PLAYED BY THE CONCEPT OF PRESENCE. ONCE WE ACHIEVE THIS, HOWEVER, THE SOUNDNESS OF THE ARGUMENT BECOMES SUSPECT. WE ARE LED TO CONCLUDE THAT THE PROBLEMS RAISED BY MCTAGGART, AND PERHAPS OTHERS AS WELL, MAY DEPEND UPON FULLY EXAMINING THIS CONCEPT.

LIU, JOSEPH. MAO'S "ON CONTRADICTION". STUD SOVIET THO 11,70-89 JE 71.

LIU, SHU-HSIEN. THE CONTEMPORARY DEVELOPMENT OF A NEO-CONFUCIAN EPISTEMOLOGY. INQUIRY 14,19-40 SUM 71.

UNTIL RECENTLY EPISTEMOLOGY IN THE WESTERN SENSE WAS NEVER A CENTRAL ISSUE IN CHINESE PHILOSOPHY. CONTEMPORARY CHINESE NEO-CONFUCIAN PHILOSOPHERS, HOWEVER, REALIZE THAT IN ORDER TO RECONSTRUCT SOME OF THE IMPORTANT TRADITIONAL PHILOSOPHICAL INSIGHTS AND MAKE THEM MEANINGFUL IN THE PRESENT TIME, CERTAIN METHODOLOGICAL AND EPISTEMOLOGICAL CONSIDERATIONS ARE INDISPENSABLE. THE PRESENT PAPER UNDERTAKES TO EXAMINE SOME OF THESE EFFORTS. SINCE MOST NEO-CONFUCIAN PHILOSOPHERS TODAY HAVE BEEN INFLUENCED BY HSIUNG SHIH-LI, IN ONE WAY OR ANOTHER, HIS EPISTEMOLOGICAL THEORY IS PRESENTED FIRST. HSIUNG SHIH-LI HAS MADE AN IMPORTANT DISTINCTION BETWEEN WHAT HE CALLS THE HSING-CHIK AND THE LIANG-CHIH. THE FORMER MAY BE TRANSLATED AS THE ORIGINAL WISDOM AND IS WHAT WE RELY UPON TO GRASP ONTOLOGICAL REALITY; THE LATTER MAY BE TRANSLATED AS THE MEASURING WISDOM AND INCLUDES BOTH OUR COMMONSENSICAL AND SCIENTIFIC WAYS OF UNDERSTANDING WHICH POSTULATE A REAL, EXTERNAL WORLD. A DIALECTICAL RELATION HOLDS BETWEEN THE TWO. MOU TSUNG-SAN CONFIRMS THE BASIC INSIGHTS OF HSIUNG SHIH-LI. AND HAS ATTEMPTED A SYNTHESIS OF THE PHILOSOPHICAL INSIGHTS WHICH HE LEARNS FROM KANT IN THE WEST AND THE CONFUCIAN TRADITION IN CHINA.

LIU, SHU-HSIEN. THE RELIGIOUS IMPORT OF CONFUCIAN PHILOSOPHY: ITS TRADITIONAL OUTLOOK AND CONTEMPORARY SIGNIFICANCE. PHIL EAST WEST 21,167-176 AP 71.

CONFUCIANISM HAS USUALLY BEEN REGARDED AS A SECULAR MORAL PHILOSOPHY WITH NO RELIGIOUS IMPORT AT ALL. IN CHINA, HOWEVER, CONFUCIANISM

HAS BEEN MENTIONED ALONG WITH BUDDHISM AND TAOISM AS ONE OF THE THREE RELIGIONS (THE SO-CALLED SAN-CHIAO) FOR CENTURIES. THIS MEANS THAT WE MUST REVISE AND BROADEN OUR TRADITIONAL CONCEPT OF RELIGION. THE CONFUCIAN TRADITION CERTAINLY HAS ITS UNIQUE WAY OF EXPRESSING ITS ULTIMATE AND THEREFORE RELIGIOUS CONCERN. THE PRESENT ESSAY IS AN ATTEMPT TO UNCOVER THE RELIGIOUS IMPORT IN CONFUCIAN PHILOSOPHY AND TO ASCERTAIN ITS MEANING IN CONTEMPORARY DISCUSSIONS OF THEOLOGY AND PHILOSOPHY OF RELIGION. IN THIS ARTICLE, FIRST, THE DEVELOPMENT OF THE CONFUCIAN RELIGIOUS ATTITUDE HAS BEEN TRACED; SECOND, THIS ATTITUDE HAS BEEN COMPARED WITH THE CHRISTIAN ATTITUDE; THIRD, ITS CONTEMPORARY SIGNIFICANCE WITH REFERENCE TO THE CURRENT DEVELOPMENT OF THEOLOGY AND RELIGIOUS PHILOSOPHY IN THE WEST HAS BEEN DISCUSSED; FINALLY, SOME GENERAL REMARKS UPON THE RELEVANCE OF RELIGIOUS MESSAGE TO TODAY'S SITUATION HAVE BEEN MADE.

LIVINGSTON, DONALD W. HUME ON ULTIMATE CAUSATION. AMER PHIL QUART 8,63-70 JA 71.

HUME DOES NOT SHOW NOR DOES HE THINK HE HAS SHOWN THAT ULTIMATE CAUSES ARE IMPOSSIBLE. THROUGHOUT HIS WRITINGS HE SPECULATES ABOUT THEIR NATURE, AND THESE SPECULATIONS ARE INTERNAL TO HIS CONCEPTION OF MEANING, KNOWLEDGE, AND EXISTENCE. HUME'S PECULIAR CONCEPTION OF MATTER AND MATHEMATICS (WHICH HE DOES NOT CONSIDER TO BE EITHER ANALYTIC OR SYNTHETIC) ENABLES HIM TO THINK THAT ULTIMATE CAUSAL CONNECTIONS ARE MECHANICAL AND THAT THESE CONNECTIONS CAN BE DESCRIBED BY MATHEMATICAL PROPOSITIONS. WHILE UNIQUELY HIS OWN, HUME'S SPECULATION ON ULTIMATE CAUSES IS PRE-NEWTONIAN IN SYMPATHY AND, IF SOUND, REVIVES THE POSSIBILITY OF SOMETHING VERY LIKE THE CARTESIAN IDEAL OF A UNIVERSAL MATHEMATICAL PHYSICS.

LLOYD-THOMAS, D A. POLITICAL DECISION PROCEDURES. PROC ARIS SOC 70,141-160 1969-1970.

LLOYD, A C. NON-DISCURSIVE THOUGHT: AN ENIGMA OF GREEK PHILOSOPHY. PROC ARIS SOC 70,261-276 1969-1970.

LOCKE, DON. MUST A MATERIALIST PRETEND HE'S ANAESTHETIZED? PHIL QUART (SCOT) 21,217-231 JL 71.

THE ARGUMENT THAT CENTRAL STATE MATERIALISM COMMITS US TO DENYING CONSCIOUS EXPERIENCE AS WE ARE AWARE OF IT DEPENDS ON A CONFLATION OF WHAT IS EXPERIENCED WITH THE EXPERIENCE ITSELF. IT IS ALSO RENDERED MORE PLAUSIBLE BY THE TENDENCY OF MATERIALISTS 1) TO SPEAK IN TERMS APPROPRIATE TO A CAUSAL THEORY OF PERCEPTION, WHEN MATERIALISM COMMITS US TO REALISM; 2) TO SPEAK OF THE THEORY AS THE 'IDENTITY' THEORY, WHICH OBSCURES THE CRUCIAL DISTINCTION BETWEEN MATERIALISM AND THE DOUBLE ASPECT THEORY; AND 3) TO DENY THE EXISTENCE OF PHENOMENAL PROPERTIES. A PROBLEM REMAINS FOR MATERIALISM IN THOSE CASES WHERE WHAT IS PERCEIVED LACKS AN OBJECTIVE, PHYSICAL EXISTENCE.

LOEB, M H AND WAINER, S S. HIERARCHIES OF NUMBER-THEORETIC FUNCTIONS. ARCH MATH LOG 13,39-51 1970 (P.I.D.G.).

LOENNE, KARL-EGON. BENEDETTO CROCE ED HEINRICH VON TREITSCHKE. RIV STUD CROCE 7,35-55 JA-MR 1970.

LOESCHEN, JOHN. THE GOD WHO BECOMES: ECKHART ON DIVINE RELATIVITY. THOMIST 35,405-422 JL 71.

ECKHART FELT A PASTORAL NEED TO INTERPRET THE DOCTRINE OF GOD SO THAT THE GOD-WORLD RELATION BECAME AS IMPORTANT AS THE INNER-TRINITARIAN RELATION, AND THE LATTER AS MEANINGFUL AS THE FORMER. HE DOES THIS BY FORMALLY DEFINING THE DIVINE ESSENCE AS A REAL RELATION TO THE WORLD - THE BIRTHING PROCESS. THE PERSONS OF THE TRINITY REFLECT, AND ARE REFLECTED IN, THE LOGICAL MUTUALITIES

OF THE PROCESS. THE ORTHODOX DOCTRINE OF GOD IS LOST. ECKHART IS LEFT WITH AN INSOLUBLE PROBLEM: METAPHYSICAL DUALISM BETWEEN GOD AND THE ONE; OR EPISTEMOLOGICAL DUALISM BETWEEN THE WORLD AND GOD; OR THEOLOGICAL DUALISM BETWEEN THE DIVINE ESSENCE AND THE PERSONS.

LOEWE, BERND P AND BERGNER, DIETER. PHILOSOPHISCHE PROBLEME DES KAMPFES GEGEN DIE GLOBALSTRATEGIE. DEUT Z PHIL 18,1021-1058 1970 (P.I.D.G.).

LOEWE, BERND P AND GERLACH, HANS MARTIN. POLITIK, PHILOSOPHIE UND SOZIOLOGIE IM WESTDEUTSCHEN STAATSMONOPOLISTISCHEN SYSTEM. DEUT Z PHIL 18,629-653 1970 (P.I.D.G.).

LOEWITH, KARL. PHILOSOPHISCHE WELTGESCHICHTE? MERKUR 24,820-836 1970 (P.I.D.G.).

LOEWITH, KARL. THE NATURE OF MAN AND THE WORLD OF NATURE FOR HEIDEGGER'S BOTH BIRTHDAY. S J PHIL 8,309-318 WINT 70.

LOEWITH, KARL. WAHRHEIT UND GESCHICHTLICHKEIT. UNIVERSITAS 25,1077-1089 1970 (P.I.D.G.).

LOFTIN, ROBERT W. AN INCONSISTENCY IN BRANDT'S ETHICAL THEORY. PERSONALIST 51,486-489 FALL 70.

WHILE EXPLICITLY DISAVOWING THE APPEAL TO NATURE AS AN ETHICAL PRINCIPLE, RICHARD BRANDT HAS UNWITTINGLY ALLOWED IT TO CREEP BACK INTO HIS THEORY IN THE GUISE OF A "NORMAL, HEALTHY STATE OF MIND".

LOFTIN, ROBERT W. EDDINS ON THE COVERING-LAW MODEL. S J PHIL 9,91-92 SPR 71.

EDDINS ERRS IN SUPPOSING THAT THE COVERING-LAW MODEL OF SCIENTIFIC EXPLANATION OPTS FOR DETERMINISM AND THAT THERE MUST BE SOME ONE MOST-GENERAL COVERING LAW WHICH HOLDS OF ALL PHENOMENA AND ALL OTHER COVERING LAWS.

LOHR, CHARLES H. MEDIEVAL LATIN ARISTOTLE COMMENTARIES AUTHORS: JOHANNES DE KANTH-MYNGODUS. TRADITIO 27,251-351 1971.

LOHR, CHARLES H. MEDIEVAL LATIN ARISTOTLE COMMENTARIES, AUTHORS: JACOBUS-JOHANNES JUFF. TRADITIO 26,135-216 1970.

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LOMBARDO RADICE, L. THE BATTLES, DEFEAT AND VICTORY OF FEDERIGO ENRIQUES. SCIENTIA 65,189-193 1971.

LONGERAN, BERNARD. PHILOSOPHY AND THEOLOGY. PROC CATH PHIL ASS 44,19-30 1970.

LONG, EUGENE THOMAS. BEING AND THINKING. S J PHIL 9,131-140 SUM 71.

AN ANALYSIS OF HEIDEGGER'S MEDITATIVE THINKING ABOUT BEING IN WHICH I ARGUE THAT THERE IS A DIALECTIC BETWEEN QUESTIONING AND LISTENING WHICH IS OVERLOOKED BY CRITICS WHO ACCUSE HIM OF REJECTING RESPONSIBLE THOUGHT IN FAVOR OF PASSIVE SUBMISSION TO BEING. HIS PROJECT IS HINDERED BY AN OVER REACTION TO CONCEPTUALIZATION AND A FAILURE TO DEVELOP ADEQUATE CRITERIA FOR THINKING. NEVERTHELESS THERE IS EMERGING HERE A DIALECTICAL METHOD OF INQUIRY BY WHICH ONE MAY BE ABLE TO AVOID SOME OF THE DIFFICULTIES ASSOCIATED WITH JASPERS' PEREICHONTOLOGY.



LOOME, THOMAS M. GEORGE TYRELL: 'REVELATION AS EXPERIENCE'. HEYTHROP J 12,117-149 APR 71.

LOPEZ, JESUS GARCIA. EL CONOCIMIENTO DEL YO SEGUN SANTO TOMAS. ANU FILOSOF 4,87-117 1971.

LOSANO, M G. LESSICOGRAFIA COMPUTAZIONALE E INFORMATICA GIURIDICA. RIVINT FILOSOF DIRITTO 48,349-353 AP-S 71.

LOWIT, ALEXANDRE. SUR LES "CINQ LECONS" DE HUSSERL. REV METAPH MORALE 76,226-236 AP-JE 71.

LUCAS, CHRISTOPHER J. A NOTE ON JUSTIFIED TRUE BELIEF AND EDUCATIONAL EPISTEMOLOGY. EDUC THEORY 21,193-197 SPR 71.

IT IS SOMETIMES ALLEGED THAT QUESTIONS CONCERNING THE CONSTITUENTS OF KNOWLEDGE AND THE RELATION THEREBY ENTAILED BETWEEN THE KNOWER AND THE KNOWN HAVE IMPORT FOR EDUCATIONAL PHILOSOPHY. AN ANALYSIS OF RECENT ATTEMPTS TO LOCATE ANY SINGLE EPISTEMIC LOCUTION OR TERM DEFINING KNOWING AS AN INCORRIGIBLE STATE CONCLUDES THAT SUCH A QUEST IS A PHILOSOPHICAL CUL-DE-SAC WHOSE POTENTIAL CONTRIBUTION TO PHILOSOPHICAL DISCOURSE IN EDUCATION IS QUESTIONABLE AT BEST.

LUCAS, J R. ETHICAL INTUITIONISM II. PHILOSOPHY 46,1-10 JA 71.

THE COMPLETION OF A DISCUSSION STARTED IN 1949 BY TWO FRIENDS OF PROFESSOR P. F. STRAWSON, CALLED NORTH AND WEST. SOUTH NOW TAKES UP THE CUDGELS FOR INTUITION, EAST REPRESENTS THE CURRENT ORTHODOXY. SOUTH ADMITS THAT THE INTUITIONISTS PLACED TOO MUCH RELIANCE ON THE PERCEPTUAL METAPHOR, BUT CLAIMS THAT THEIR ACCOUNT IS, EVEN SO, LESS MISLEADING THAN THAT OF THE EMOTIVISTS, SUBJECTIVISTS OR IMPERATIVISTS. EAST ARGUES THAT MORAL ARGUMENTS ARE NEITHER DEDUCTIVE NOR INDUCTIVE, A FACT WHICH SOUTH CONCEDES BUT FINDS UNWORRYING. SOUTH MAKES SOME PREGNANT REMARKS ABOUT DIFFERENT LEVELS OF MORAL ARGUMENT, WHICH APPEAR TO HELP PRICHARD AND ROSS TO ESCAPE FROM MANY OF THE CRITICISMS URGED AGAINST THEM. EAST PROTESTS THAT SOUTH IS TOO MUCH CONCERNED WITH COSY IN-TALK AMONG UPPER-CLASS ENGLISHMEN, AND SHOULD BE CONVINCING NAZIS AND NIETZSCHEIANS OF THE ERRORS OF THEIR WAYS. SOUTH COUNTERS BY OBSERVING THAT MOST MORAL ARGUMENT IS BETWEEN MORAL MEN, AND EAST IS LEFT UNABLE EITHER TO DENY THE FACT OR TO ACCEPT ITS IMPLICATIONS.

LUCE, A A. ANOTHER LOOK AT BERKELEY'S NOTEBOOKS. HERMATHENA 105,5-23 1970.

RECENT CRITICISMS OF MY EDITIONS OF BERKELEY'S NOTEBOOKS BY DR. BELFRAGE ARE HERE CONSIDERED. AS TO THE TEXT, AFTER A NEW COLLATION THE ONLY MISTAKE OF SUBSTANCE I FOUND IS IN ENTRY 282, WHERE FOR'DEI' READ 'REI'. BERKELEY'S REASONS FOR ERASING 42 S'S IN THE FIRST NOTEBOOK ARE DISCUSSED. A MUCH MORE IMPORTANT POINT IS THE 'PLUS' SIGN, PREFIXED TO NEARLY 190 ENTRIES. I CONCLUDE THAT ITS FORCE VARIED WITH THE VARIOUS STAGES OF BERKELEY'S THOUGHT. IT MAY REPRESENT DOUBT, DISAPPROVAL, UNCONCERN OR FINAL REJECTION. ITS DISTRIBUTION CONFIRMS THIS EXPLANATION. THE OPENING AND CLOSING DATES ARE CAREFULLY CONSIDERED AGAIN. BROADLY, I STAND OVER MY FORMER CONCLUSIONS, AND BELFRAGE'S REASONS FOR PUSHING FORWARD INTO 1709 THE CLOSING DATE ARE SHOWN TO BE UNSOUND.

LUCE, R DUNCAN. SIMILAR SYSTEMS AND DIMENSIONALLY INVARIANT LAWS. PHIL SCI 38,157-169 JE 71.

A FAMILY OF SIMILAR SYSTEMS IS A MAXIMAL COLLECTION OF SUBSETS OF A PRODUCT OF DIMENSIONS FOR WHICH EVERY PAIR OF SUBSETS IS RELATED BY A SIMILARITY TRANSFORMATION. SUCH FAMILIES ARE CHARACTERIZED BY DIMENSIONALLY INVARIANT LAWS, AND DIMENSIONAL CONSTANTS ARE REPRESENTED AS A FUNCTION G FROM THE FAMILY INTO A PRODUCT OF

DIMENSIONS FOR WHICH  $GF = FG$ , FOR  $F$  A SIMILARITY. THE DIMENSIONS INVOLVED ARE DETERMINED BY CERTAIN STABILITY GROUPS OF SIMILARITIES. THESE RESULTS SIMPLIFY AND CLARIFY THOSE OF R.L. CAUSEY. (EDITED).

LUCKHARDT, HORST. EIN HENKIN-VOLLSTAENDIGKEITSBEWEIS FUER DIE INTUITIONISTISCHE PRAEDIKATENLOGIK BEZUEGLICH DER KRIPKE-SEMANTIK. ARCH MATH LOG 13,55-59 1970 (P.I.D.G.).

LUCKMANN, THOMAS AND BERGER, PETER. SOCIAL MOBILITY AND PERSONAL IDENTITY. HUMANITAS 7,93-110 SPR 71.

LUEBKE, NEIL R. FRANKENA ON THE NATURALISTIC FALLACY. J THOUGHT 5,262-272 O 70.

WILLIAM FRANKENA'S WELL-KNOWN ARGUMENTS AGAINST G. E. MOORE ('THE NATURALISTIC FALLACY', "MIND", 1939) TO THE EFFECT THAT THE NATURALISTIC FALLACY IS LOGICALLY NONFALLACIOUS AND THAT MOORE'S ALLEGATION OF IT IS QUESTION-BEGGING ARE BOTH CRITICIZED. ATTENTION TO MOORE'S EMPHASIS ON KNOWLEDGE AND REASONS IN CONTRAST TO RESULTS AND PRACTICAL PRINCIPLES IS SHOWN TO LEAD TO THE CONCLUSIONS THAT MOORE DID INDEED POINT OUT A LOGICAL MISTAKE AND THAT HIS DOING SO WAS NOT QUESTION-BEGGING.

LUEBKE, NEIL R. HEGEL'S IMAGE AND HIS VIEWS ON SOCIAL AUTHORITY. SW J PHIL 2,139-151 SPR-SUM 71.

THE POPULAR IMAGE OF HEGEL AS AN ADVOCATE OF PRUSSIAN NATIONALISM AND AUTHORITARIANISM IS CONTRASTED WITH HIS VIEWS ON SOCIAL AUTHORITY IN THREE AREAS: THE INDIVIDUAL'S AUTHORITY OVER HIS LIFE PURSUITS AND PROPERTY, THE RELATION BETWEEN THE CENTRAL GOVERNMENT AND THE FAMILIAL, VOLUNTARY, AND MUNICIPAL ORGANIZATIONS WITHIN THE STATE, AND THE BASIS OF SOCIAL AND POLITICAL REFORM.

LUEBKE, NEIL. HART ON NATURAL RIGHTS. SW J PHIL 1,32-37 FALL 70.

H. L. A. HART'S THESIS IN "ARE THERE ANY NATURAL RIGHTS?" ("PHILOSOPHICAL REVIEW", 1955) THAT THE EXISTENCE OF ANY MORAL RIGHTS IMPLIES THE NATURAL AND EQUAL RIGHT OF ALL MEN TO BE FREE IS FOUND TO BE UNSUPPORTED AT A CRITICAL JUNCTURE. IT IS POINTED OUT THAT EVEN IF ASSERTIONS OF GENERAL AND SPECIAL RIGHTS DO PRESUPPOSE A NATURAL LIBERTY, IT DOES NOT FOLLOW THAT THEY THEREBY PRESUPPOSE A NATURAL RIGHT TO FORBEARANCE SO ESSENTIAL TO "POLITICAL PHILOSOPHERS OF THE LIBERAL TRADITION".

LUHMANN, NIKLAS. EVOLUTION DES RECHTS. RECHTSTHEORIE 1,3-22 1970 (P.I.D.G.).

LUISI, GIUSEPPE M. ETICA, ONTOLOGIA, ANTROPOLOGIA. G CRIT FILOSOF ITAL 23,561-582 O-D 69.

LUKASIEWICZ, JAN. ON THE PRINCIPLE OF CONTRADICTION IN ARISTOTLE. REV METAPH 24,485-509 MR 71.

LUKES, STEVEN. THE MEANINGS OF "INDIVIDUALISM". J HIST IDEAS 32,45-66 JA-MR 71.

LUTHER, A R. SCHELER'S INTERPRETATION OF BEING AS LOVING. PHIL TODAY 14,217-227 FALL 70.

ANALYZING PERSON AND LOVE THE ONTOLOGICAL DIMENSION OF SCHELER'S THOUGHT IS CLARIFIED. PERSON IS THE EXECUTION OF CONCRETE ACTS, THE DEEPEST OF WHICH IS LOVING. HUMAN LOVING COINCIDES WITH ORIGINAL DIVINE LOVING AS CREATIVE MOVEMENT IN WHICH WHAT IS, IN ITS INTRINSIC VALUE, COME TO BE IN THE DIRECTION OF FULFILLMENT. ULTIMATELY THE CONCRETE EXISTENTIAL SITUATION IS DESCRIBABLE AS PERSONS IN LOVE, A DYNAMIC STRUCTURE UNFOLDING FROM THE SIDE OF MAN.

LUTZOW, THOMAS H. IN REPLY TO MR ZIMMER. DIALOGUE (PST) 14,26-28 O 71.

LYCAN, WILLIAM G. GOMBRICH, WITTGENSTEIN, AND THE DUCK-RABBIT. J AES ART CRIT 30,229-237 WINT 71.

GOMBRICH'S USE OF THE NOTION OF "SEEING AS" IS SURVEYED, AND TRACED IN SOME DETAIL TO ITS WITTGENSTEINIAN ORIGINS. GOMBRICH'S "ART AND ILLUSION" IS VIEWED AS A LAUDABLE WORKING OUT OF THE IMPLICATIONS OF SOME WITTGENSTEINIAN DOCTRINES FOR AESTHETICS.

LYCAN, WILLIAM G. IDENTIFIABILITY-DEPENDENCE AND ONTOLOGICAL PRIORITY. PERSONALIST 51,503-513 FALL 70.

P. F. STRAWSON HAS CLAIMED THAT (1) THE IDENTIFIABILITY OF MATERIAL BODIES IS A NECESSARY CONDITION OF THAT OF ANY OTHER KIND OF THING, AND THAT THEREFORE (2) MATERIAL BODIES ARE "ONTOLOGICALLY PRIOR" OR "BASIC." I ARGUE THAT (2) DOES NOT FOLLOW INTERESTINGLY FROM (1), AND THAT MOREOVER STRAWSON HAS FAILED TO MAKE GOOD HIS CASE FOR (1).

LYCAN, WILLIAM G. TRANSFORMATIONAL GRAMMAR AND THE RUSSELL-STRAWSON DISPUTE. METAPHILOSOPHY 1,335-337 O 70.

IT IS ARGUED THAT ZENO VENDLER'S TREATMENT OF THE RUSSELL-STRAWSON DISPUTE OVER THE STATUS OF SENTENCES CONTAINING NON-REFERRING SINGULAR TERMS IS NOT QUITE SATISFACTORY. THE ISSUE IS THEN REFORMULATED SLIGHTLY, SO THAT VENDLER'S REAL CONTRIBUTION TO IT CAN BE EXHIBITED AND EVALUATED AFRESH.

LYCAN, WILLIAM G. WILLIAMS AND STROUD ON SHOEMAKER'S SCEPTIC. ANALYSIS 31,159-162 AP 71.

THE ANTI-SCEPTICAL ARGUMENT WHICH APPEARS ON PP. 168-170 OF SYDNEY SHOEMAKER'S "SELF-KNOWLEDGE AND SELF-IDENTITY" HAS BEEN ATTACKED BY B.A.O. WILLIAMS ("PHILOSOPHICAL REVIEW," VOL. LXXVII (1968)) AND BY BARRY STROUD ("JOURNAL OF PHILOSOPHY," VOL. LXV (1968)). THIS PAPER IS AN ATTEMPT TO SHOW THAT BOTH THESE OBJECTIONS FAIL.

LYCAN, WILLIAM GREGORY. NONINDUCTIVE EVIDENCE: RECENT WORK ON WITTGENSTEIN'S CRITERIA. AMER PHIL QUART 8,109-125 AP 71.

THE PAPER IS A CRITICAL SURVEY OF RECENT ATTEMPTS TO SHOW THAT THERE IS SUCH A THING AS A GROUND THAT IS NEITHER DEDUCTIVE NOR INDUCTIVE, BUT SOMEWHERE IN BETWEEN. SUPPORTERS OF THIS VIEW ARE SHOEMAKER, STRAWSON, POLLOCK AND COBURN; CRITICS ARE WILLIAMS, STROUD, PLANTINGA AND PUTNAM. THE DISPUTE IS DISCUSSED IN THE CONTEXT OF THE "OTHER MINDS" ISSUE.

LYON, QUINTER M. THE RELEVANCE OF HONOR SOCIETIES. DIALOGUE (PST) 14,23-25 O 71.

AN HONOR SOCIETY IN PHILOSOPHY CAN BE RELEVANT AND AT THE SAME TIME PHILOSOPHICAL, BY GETTING AT THE ROOTS OF TODAY'S PROBLEMS: POVERTY, JUSTICE, THE WAR SYSTEM, RECONCILIATION OF CLASSES, NATIONS, RACES, AND IDEOLOGIES. PLATO IN HIS DAY WAS AS RELEVANT AS DEWEY IN HIS. WORLD CRISIS REQUIRES PHILOSOPHICAL METHOD AND RELIGIOUS MOTIVATION. ANALYSIS SHOWS THAT RELIGIOUS LANGUAGE IS SYMBOLIC. RELEVANCE IS GOOD FOR OUR WORLD AND FOR ANY HONOR SOCIETY TODAY.

LYONS, L S AND DONNELLY, JOHN. RECENT PROBLEMS IN METAPHYSICS. NEW SCHOLAS 45,290-323 SPR 71.

DISCUSSION AND CRITICISM OF VARIOUS CENTRAL PROBLEMS IN RECENT METAPHYSICAL WRITINGS, INCLUDING JAMES ROSS'S MODAL PROOF, CHISHOLM AND DANTO'S RESPECTIVE ACCOUNTS OF AGENT CAUSALITY VERSUS THE MORE DETERMINISTIC ACCOUNTS OF FREEDOM OFFERED BY RICHARD TAYLOR AND WILFRID SELLARS, AS WELL AS AN ANALYSIS OF CHISHOLM AND WIGGINS,

ETC., ON THE NATURE OF PERSONAL IDENTITY.

MA, HERBERT H P. LAW AND MORALITY: SOME REFLECTIONS ON THE CHINESE EXPERIENCE PAST AND PRESENT. PHIL EAST WEST 21,443-460 O 71.

THIS PAPER ATTEMPTS TO SHOW FIRST HOW LAW BECAME DOMINATED BY CONFUCIAN ETHICS IN TRADITIONAL CHINA, SECONDLY WHAT INFLUENCE THIS RELATIONSHIP EXERTED ON CHINESE LAW DURING AND AFTER ITS WESTERNIZATION, AND FINALLY WHAT LEGAL PHILOSOPHY CAN DO IN RECONCILING TRADITIONAL CHINESE MORALS AND THE MODERN WESTERNIZED CHINESE LAW AND LEGAL SYSTEM AS PRACTISED IN THE CHINESE SOCIETY IN TAIWAN.

MA, P'EI. DISCUSSION WITH MR CHOU KU-CH'ENG CONCERNING FORMAL LOGIC AND DIALECTICS. CHIN STUD PHIL 1,43-54 FALL 69.

MA, PEI. ON THE OBJECT AND THE OBJECTIVE FOUNDATION OF FORMAL LOGIC. CHIN STUD PHIL 1,164-194 WINT-SPR 70.

MA, T'E. DISCUSSIONS ON PROBLEMS OF LOGIC. CHIN STUD PHIL 1,55-62 FALL 69.

MABEY, RENDELL N. CONFUSION AND THE COSMOLOGICAL ARGUMENT. MIND 80,124-126 JA 71.

A RESPONSE TO EDWARDS' "COMPOSITION AND THE COSMOLOGICAL ARGUMENT", "MIND", LXXVII. CORRECTS A TYPICAL MISREADING OF AQUINAS' THIRD PROOF AND EXPLAINS ITS TRUE LOGICAL FORM. ARGUES THERE IS NO FALLACY OF COMPOSITION IN THE PROOF NOR ANY PROBLEM ABOUT COMPOSITION. BRIEFLY DISCUSSES SOME INTERPRETATIONS OF AND PROBLEMS WITH AQUINAS' CLAIM THAT IF ALL THINGS ARE POSSIBLE NOT TO BE ONCE NOTHING WAS IN LIGHT OF HIS BELIEF IT WAS POSSIBLE FOR THE UNIVERSE ALWAYS TO HAVE EXISTED.

MACANN, CHRISTOPHER. GENETIC PRODUCTION AND THE TRANSCENDENTAL REDUCTION. J BRIT SOC PHENOMENOL 2,28-34 JA 71.

MACCIA, ELIZABETH STEINER. TOWARD EDUCATIONAL THEORIZING WITHOUT MISTAKE. STUD PHIL EDUC 7,154-157 FALL 70.

MACCORMAC, EARL R. MEANING VARIANCE AND METAPHOR. BRIT J PHIL SCI 22,145-159 MY 71.

A TENSIVE THEORY OF METAPHOR AS DEVELOPED BY PHILOSOPHERS OF LANGUAGE AND LITERARY CRITICS IS PROPOSED AS A PARTIAL SOLUTION TO THE PARADOX OF HOW SCIENTIFIC TERMS CHANGE IN NEW THEORIES AND STILL REMAIN INTELLIGIBLE. ACHINSTEIN'S PROPOSAL IN HIS "CONCEPTS OF SCIENCE" THAT THE NONSEMANTICALLY RELEVANT PROPERTIES OF A TERM CHANGE WHILE THE SEMANTICALLY RELEVANT PROPERTIES REMAIN THE SAME DURING MEANING VARIANCE IS REJECTED BECAUSE THERE ARE TOO MANY EXAMPLES TO THE CONTRARY. WHEN A COMMONLY USED SCIENTIFIC TERM IS USED IN A NEW WAY IT IS BEING USED AS A METAPHOR. THE MORE SUGGESTIVE OR HYPOTHETICAL ITS USAGE, THE MORE LIKELY THAT THE SEMANTICALLY RELEVANT TERMS CHANGE. INTELLIGIBILITY IS FOUNDED UPON ANALOGY WITH THE NONSEMANTICALLY RELEVANT PROPERTIES RATHER THAN IN THE CONSTANCY OF SEMANTICALLY RELEVANT PROPERTIES.

MACCORMAC, EARL R. METAPHOR REVISITED. J AES ART CRIT 30,239-250 WINT 71.

METAPHOR IS INTERPRETED AS A PROCESS RATHER THAN A STATIC LINGUISTIC CATEGORY. THE PROCESS OF METAPHOR MOVES FROM THE JUXTAPOSITION OF REFERENCE IN ORDINARY LANGUAGE TO TENSION-FILLED METAPHORS THAT ARE EITHER EXPRESSIVE (EPIPHORIC) OR SUGGESTIVE (IDIAPHORIC) OF HUMAN EXPERIENCE. ALL SUCCESSFUL METAPHORS ARE A COMBINATION OF BOTH SUGGESTION AND EXPRESSION BUT SOME ARE MORE SUGGESTIVE THAN THEY ARE



EXPRESSIVE AND VICE VERSA. MANY METAPHORS THAT ARE EXPRESSIVE OF EXPERIENCE BECOME USED SO OFTEN THAT THEY RETURN TO ORDINARY LANGUAGE WHILE OTHER METAPHORS THAT ARE SUGGESTIVE REMAIN AS HYPOTHETICAL POSSIBILITIES. NOT ONLY DO POETS AND PROSE WRITERS UTILIZE METAPHORS, BUT PHILOSOPHERS AND SCIENTISTS ALSO REQUIRE THEM AS A NECESSARY PART OF THEIR ENDEAVORS. METAPHORS CAN BE USED TO EXPRESS OR SUGGEST MEANINGS WITHIN THE CONTEXT OF A THEORY OR THEY CAN BE USED AS THE ROOT-METAPHORS THAT UNDERLIE THEORIES. WHEN SUCH ROOT-METAPHORS THAT ARE SUGGESTIVE INTENSIVE ARE OVER EXTENDED AND TREATED AS IF THEY WERE LITERAL, THEY RESULT IN MYTHS. THE MYTH CAUSED BY THE FALSE ATTRIBUTION OF REALITY TO A SUGGESTIVE ROOT-METAPHOR CAN BE ONLY DISCOVERED BY ANOTHER VIEW OF REALITY THAT IS ALSO BASED UPON ANOTHER TENSION-FILLED METAPHOR.

MACCORMAC, EARL R. OSTENSIVE INSTANCES IN LANGUAGE LEARNING. FOUND LANG 7,199-210 MY 71.

OSTENSIVE INSTANCES IN LANGUAGE LEARNING HAVE BEEN USED EXTENSIVELY AS PRIMARY EVIDENCE SUPPORTING AN S-R EXPLANATION OF LANGUAGE ACQUISITION. THE PRESENCE OF THE OBJECT IS VIEWED AS A STIMULUS AND THE SOUND OF THE WORD THAT HE UTTERS IS THE RESPONSE. OFTEN THE STANDARD S-R PARADIGM OR A MODIFICATION OF IT IN THE CASE OF MEDIATED PARADIGMS IS EXTENDED IN SCOPE TO ACCOUNT FOR THE DEVELOPMENT OF CLASS CONCEPTS AND SYNTAX. IN BOTH CASES, THE S-R EXPLANATION FAILS. I CONCLUDE: 1) THAT SIGNS ARE LEARNED IN OSTENSIVE OCCASION BY A TRIAL-AND-ERROR PROCESS OF MATCHING SOUNDS TO OBJECTS; 2) THE STANDARD S-R PARADIGM AND MODIFICATIONS OF IT (ACTIVE S-R PARADIGMS AND S-R THEORIES WITH INTERVENING VARIABLES) CANNOT ACCOUNT FOR LANGUAGE ACQUISITION IN OSTENSIVE INSTANCES BECAUSE SUCH EXPLANATIONS FAIL TO DESCRIBE THE DEVELOPMENT OF SYNTAX AND THE TRANSITION FROM SIGNS TO SYMBOLS; 3) A TRIAL-AND-ERROR ACCOUNT CAN YIELD EXPLANATIONS OF FORMATION OF SYMBOLS AND SYNTAX AS WELL AS DESCRIBING THE ACQUISITIONS OF SIGNS AS CLAIMED IN 1); AND 4) OSTENSIVE INSTANCES ARE THE SINE QUA NON NOT ONLY FOR LANGUAGE ACQUISITION BUT FOR A REALISTIC CONCEPTUAL VIEW OF THE PHYSICAL WORLD.

MACCORQUODALE, KENNETH. BEHAVIORISM IS A HUMANISM. HUMANIST 31,12-13 MR-AP 71.

A COMMENTARY ON MATSON'S HUMANISTIC THEORY: THE THIRD REVOLUTION IN PSYCHOLOGY. BEHAVIORISM IS A METHOD OF STUDYING BEHAVIOR. AS SUCH IT DOES NOT DEHUMANIZE NOR CREATE CONTROL AT THE EXPENSE OF FREEDOM. IT LEAVES THE BEHAVER EXACTLY WHERE AND AS IT FOUND HIM, ALTHOUGH KNOWING EFFECTIVE BEHAVIORAL CONTROLS PROVIDES GREATER FREEDOM TO REALIZE FULL POTENTIAL. THE BEHAVIORIST IS A HUMAN BEING, AND A HUMANIST IN HIS OWN WAY.

MACFIE, ALEX. THE INVISIBLE HAND OF JUPITER. J HIST IDEAS 32,595-599 O-D 71.

THIS NOTE TRACES ADAM SMITH'S USES OF HIS MOST QUOTED PHRASE, THE "INVISIBLE HAND." IN THE "WEALTH OF NATIONS" (1776) IT IS USED WITH AN ENTIRELY ECONOMIC REFERENCE. IN HIS "THEORY OF MORAL SENTIMENTS" (1759) IT REFERS MAINLY TO ETHICS, BUT ALSO TO JURISPRUDENCE AND ECONOMICS. IN HIS ESSAY ON THE "HISTORY OF ASTRONOMY", WRITTEN BEFORE 1758, OCCURS THE PHRASE "THE INVISIBLE HAND OF JUPITER." THIS REFLECTS THE "SAVAGE'S" VIEW OF THE INTERFERENCE OF THE GODS WITH THE ORDER OF NATURE WHEREAS IN THE TWO LATER USES THAT ORDER IS SUSTAINED BY THE DEITY.

MACHAN, TIBOR R. A NOTE ON EMMONS' RANDOM OBSERVATIONS. PERSONALIST 52,99-106 WINT 71.

THE ARTICLE IS A RESPONSE TO PROFESSOR EMMONS' PIECE IN THE SAME ISSUE OF 'THE PERSONALIST'. I AIM PRIMARILY TO DISCREDIT EMMONS' CRITICISM OF NATHANIEL BRANDEN'S DEFENSE OF RATIONAL EGOISM AND THE OBJECTIVIST META-ETHICS. MY VIEW IS THAT EMMONS IS CAPTIVE OF BOTH DOGMATIC EMPIRICISM AND DOGMATIC NON-NATURALISM. (EMMONS IS WELL KNOWN FOR HIS CONTEMPORARY SUPPORT OF ETHICAL INTUITIONISM.) HIS CRITICISM OF BRANDEN PRESUPPOSES THE ANALYTIC/SYNTHETIC DICHOTOMY, THE FACT/VALUE SEPARATION, AND THE SEVERAL OTHER DOCTRINES WHICH ARE REJECTED BY MR. BRANDEN. SO EMMONS' CRITICISM AMOUNTS TO NO MORE THAN A RESTATEMENT OF A VIEW OF ETHICS AND META-ETHICS WHICH MR. BRANDEN AND OBJECTIVISM CHALLENGES, NOT A DEFENSE OF IT AGAINST THE CRITICISM IMPLICIT AND EXPLICIT IN THE ESSAY HE CRITICIZES. IT IS MY CONCLUSION, THEREFORE, THAT EMMONS DOES NOT SUCCEED IN SUPPORTING HIS CLAIM THAT MISS RAND AND MR. BRANDEN PRODUCE PHILOSOPHICAL ARGUMENTS THAT ARE "FACILE RATIONALISM", A CLAIM PROFESSOR EMMONS OFFERS AS THE CONCLUSION OF HIS CRITICISM OF MR. BRANDEN'S ARTICLE.

MACHAN, TIBOR. A RATIONALE FOR HUMAN RIGHTS. PERSONALIST 52,216-235 SPR 71.

THE AUTHOR WANTS TO INDICATE 1) HOW HUMAN RIGHTS THEORIES SUFFER THE CONSEQUENCES OF BAD IDEAS IN EPISTEMOLOGY (MACDONALD, BLACKSTONE AND BEARDSMORE ARE CONSIDERED) AND 2) HOW CONTEMPORARY (CONTEXTUALIST) DEVELOPMENTS IN EPISTEMOLOGY RENDER STATEMENTS ABOUT HUMAN NATURE AND HUMAN RIGHTS OPEN TO STRAIGHT FORWARD (NON-AUTONOMOUS) CONSIDERATION (ASSESSMENT, CONFIRMATION, PROOF, ETC.). TO ACHIEVE THE LATTER PURPOSE THE AUTHOR RELIES HEAVILY UPON THE WORK OF L. WITTGENSTEIN, J.L. AUSTIN, BARRY STROUD AND AYN RAND. WITTGENSTEIN'S REVISIONISM IN EPISTEMOLOGY (E.G., IN HIS "ON CERTAINTY" IS COUPLED WITH AUSTIN'S EMPHASIS ON THE REVISABILITY OF OUR IDEAS (IN "OTHER MINDS") AS WELL AS WITH STROUD'S DISCUSSION OF THE EVOLUTIONARY CHARACTER OF DEFINITIONS (IN "WITTGENSTEIN AND LOGICAL NECESSITY.") RAND IS BROUGHT IN FOR HER CONTRIBUTION TO HUMAN RIGHTS THEORY AND HER DETAILED DISCUSSION OF THE OBJECTIVITY OF CORRECT DEFINITIONS (AS WELL AS THEIR CONTEXTUAL RELATIVITY) (IN HER "AN INTRODUCTION TO OBJECTIVIST EPISTEMOLOGY"). THE ARTICLE GOES SOME WAY TO SHOW THAT IN TERMS OF CERTAIN REVISIONS OF OUR IDEAS ABOUT HUMAN KNOWLEDGE WE CAN KNOW HUMAN RIGHTS. THE RIGHT TO BE POLITICALLY FREE IS SUGGESTED AS SUCH A 'HUMAN' RIGHT.

MACHTEY, MICHAEL. ADMISSIBLE ORDINALS AND LATTICES OF  $\alpha = \mathbf{R}$ . ANNALS MATH LOG 2,379-417 F 1971.

MACHTEY, MICHAEL. ADMISSIBLE ORDINALS AND INTRINSIC CONSISTENCY. J SYM LOG 35,389-400 S 70.

A NOTION OF A FUNCTION  $F$  BEING RECURSIVE IN A SET  $A$  VIA A REDUCTION PROCEDURE (RECURSIVE FUNCTION)  $G$  IS INTRODUCED FOR RECURSION ON INITIAL SEGMENTS OF THE ORDINAL NUMBERS;  $G$  IS INTRINSICALLY CONSISTENT IF FOR ANY SET  $A$  THERE IS A FUNCTION  $F$  WHICH IS RECURSIVE IN  $A$  VIA  $G$ . IN ORDINARY RECURSION THEORY ANY REDUCTION PROCEDURE CAN BE REPLACED (WITHOUT LOSS) BY AN INTRINSICALLY CONSISTENT REDUCTION PROCEDURE; THIS FAILS FOR ALL NON-CARDINALS; IT IS CONSISTENT THAT THIS BE THE CASE FOR ALL INFINITE CARDINALS.

MACINTOSH, J. J. BELIEF-IN. MIND 79,395-407 JL 70.

'BELIEVE IN' HAS TWO MAIN USES. IN ONE IT FUNCTIONS QUASI-PERFORMATIVELY AS AN APPROVING DEVICE; WE CAN BELIEVE IN A GREAT VARIETY OF THINGS: QUALITIES, LAWS, FORMS OF SOCIETY, ETC., BUT THE SPECIFIC THINGS IN WHICH WE BELIEVE MUST MERIT OUR APPROVAL. IN ITS OTHER USE 'BELIEVE IN' PROVIDES A WAY OF DETRACTING FROM AN EXISTENCE CLAIM. OTHER PEOPLE MAY BELIEVE IN FLYING SAUCERS OR

FATHER CHRISTMAS, BUT WE USE THE 'BELIEVE IN' IDIOM OF THEM TO SHOW WHAT WE THINK OF THE ENTITY'S EXISTENTIAL STATUS. IN SUCH CASES THE ONUS IS CLEARLY ON THE BELIEVER IN TO JUSTIFY HIS BELIEF. IF HE CANNOT, THE INITIALLY UNCOMMITTED RATIONAL MAN SHOULD REFUSE TO ACCEPT THE EXISTENCE OF SUCH AN ENTITY. BUT GOD IS JUST SUCH A BELIEVED-IN ENTITY, AND IN HIS CASE JUSTIFICATION IS NOTORIOUSLY LACKING. THEREFORE...

MACINTYRE, ANGUS. ON THE ELEMENTARY THEORY OF BANACH ALGEBRAS. ANNALS MATH LOG 3,239-269 D 71.

MACKAY, ALFRED F. THE PRINCIPLE OF MOOD CONSTANCY. ANALYSIS 31,91-96 JA 71.

IN THIS PAPER I ARGUE THAT PROFESSOR DAVID CLARKE'S PRINCIPLE OF MOOD CONSTANCY (THE CONSTITUENT ELEMENTS OF A MIXED INFERENCE MUST BE IN THE SAME MOOD FOR EVERY OCCURRENCE WITHIN THE INFERENCE) FAILS TO PROVIDE NECESSARY AND SUFFICIENT CONDITIONS FOR THE VALIDITY (IN THE "SPEAKER=COMMITMENT" SENSE) OF MIXED IMPERATIVE/INDICATIVE INFERENCES.

MACKAY, D M. CHOICE IN A MECHANISTIC UNIVERSE: A REPLY TO SOME CRITICS. BRIT J PHIL SCI 22,275-285 AG 71.

THESIS: A CHOOSER IS "FREE" IF THERE EXISTS NO COMPLETE SPECIFICATION OF HIS FUTURE ACTION (EVEN A SECRET ONE) WHICH HAS A WELL-FOUNDED CLAIM TO HIS UNCONDITIONAL ASSENT. SUCH "FREEDOM" IS POSSIBLE EVEN IN A PHYSICALLY-DETERMINATE UNIVERSE, AND IS COMPATIBLE WITH PREDICTABILITY BY ONLOOKERS. THE RELATION OF THIS THESIS TO POPPER'S (1950) IS DISCUSSED, AND OBJECTIONS BY LANDSBERG AND EVANS, WATKINS AND OTHERS ARE ANSWERED.

MACKEY, LOUIS. FROM THE OPEN UNIVERSE TO THE CLOSED WORLD: A MEDITATION ON PHILOSOPHIC ATTITUDES. SW J PHIL 2,93-101 SPR-SUM 71.

AQUINAS' AFFIRMATION OF THE POSSIBILITY OF THE BEATIFIC VISION AND KANT'S DENIAL OF THE POSSIBILITY OF METAPHYSICAL KNOWLEDGE FRAME A MAJOR SHIFT IN PHILOSOPHICAL ATTITUDES FROM THE 13TH TO THE 18TH CENTURIES. IT IS A SHIFT FROM AN OPEN AND HOPEFUL ATTITUDE (WISDOM IS AVAILABLE) TO A CLOSED AND DESPAIRING ATTITUDE (THE SEARCH FOR KNOWLEDGE IS VAIN). THIS IS PARADOXICAL IN VIEW OF THE USUAL COMPARATIVE ESTIMATES OF THE MEDIEVAL AND THE MODERN WORLD-VIEWS.

MACKEY, ROBERT AND MITCHAM, CARL. JACQUES ELLUL AND THE TECHNOLOGICAL SOCIETY. PHIL TODAY 15,102-121 SUM 71.

A SUMMARY OF ELLUL'S THEORY FOLLOWED BY A CRITIQUE OF ITS THREE BASIC IDEAS: THE DISTINCTIONS BETWEEN (1) TECHNICAL OPERATIONS AND HUMAN ACTION, (2) TECHNICAL OPERATIONS AND THE TECHNICAL PHENOMENON, AND (3) ANCIENT AND MODERN FORMS OF THE TECHNICAL PHENOMENON. ARGUMENT: DESPITE ITS VALUE, ELLUL'S THOUGHT INVOLVES AN INADEQUATE CONCEPT OF TECHNOLOGY AND A METAPHYSICS WHICH IS POSSIBLY INCONSISTENT WITH HIS OPPOSITION TO THE MODERN TECHNICAL PHENOMENON.

MACKIE, J L. THE POSSIBILITY OF INNATE KNOWLEDGE. PROC ARIS SOC 70,181-196 1969-1970.

THE THESIS OF JUDGMENT EMPIRICISM, THAT FACTUAL KNOWLEDGE MUST BE BASED ON EXPERIENCE, IS TESTED BY IMAGINARY CASES. IT IS SHOWN THAT 'KNOW' HAS A RANGE OF POSSIBLE SENSES, THOUGH THE DISTINCTIONS BETWEEN THEM CAN REMAIN LATENT IN PRACTICE. THESE SENSES PRODUCE TWO ANALYTIC TRUTHS ABOUT HOW BELIEFS MUST BE CONNECTED WITH FACTS IN ORDER TO COUNT AS KNOWLEDGE. THE EMPIRICIST THESIS IS SHOWN TO BE A CONFLATION OF THESE WITH CONTINGENT TRUTHS ABOUT THE ACTUAL SOURCES OF HUMAN KNOWLEDGE.

MACKINNON, EDWARD AND JONSEN, ALBERT. A REINTERPRETATION OF NATURAL LAW ETHICS. PROC CATH PHIL ASS 44,161-171 1970.

MACKSNUD, S JOHN. PHENOMENOLOGY, EXPERIENCE AND INTERPRETATION. PHIL RHET 4,139-149 SUM 71.

THIS PAPER CONTRASTS A RHETORICAL APPROACH AND TWO PHENOMENOLOGICAL APPROACHES TO THE ANALYSIS AND ORAL COMMUNICATION OF A LITERARY WORK. THE RHETORICAL VIEWPOINT OPPOSES THE PHENOMENOLOGICAL OBJECTIVISM AND LITERALISM OF HUSSERL, BUT IT ALSO OPPOSES A NECESSARY CONNECTION BETWEEN NON-LINGUISTIC EXPERIENCE AND LINGUISTIC MEANING. THE PAPER ARGUES FOR A RADICALLY METAPHORIC AND PECULIARLY VERBAL METHOD OF ANALYSIS. AN ABBREVIATED POEM ANALYSIS SUGGESTS A RHETORICAL APPROACH TO A LITERARY WORK.

MADDEN, E H AND HARE, P H. THE POWERS THAT BE. DIALOGUE 10,12-31 MR 71.

THE HUMEAN TRADITION CLAIMS TO SHOW THAT THE DIRECT PERCEPTION OF CAUSAL POWER OR NECESSITY IS IMPOSSIBLE. MANY NON-HUMEANS HAVE ARGUED THAT VOLITIONAL CONTEXTS PROVIDE DIRECT EXPERIENCE OF CAUSAL POWER. WE ARGUE AGAINST BOTH CLAIMS. THE HUMEAN DEMONSTRATION THAT THERE ARE NO NON-LOGICAL NECESSARY RELATIONS OR CAUSAL POWERS DEPENDS UPON BLURRING TWO SENSES OF 'CHANGE IN THE COURSE OF NATURE.' WE PROVIDE AN ANALYSIS OF 'CAUSAL NECESSITY' THAT SHOWS HOW THE DIRECT PERCEPTION OF CAUSAL POWER IS POSSIBLE BUT AVOID THE PITFALLS ATTENDANT UPON TAKING VOLITIONAL MODELS AS MODELS OF CAUSATION.

MADDEN, EDWARD H. HUME AND THE FIERY FURNACE. PHIL SCI 38,64-78 MR 71.

MY ARGUMENT IS THAT HUMEANS, BOTH TRADITIONAL AND CONTEMPORARY, UNWITTINGLY PLAY ON THE AMBIGUITY OF THE PHRASE "CHANGE IN THE COURSE OF NATURE," AND THAT IS WHY 'C AND NOT 'E' APPEARS TO BE SELF-CONSISTENT, THOUGH IN FACT IT IS NOT. I PROVIDE AN ANALYSIS OF 'CAUSE' AND 'NATURAL NECESSITY' WHICH GIVES INDUCTIVE INFERENCE THAT INTERNAL WARRANT WE ASSUME IT TO HAVE IN ORDINARY AND SCIENTIFIC THINKING AND REBUT IN ADVANCE CONTEMPORARY HUMEAN OBJECTIONS BASED ON THE ERRONEOUS ASSUMPTION THAT 'X IS NECESSARY' AND 'X IS APRIORI' ARE MATERIALLY EQUIVALENT.

MADSEN, K B. THE LANGUAGES OF SCIENCE. THEOR DECIS 1,138-154 D 70.

THE "HIERARCHIAL METATHEORY", CONCEIVES OF A SCIENTIFIC "THEORY" OR TEXT AS BEING COMPOSED OF 3 LEVELS OF ABSTRACTION: THE DESCRIPTIVE LEVEL, THE HYPOTHETICAL LEVEL AND THE METATHEORETICAL LEVEL. EACH LEVEL IS SUPPOSED TO HAVE ITS OWN LANGUAGE AND FUNCTIONS: THE D-LEVEL PRESENTS DESCRIPTIONS OF OBSERVATIONS OF OBJECTS AND EVENTS IN AN OBSERVATIONAL OR "DATA-LANGUAGE"; THE H-LEVEL PRESENTS EXPLANATIONS (AND PREDICTIONS) IN AN "HYPOTHETICAL LANGUAGE" WHICH REPRESENTS HYPOTHETICAL CONSTRUCTIONS AND MODELS; THE M-LEVEL PRESENTS ARGUMENTS ABOUT METHODS, THEORY-CONSTRUCTION AND PHILOSOPHICAL PRESUPPOSITIONS IN A "METALANGUAGE". (WHILE THE D-LEVEL IS BASIC FROM AN EPISTEMOLOGICAL POINT-OF VIEW, WE THINK THAT THE M-LEVEL IS PARAMOUNT FROM BOTH AN HISTORICAL AND A PSYCHOLOGICAL POINT-OF-VIEW).

MAGLIA, EZIO. STUDI SULLA POETICA DEL GIOVANE PIRANDELLO. RIV STUD CROCE 7,91-93 JA-MR 1970.

MAHONEY, EDWARD P. AGOSTINO NIFO'S EARLY VIEWS ON IMMORTALITY. J HIST PHIL 8,451-459 D 70.



MAHOOD, G H. SOCRATES AND CONFUCIUS: MORAL AGENTS OR MORAL PHILOSOPHERS? PHIL EAST WEST 21,177-188 AP 71.

IN THE CONTEXT OF THE CONTRAST BETWEEN THE VIEWS OF MORAL LANGUAGE AS COGNITIVE AND AS PERFORMATIVE THIS ARTICLE DEALS WITH THE QUESTION WHETHER IT IS RELEVANT TO AN UNDERSTANDING OF SOCRATES AND CONFUCIUS AS MORAL PHILOSOPHERS TO CONSIDER THEIR ROLES AS PRACTICAL MORAL AGENTS. PART OF THE AIM IS TO SHOW THAT IF THIS IS RELEVANT THE TRADITIONAL CONTRAST BETWEEN SOCRATES AS "THEORETICIAN" AND CONFUCIUS AS "MORALIST" IS OPEN TO QUESTION, AS FALSELY ASSUMING THAT THEIR ACTIVITIES IN THE FIELD OF MORAL EXPERIENCE BELONG TO TWO QUITE DIFFERENT CATEGORIES. TO ACHIEVE THIS OBJECTIVE IT IS ARGUED THAT SOCRATES' "SECOND-ORDER" CRITICAL AND LOGICAL DIALECTIC HAS TO BE RELATED TO A SET OF MORAL DISPOSITIONS CONSISTENTLY ACTED OUT, WHILE THE "FIRST-ORDER" ACTIVITY OF CONFUCIUS, VIZ IN PROVIDING A MODEL FOR EMULATION, WAS NECESSARILY COMPLEMENTED BY HIS USE OF MORAL DISCOURSE. THE POSITION OF SOCRATES AND CONFUCIUS AS MORALISTS IS HELD TO SHOW THAT BOTH EXPRESSED THEIR MORAL AUTHENTICITY THROUGH SUCH DISPOSITIONS.

MAITLAND, JEFFREY A. REMEMBERINGS. PHIL STUD 21,91-94 D 70.

MAKINDON, DAVID. A GENERALISATION OF THE CONCEPT OF A RELATIONAL MODEL FOR MODAL LOGIC. THEORIA 36,331-335 1970.

THE AUTHOR GENERALISES THE CONCEPT OF A RELATIONAL MODEL FOR MODAL LOGIC BEYOND THE LIMITS THAT HAVE BEEN CUSTOMARY IN THE LITERATURE. THE PURPOSE OF THE GENERALISATION IS TO OBTAIN A CORRESPONDENCE BETWEEN RELATIONAL MODELS ON THE ONE HAND AND REGULAR MODAL ALGEBRAS ON THE OTHER HAND, THAT IS CLOSER THAN THAT WHICH IS KNOWN TO EXIST WHEN THE FORMER CONCEPT IS UNDERSTOOD IN ITS CUSTOMARY FASHION. DEFINITIONS AND THEOREMS ARE GIVEN IN FULL BUT PROOFS ARE OMITTED.

MAKINSON, DAVID. SOME EMBEDDING THEOREMS FOR MODAL LOGIC. NOTRE DAME J FORM LOG 12,252-254 AP 71.

THE AUTHOR PROVES SOME EMBEDDING THEOREMS FOR MODAL LOGIC, THAT IS, THEOREMS TO THE EFFECT THAT EVERY CONSISTENT MODAL LOGIC THAT SATISFIES CERTAIN GENERAL CONDITIONS IS A SUBLOGIC OF CERTAIN PARTICULAR LOGICS. THE METHODS OF PROOF ARE ALGEBRAIC.

MAKKONEN, KAARLE. DER STAND DER FINNISCHEN RECHTSTHEORIE. RECHTSTHEORIE 1,96-106 1970 (P.I.D.G.).

MALEK, JAMES. CHARLES LAMOTTE'S "AN ESSAY UPON POETRY AND PAINTING" AND EIGHTEENTH-CENTURY BRITISH AESTHETICS. J AES ART CRIT 29,467-474 SUM 71.

MALGRANGE, P. CRITERES DE CHOIX EN AVENIR INCERTAIN-PROPRIETES DES SOLUTIONS OPTIMALES-EXTENSION A LA DYNAMIQUE. THEOR DECIS 1,22-39 D 70.

LE PRESENT ARTICLE MONTRE COMMENT ON PEUT CONSTRUIRE UN ALGORITHME DONNANT LES SOLUTIONS OPTIMALES D'UN PROBLEME DE DECISION EN AVENIR INCERTAIN, AU REGARD DE DIFFERENTS CRITERES DE CHOIX, PAR LA CONSIDERATION DE PROPRIETES MATHEMATiques DE CES SOLUTIONS. IL MONTRE PAR AILLEURS, QUE CET ALGORITHME PEUT ETRE GENERALISE A DES PROBLEMES SEQUENTIELS, MAIS QU'ALORS L'UTILISATION D'UN CRITERE DE CHOIX N'EST PAS EXEMPTÉ D'AMBIGUITE.

MALORNY, HEINZ. FRIEDRICH ENGELS UND DIE FRAGEN DER PHILOSOPHIEGESCHICHTE. DEUT Z PHIL 18,1270-1290 1970 (P.I.D.G.).

MALTER, RUDOLF. KANTREZEPTION UND KANTKRITIK IN DER PAEDAGOGIK DER GEGENWART. KANTSTUDIEN 61,397-410 1970 (P.I.D.G.).

MAMO, P S. ENERGIA AND KINESIS IN METAPHYSICS. APEIRON 4,24-33 AG 70.

A RESPONSE TO J L ACKRILL'S PAPER ON THE SAME SUBJECT. IT ATTEMPTS TO SHOW THAT ARISTOTLE WAS NOT CONFUSED IN DRAWING THE DISTINCTION; FOR HE RELIED ON THE IMMANENCE OF THE END IN ENERGEIA AND NOT, AS ACKRILL SUPPOSED, ON THE LINGUISTIC CRITERION ALONE.

MANIERI, MARIA ROSARIA. LA "CONCORDIA DISCORDS" DI UN CATTOLICO E DI UN LAICO SUL PROBLEMA DELL'UOMO NEL MONDO CONTEMPORANEO. G METAF 26,223-230 MR-JE 71.

MANNISON, D S. CALDWELL ON 'PRETENCE'. MIND 80,96-99 JA 71.

IT IS ARGUED HERE THAT SINCE IT IS POSSIBLE FOR A PERSON TO PRETEND TO BE (OR FEEL) PHILOSOPHY (WHERE 'PHILOSOPHY' MARKS A MENTAL STATE) WHEN HE IS, AT THE SAME TIME HAVING PHILOSOPHY, THE ALLEGATION THAT ONE KNOWS HE IS, SAY, ANGRY, AND NOT MERELY PRETENDING TO BE ANGRY ON THE BASIS OF HIS INTROSPECTION OF THE PRESENCE OF A PARTICULAR FEELING IS DEFEATED. IT IS SUGGESTED THAT ONE'S KNOWLEDGE OF ONE'S BELIEFS PROVIDES A GROUND FOR DISTINGUISHING GENUINE FROM SHAM PERFORMANCES.

MANNISON, DONALD. REMARKS ON JUSTICE IN AMERICAN SOCIETY. PERSONALIST 52,236-252 SPR 71.

THE PRIMARY INTENTION OF THIS PAPER IS TO ARGUE THAT THE PRESUPPOSITIONS THAT DETERMINE MANY OF THE ACT-IDENTIFYING DESCRIPTIONS OF BEHAVIOR IN AMERICAN SOCIETY REFLECT A BIAS IN FAVOR OF THE WEALTHY AND ADVANTAGED. THE CONCEPTUAL PROBLEM CONCERNS THE CHARACTERIZATION OF THE NOTION OF "SAME TREATMENT FOR SAME ACT" WHICH IS GENERALLY ACKNOWLEDGED TO BE A PART OF THE PRINCIPLE OF JUSTICE.

MANNO, A GIACOMO. INDICAZIONI STORICO-TEORETICHE PER UNA CONFEDERAZIONE MONDIALE. SAPIENZA 23,438-454 1970.

L'IDEA DELL'INTERNAZIONALISMO FU SOSTENUTA GIA NELL'ANTICHITA DAGLI STOICI, BASATA SULL'UNITA DELLA NATURA UMANA E SUL VALORE UNIVERSALE DELLA LEGGE MORALE. DA QUI LA POSSIBILITA DI FARE DI TUTTI GLI UOMINI UN SOLO STATO: COSMOPOLITISMO. L'IMPERO ROMANO REALIZZO UN CERTO COSMOPOLITISMO. IL CRISTIANESIMO CONTRIBUISCE POTENTEMENTE ALLA COSCIENZA UNIVERSALISTICA E OPERA A QUESTO FINE NELLA STORIA. L'A., SOSTIENE CHE GLI STATI, DEVONO AVERE UN POTERE LIMITATO ED ESSERE SUBORDINATI AD UNA ORGANIZZAZIONE SUPERNAZIONALE CHE DIRIMA LE DIVERGENZE RECIPROCHE E PROMUOVA LO SVILUPPO DI TUTTI I POPOLI. QUESTA META E IMMANENTE ALLA STORIA E TENDE A REALIZZARSI CON L'ESTENDERSI DEL PROGRESSO UMANO.

MANNS, JAMES W. REPRESENTATION, RELATIVISM AND RESEMBLANCE. BRIT J AES 11,281-287 SUM 71.

THE ARTICLE DEALS WITH REPRESENTATION IN THE PLASTIC ARTS. IT IS A CRITIQUE OF THE FIRST CHAPTER OF NELSON GOODMAN'S BOOK, "LANGUAGES OF ART", IN WHICH IT IS CONTENDED THAT PAINTINGS REPRESENT THEIR OBJECTS NOT BY RESEMBLING THEM, BUT SOLELY BY DENOTING THEM. I HAVE ARGUED THAT RESEMBLANCE IS A NECESSARY CONDITION FOR PICTORAL REPRESENTATION BY SHOWING THAT GOODMAN HAS FAILED TO DISTINGUISH BETWEEN REPRESENTATIONAL SCHEMES WHICH RELY ON RESEMBLANCE (SUCH AS PICTORAL ONES) AND THOSE THAT DON'T (SUCH AS MATHEMATICAL ONES).

MANOR, RUTH AND RESCHER, NICHOLAS. ON INFERENCE FROM INCONSISTENT PREMISES. THEOR DECIS 1,179-217 D 70.

THE MAIN OBJECT OF THIS PAPER IS TO PROVIDE THE LOGICAL MACHINERY NEEDED FOR A VIABLE BASIS FOR TALKING OF THE CONSEQUENCES, THE CONTENT, OR OF EQUIVALENCES BETWEEN INCONSISTENT SETS OF PREMISES. WITH REFERENCE TO ITS MAXIMAL CONSISTENT SUBSETS (M.C.S.), TWO KINDS OF CONSEQUENCES OF A PROPOSITIONAL SET S ARE DEFINED. A PROPOSITION P IS A WEAK CONSEQUENCE (W-CONSEQUENCE) OF S IF IT IS A LOGICAL CONSEQUENCE OF AT LEAST ONE M.C.S. OF S, AND P IS AN INEVITABLE CONSEQUENCE (I-CONSEQUENCE) OF S IF IT IS A LOGICAL CONSEQUENCE OF ALL THE M.C.S. OF S. THE SET OF W-CONSEQUENCES OF A SET S IT DETERMINES (UP TO LOGICAL EQUIVALENCE) ITS M.C.S. THE W-CONSEQUENCES AND I-CONSEQUENCES WILL NOT DO TO DEFINE THE CONTENT OF A SET S. THE FIRST IS TOO BROAD, MAY INCLUDE PROPOSITIONS MUTUALLY INCONSISTENT, THE SECOND IS TOO NARROW. A VIA MEDIA BETWEEN THESE CONCEPTS IS ACCORDINGLY DEFINED: P IS A P-CONSEQUENCE OF S, WHERE P IS SOME PREFERENCE CRITERION YIELDING SOME OF THE M.C.S. OF S AS PREFERRED TO OTHERS, AND P IS A CONSEQUENCE OF ALL OF THE P-PREFERRED M.C.S. OF S. THE BULK OF THE PAPER IS DEVOTED TO DISCUSSION OF VARIOUS PREFERENCE CRITERIA, AND ALSO SURVEYS THE APPLICATION OF THIS MACHINERY IN DIVERSE CONTEXTS.

MANSFIELD, RICHARD. THE THEORY OF BOOLEAN ULTRAPOWERS. ANNALS MATH LOG 2,297-323 1971.

MANSOOR, NAYYER. COMMONSENSE MORALITY. PAKISTAN PHIL J 10,40-48 JL 71.

MARACCHIA, S. PLATO AND RUSSELL ON THE DEFINITION OF MATHEMATICS. SCIENTIA 65,216-223 1971.

THE ARTICLE SHOWS THE EXISTENCE OF SIMILARITIES BETWEEN PLATO'S AND RUSSELL'S APPRECIATIONS OF MATHEMATICS. IT BRINGS OUT THAT PLATO AND RUSSELL USED ALMOST IDENTICAL WORDS IN THEIR RECOGNITION OF THE FACT THAT MATHEMATICS, BEING A HYPOTHETICAL AND DEDUCTIVE SCIENCE, IS FOUNDED UPON POSTULATES WHICH CANNOT BE PROVED AND THEREFORE UPON CONVENTIONS; ALSO THAT IT PROVIDES A SOURCE OF BEAUTY AND INTELLECTUAL DELIGHT WHICH REASSURINGLY - THOUGH IN APPARENT CONTRAST TO THIS VIEW - CONVEYS UNDERLYING TRUTHS. THE ARTICLE FURTHER DISPLAYS RUSSELL'S VIEW OF PLATO'S LOVE FOR MATHEMATICS AND THE PROGRESSIVE DEVELOPMENT, PERHAPS FORMAL RATHER THAN SUBSTANTIAL, WHICH RUSSELL'S CONCEPTION OF THAT SCIENCE HAS UNDERGONE.

MARCHELLO, GUISEPPE. VALORI E TECNICHE DI AVVALORAMENTO. REV INT FILOSOF DIRITTO 48,34-60 JA-MR 71.

NELLA PROSPETTIVA FILOSOFICA D'OGGI, DOMINATA DAL TEMA DEI VALORI, L'ARGOMENTO COSTITUISCE UN CAMPO DI RICERCA DI GRANDE IMPEGNO. L'INDAGINE STUDIA LA RAZIONALITA PRATICA SOTTO IL DUPLICE PROFILO DEL=L'ARGOMENTARE TELEOLOGICO E DELL'ARGOMENTARE TECNICO; QUINDI CHIARISCE L'APPORTO DELLE TECNICHE DI AVVALORAMENTO, ESAMINATE UNCHE IN CONNESSIONE ALLA DIALETTICA BISOGNI-FINI. SI CONCLUDE CON LA RIFORMULA-ZIONE RIGOROSA DELLA TEORIA DELLA "PRASSI CHE SI AVVALORA," DISTINGUEN-DOLA DALLE TESTI DEL "VALORISMO" QUALE PROGRAMMA OPERATIVO.

MARCONI, DIEGO. IL PROBLEMA EPISTEMOLOGICO DEL MUTAMENTO E LA PSICOLOGIA DI KURT LEVIN. FILOSOFIA 22,471-498 D 71.

IL SAGGIO MUOVE DALL'INCAPACITA DELL'EPISTEMOLOGIA POSITIVISTICA A RENDER RAGIONE DEL MUTAMENTO STRUTTURALE, E D'ALTRA PARTE DALL'INSUFFICIENZA DELE POSIZIONI DIALETTICHE. IL TENTATIVO DI LEVIN, PUR DANDO LUOGO DI VOLTA IN VOLTA A RISULTATI SUGGERITIVI, INTERESSA SOPRATTUTTO IN NEGATIVO, IN QUANTO MOSTRA CHE L'ASSUNZIONE DEL PRINCIPIO D'EQUILIBRIO IMPEDISCE UNA SPIEGAZIONE SODDISFACENTE DEL MUTAMENTO STRUTTURALE. VENGONO ANALIZZATE LE OPERE

PSICOLOGICHE, EPISTEMOLOGICHE E METODOLOGICHE DI LEWIN, DISTINTE IN TRE FASI SUCCESSIVE.

MARCUS, JOHN T. EAST AND WEST: PHENOMENOLOGIES OF THE SELF AND THE EXISTENTIAL BASES OF KNOWLEDGE. INT PHIL QUART 11,5-48 MR 71.

MARCUS, JOHN T. THE WESTERN CONCEPTION OF MORAL ORDER. DIOGENES 71,81-108 FALL 70.

MARCUS, RUTH BARCAN. ESSENTIAL ATTRIBUTION. J PHIL 68,187-202 8 AP 71.

A MINIMAL CHARACTERIZATION OF AN ESSENTIAL PROPERTY IS GIVEN. NECESSARY PROPERTIES ARE A BROADER CLASSIFICATION UNDER WHICH ESSENTIAL PROPERTIES FALL. FURTHER CONDITIONS LEAD TO DIFFERENT MODES OF ESSENTIALISM. SOME OF THESE ARE CONSIDERED; IN PARTICULAR THOSE CONDITIONS WHICH MIGHT CHARACTERIZE INDIVIDUATING ESSENCES ARE DISTINGUISHED FROM THOSE WHICH MIGHT CHARACTERIZE ARISTOTELIAN ESSENCES. FOR SUCH MODES, ESPECIALLY THE LATTER, THE MODALITIES ARE TAKEN ON A PHYSICAL OR CAUSAL INTERPRETATION. THAT YIELDS A DEFINITION OF A CAUSAL CONDITIONAL AND ILLUMINATES THE ROLE OF ESSENTIAL ATTRIBUTION IN REASONING ABOUT CAUSES. NATURAL KINDS ARE SEEN AS ARISTOTELIAN ESSENCES WHICH PLAY A SPECIAL ROLE IN CAUSAL REASONING, A ROLE WHICH CAN BE MADE QUITE EXPLICIT WITHIN THE FRAMEWORK OF A MODAL STRUCTURE. WITHIN THAT STRUCTURE, THERE DO NOT EMERGE THOSE PARADOXES ABOUT CAUSAL REASONING WHICH EMERGE IN THE STANDARD LOGICAL FRAMEWORK.

MARGALIT, AVISHAI AND COHEN, L J. THE ROLE OF INDUCTIVE REASONING IN THE INTERPRETATION OF METAPHOR. SYNTHESI 21,469-487 O 70.

METAPHORS SHOULD BE TREATED AS A FEATURE OF "LANGUE", NOT "PAROLE". THEREFORE ONE CRITERIA OF ADEQUACY FOR A SEMANTICS OF NATURAL LANGUAGE IS THAT IT SHOULD ELUCIDATE THE NATURE OF METAPHOR. THE STRUCTURE OF LEXICAL ENTRIES IN SUCH A SEMANTICS IS BEST UNDERSTOOD IN TERMS OF THE INDUCTIVE REASONING UPON WHICH THEY MUST BE GROUNDED. THEN, WITH THE HELP OF A CATEGORIAL GRAMMAR FOR DEEP SYNTAX, METAPHOR IS SEEN TO BE JUST ONE OF THE WAYS IN WHICH SENTENCE-MEANINGS MAY BE PUT TOGETHER FROM WORD-MEANINGS AND DEEP-STRUCTURE.

MARGIOTTA, UMBERTO. IL TEMA DELLA RAGIONE IN HEGEL. AQUINAS 13,425-435 1970.

MARGIOTTA, UMBERTO. UN MOMENTO DELLA GENESI DELLA LOGICA TRASCFENDENTALE IN KANT. G CRIT FILOSOF ITAL 11,71-83 JA-MR 71.

MARGOLIS, CLORINDA AND MARGOLIS, JOSEPH. BLACK AND WHITE POLITICS. SOC THEOR PRACT 1,103-110 SPR 71.

MARGOLIS, JOSEPH AND MARGOLIS, CLORINDA. BLACK AND WHITE POLITICS. SOC THEOR PRACT 1,103-110 SPR 71.

MARGOLIS, JOSEPH. "I EXIST" AGAIN. MIND 80,298-300 AP 71.

MARGOLIS, JOSEPH. BEHAVIORISM, MATERIALISM, MENTALISM AND SKEPTICISM. PHIL FORUM 2,15-23 FALL 70.

MARGOLIS, JOSEPH. CRITICS AND LITERATURE. BRIT J AES 11,370-384 AUTUMN 71.

MARGOLIS, JOSEPH. EGOISM AND THE CONFIRMATION OF METAMORAL THEORIES. AMER PHIL QUART 7,260-266 JL 70.

THE PAPER ARGUES THAT ATTEMPTS TO CONFIRM METAMORAL THEORIES--SUCH AS EGOISM, UTILITARIANISM, DEONTOLOGY--TYPICALLY FAIL TO ACCOMMODATE THE DIFFICULTY OF DISTINGUISHING NEUTRALLY BETWEEN MORAL DATA AND



JUSTIFICATORY THEORY (AS BETWEEN EXPLANANDUM AND EXPLANANS) AND THAT SUCH A DISTINCTION CANNOT CONVINCINGLY BE MAINTAINED.\*

MARGOLIS, JOSEPH. FEYERABEND ON MEANING. PERSONALIST 51,514-521 FALL 70.

MARGOLIS, JOSEPH. INDUBITABILITY, SELF-INTIMATING STATES, AND LOGICALLY PRIVILEGED ACCESS. J PHIL 67,918-931 5 N 70.

MARGOLIS, JOSEPH. PROPER NAMES, TRUTH=VALUE GAPS, AND PARAPHRASTIC PROGRAMS. AMER PHIL QUART 8,197-200 AP 71.

MARGOLIS, JOSEPH. PUZZLES REGARDING EXPLANATION BY REASONS AND EXPLANATION BY CAUSES. J PHIL 67,187-195 9 APR 70.

TWO LEADING SPECIMENS OF OPPOSING VIEWS ON EXPLANATION BY REASONS AND BY CAUSES--THOSE OF DONALD DAVIDSON AND G E M ANSCOMBE--ARE EXAMINED. MISS ANSCOMBE'S ACCOUNT IS FOUND TO BE INDECISIVE ON THE QUESTION OF WHETHER EXPLANATION BY REASONS IS A SPECIES OF EXPLANATION BY CAUSES, AND DAVIDSON'S ACCOUNT IS FOUND TO BE UNTENABLE. THE KEY PUZZLES ARE RELATED TO THE ADMISSIBILITY (BY BOTH) OF DIFFERENT DESCRIPTIONS FOR ONE AND THE SAME ACTION. THE ARGUMENT DOES NOT DENY THAT HAVING INTENTIONS MAY BE CAUSAL FACTORS AFFECTING A GIVEN ACTION. IT EMPHASIZES RATHER ANOMALIES THAT ARISE IN ADMITTING THAT THE INTENTIONS AN AGENT ADMITTEDLY HAS (IN A STRONG SENSE PROPOSED BY DAVIDSON) MAY NOT ENTER INTO AN EXPLANATION BY REASONS OF AN ACTION THE AGENT PERFORMED, UNDER SUITABLY SELECTED DESCRIPTIONS, EVEN THOUGH IT ENTERS INTO A CAUSAL EXPLANATION OF THAT ACTION.

MARIN, DEMETRIO. IL SUPERUOMO. ANN FAC LETT FILOSOF 13,101-174 1968.

MARKWALD, WERNER AND SCHEFFEL, FRIEDRICH AND SCHULZE, HANS J. GEDANKEN UEBER ERKENNTNISFAEHIGE STRUKTUREN. Z PHIL FORSCH 24,597-613 1970 (P.I.D.G.).

MARKWALD, WERNER AND SCHEFFEL, FRIEDRICH AND SCHULZE, HANS J. GEDANKEN UEBER ERKENNTNISFAEHIGE STRUKTUREN. Z PHIL FORSCH 24,427-442 1970 (P.I.D.G.).

MARLEY, A A J. ADDITIVE CONJOINT MEASUREMENT WITH RESPECT TO A PAIR OF ORDERINGS. PHIL SCI 37,215-222 JF 70.

SUPPOSE THAT ENTITIES COMPOSED OF TWO DISTINCT COMPONENTS CAN BE QUALITATIVELY ORDERED IN TWO WAYS, SUCH THAT EACH ORDERING RELATION SATISFIES THE AXIOMS OF CONJOINT MEASUREMENT. WITHOUT FURTHER ASSUMPTIONS NOTHING CAN BE SAID ABOUT THE RELATION BETWEEN THE PAIR OF NUMERICAL SCALES CONSTRUCTED FOR EACH COMPONENT. AXIOMS ARE STATED THAT RELATE THE TWO MEASUREMENT THEORIES, AND THAT ARE SUFFICIENT TO ESTABLISH THAT THE TWO CONJOINT SCALES ON EACH COMPONENT ARE LINEARLY RELATED.

MARQUES, FILINTO G. INDUCAO E DEDUCAO EM DEWEY. REV PORT FILOSOF 27,166-186 AP-JE 71.

MARRAMAD, GIACOMO. LA PROBLEMATICA DELLA SCIENTIFICITA DES MARXISMO NEL PENSIERO DI ANTONIO LABRIOLA. G CRIT FILOSOF ITAL 1,362-389 JL-S 70.

MARRAS, AUSONIO. PROPERTIES, AND BELIEFS ABOUT EXISTENCE. LOG ANAL 13,438-451 D 70.

IF THERE IS AN OBJECT X OF WHICH A PERSON BELIEVES 'F(X)' TO BE TRUE, DOES IT FOLLOW THAT HE BELIEVES THAT THERE IS AN OBJECT X OF WHICH 'F(X)' IS TRUE? THE IMPLICATION DOES NOT SEEM TO HOLD IF THE FUNCTION 'F(X)' IS TAKEN UNRESTRICTEDLY: EG. IF 'X DOES NOT EXIST'

IS ALLOWED TO BE AN INSTANCE OF 'F(x)' WE OBTAIN A PARADOXICAL STATEMENT WHOSE CONSEQUENT (GIVEN CERTAIN RATIONALITY ASSUMPTIONS ABOUT BELIEVERS) IS OBVIOUSLY INCONSISTENT, WHEREAS THE ANTECEDENT IS NOT. TWO ATTEMPTS BY R. CHISHOLM TO AVOID THIS PARADOXICAL RESULT AND UPHOLD THE IMPLICATION ARE CONSIDERED AND FOUND UNSATISFACTORY. THE AUTHOR'S OWN PROPOSAL IS TO RESTRICT THE ALLOWABLE INSTANCES OF 'F(x)' TO FUNCTIONS WHICH EXPRESS PROPERTIES - WHAT COUNTS AS A PROPERTY BEING SPECIFIED RELATIVE TO A FORMAL SYSTEM LACKING EXISTENTIAL PRESUPPOSITIONS. IT IS FOUND THAT 'X DOES NOT EXIST' DOES NOT EXPRESS A PROPERTY; HENCE THE ABOVE PARADOX DISAPPEARS AND THE IMPLICATION IN QUESTION NEED NO LONGER BE DISALLOWED.

MARSCH, WOLF DIETER. PHILOSOPHIA CRUCIS: HEGEL IN DER GEGENWAERTIGEN THEOLOGISCHEN DISKUSSION. MERKUR 24,1117-1129 1970 (P.I.D.G.).

MARSHALL, J C. THE ADEQUACY OF GRAMMARS. ARIS SOC SUPPL VOL 44,157-174 1970.

MARTIN RAYMOND. CAUSES AND ALTERNATE CAUSES. THEORIA 36,92-92 1970.

WHEN "ALTERNATIVE CAUSES" ARE PRESENT FOR A RESULT, P, A FACTOR, A, WHICH WAS AN "ALTERNATE CAUSE", BUT NOT A CAUSE OF P, MAY NEVERTHELESS BE A NON-REDUNDANT MEMBER OF A SET OF FACTORS, WHICH SET OCCURS TEMPORALLY PRIOR TO AND IS CAUSALLY SUFFICIENT FOR P. IN THIS PAPER, I SPECIFY, IN LANGUAGE THAT IS APPROPRIATE TO THE ANALYSIS OF CAUSAL STATEMENTS, SOME OF THE DIFFERENCES BETWEEN CAUSES AND ALTERNATE CAUSES.

MARTIN, C B. KNOWLEDGE WITHOUT OBSERVATION. CAN J PHIL 1,15-24 S 71.

MARTIN, D A AND SOLOVAY, R M. INTERNAL COHEN EXTENSIONS. ANNALS MATH LOG 2,143-178 D 70.

MARTIN, GOTTFRIED. A LIFETIME'S STUDY OF KANT. SYNTHESE 23,2-17 AG 71.

DER ATURO IST ALS JUNGER STUDENT DURCH PAUL NATORP IM SINNE DES MARBURGER NEUKATINISMUS IN KANT UND PLATON EINGEFUEHRT WORD. DANN IST ER DURCH MARTIN HEIDEGGER IN ARISTOTELES EINGEFUEHRT WORDEN. WAERHREND ER IN MARBURG KANT FUER DAS ALLEIN RICHTIGE UND IN FREIBURG ARISTOTELES ALS DAS ALLEN RICHTIGE BETRACHTET HAT, HAT ER DURCH HEGEL GELERNT, DASS ES VIELE PHILOSOPHIEN GEBEN MUSS, UND DASS AUCH DIE KANTISCHE PHILOSOPHIE ALS EINE DER VIELEN BETRACHTET WERDEN MUSS.

MARTIN, JAMES A. HOW NOT TO DEFINE TRUTH-FUNCTIONALITY. LOG ANAL 13,476-482 D 70.

MANY PUBLISHED DEFINITIONS AND DISCUSSIONS OF TRUTH FUNCTIONALITY STATE OR SUGGEST THAT THE TRUTH VALUE OF A TRUTH FUNCTIONAL COMPONENT MUST PLAY SOME ROLE IN DETERMINING THE TRUTH VALUE OF THE COMPOUND IN WHICH IT OCCURS. ON THIS VIEW, THE REASON WHY 'P' IS NOT A TRUTH FUNCTIONAL COMPONENT OF 'S BELIEVES P' IS THAT THE TRUTH VALUE OF 'P' IS IRRELEVANT TO THE TRUTH VALUE OF THE COMPOUND. I ARGUE THAT THIS IS WRONG; THAT WHAT IS CORRECT IS THAT IF THERE IS ANYTHING ABOUT A TRUTH FUNCTIONAL COMPONENT THAT IS RELEVANT TO THE TRUTH VALUE OF ITS COMPOUND, IT IS ITS TRUTH VALUE. SOME PROBLEMS CONCERNING THE NOTION OF COMPOUNDEDNESS ARE ALSO DISCUSSED.

MARTIN, MICHAEL AND RUF, HENRY. A UTILITARIAN KANTIAN PRINCIPLE. PHIL STUD 21,90-91 D 70.

CORNMAN HAS FORMULATED A UTILITARIAN KANTIAN PRINCIPLE OF MORAL OBLIGATION. IT IS SHOWN THAT CORNMAN'S PRINCIPLE SANCTIONS CERTAIN ACTIONS WHICH ARE MORALLY WRONG AND HENCE THAT THIS PRINCIPLE IS UNACCEPTABLE.

MARTIN, MICHAEL. GRIBBLE ON ROLAND'S ANALYSIS OF KNOWLEDGE. EDUC THEORY 21,102-104 WINT 71.

GRIBBLE IN HIS 'INTRODUCTION TO THE PHILOSOPHY OF EDUCATION' HAS CRITICIZED JANE ROLAND'S ANALYSIS OF KNOWLEDGE. HOWEVER, HIS CRITICISMS ARE SHOWN TO BE BASED ON DISTORTIONS AND MISUNDERSTANDINGS.

MARTIN, MICHAEL. NEUROPHYSIOLOGICAL REDUCTION AND PSYCHOLOGICAL EXPLANATION. PHIL SOC SCI 1,161-170 MY 71.

FODOR ARGUES THAT (1) PSYCHOLOGY CANNOT BE REDUCED TO NEURO-PHYSIOLOGY AND THAT (2) PSYCHOLOGICAL EXPLANATIONS ARE IN TWO PHASES. IT IS SHOWN THAT FODOR HAS NOT ESTABLISHED (1) FOR CERTAIN RELEVANT SENSES OF "REDUCE" AND THAT (2) IS AN OVER-SIMPLIFICATION.

MARTIN, MICHAEL. ON THE CONCEIVABILITY OF MECHANISM. PHIL SCI 38,79-86 MR 71.

NORMAN MALCOLM HAS ARGUED THAT MECHANISM IS AN INCONCEIVABLE POSITION. BY THIS MALCOLM DOES NOT MEAN THAT MECHANISM IS LOGICALLY CONTRADICTORY. RATHER MECHANISM IS A POSITION WHICH CANNOT BE ASSERTED OR ARGUED FOR. IT IS SHOWN THAT MALCOLM HAS GIVEN NO GOOD REASON TO SUPPOSE THAT MECHANISM IS INCONCEIVABLE. IT IS ALSO SHOWN THAT IN ONE IMPORTANT SENSE MECHANISTIC EXPLANATIONS COULD BE MORE BASIC THAN PURPOSEIVE EXPLANATIONS. THIS MALCOLM SEEMS TO DENY.

MARTIN, MICHAEL. REFERENTIAL VARIANCE AND SCIENTIFIC OBJECTIVITY. BRIT J PHIL SCI 22,17-26 F 71.

MARTIN, MICHAEL. RELIGIOUS COMMITMENT AND RATIONAL CRITICISM. PHIL FORUM 2,107-121 FALL 70.

THIS PAPER IS A CRITICAL EVALUATION OF THE POPPERIAN ACCOUNT OF RATIONALITY OF WILLIAM BARTLEY; IT IS SHOWN 1) THAT THE ATTEMPT TO SAVE RATIONALISM FROM IRRATIONALISTIC ARGUMENTS IS NOT SUCCESSFUL; 2) THAT EVEN IF IT WERE SUCCESSFUL NO GOOD REASON IS GIVEN TO CHOOSE RATIONALISM AS A WAY OF LIFE; 3) THAT RELIGIOUS COMMITMENT COULD EASILY AND PAINLESSLY BE MADE RATIONAL SO THAT THERE WOULD BE NO GENUINE CHOICE BETWEEN RATIONALISM AND RELIGIOUS COMMITMENT.

MARTIN, REX. THE WORLD SPIRIT. SW J PHIL 2,153-161 SPR-SUM 71.

THE PROPER OBJECT OF PHILOSOPHICAL KNOWLEDGE, ACCORDING TO HEGEL, IS THAT TOTALITY OR WHOLE BUILT UP BY SPIRIT. THE PRIMARY REFERENCE OF HEGEL'S TERM "SPIRIT" IS TO HUMAN ACTIVITY, BUT CONCEIVED 'EN BLOC', AS A SINGLE COLLECTIVITY. THIS TOTALITY IS HUMAN HISTORY TAKEN AS A SINGLE WHOLE AND AS THE WORK OF ONE THING. I.E., THE WORLD SPIRIT. IN HISTORY SO CONCEIVED, AS THE CAREER OF ONE INDIVIDUAL, THE MAIN NOTION IS THE DEVELOPMENT OF HUMANITY (OF WHAT IT IS TO BE HUMAN). THERE ARE TWO PROBLEMS IN HEGEL'S ACCOUNT: (A) THE SENSE IN WHICH HISTORY IS "RATIONAL"; (B) THE CAUSALITY BY WHICH THIS DEVELOPMENT OCCURS.

MARTINICH, ALOYSIUS. THE DESCENT OF THE SOUL IN THE PHILOSOPHY OF PLOTINUS. KINESIS 3,34-42 FALL 70.

MARTINS, DIAMANTINO. ALGUNS ASPECTOS DO DINAMISMO DO INCONSCIENTE E DOS SIMBOLOS. REV PORT FILOSOF 27,113-124 AP-JE 71.

O INCONSCIENTE LEVA NATURALMENTE A CONSCIENCIALIZACAO E A SUA EXPRESSAO SIMBOLICA, QUANDO NAO E POSSIVEL UMA EXPRESSAO OUTRO TIPO. TODA A EXPRESSAO SIGNIFICA, E LEVA AO MESMO TEMPO, A COISA SIGNIFICADA. O SIMBOLO AGE EM VIRTUDE DO DINAMISMO INTERIOR DA SEMELHANCA E LEVA A COISA SIMBOLIZADA, EMBORA ESSA SEMELHANCA NAO SEJA CONSCIENTEMENTE CONHECIDA, ANTES DA SUA ACTUACAO. OS SIMBOLOS

PODEM SURGIR TANTO A DORMIR COMO ACORDADOS, MAS MAIS FACILMENTE A DORMIR, NOS SONHOS, E NAS DIVAGACOES DESPERTAS DA IMAGINACAO, PORQUE ENTAO ESTA MENOS RECALCADA A ACCAO DO INCONSCIENTE, DONDE PROVEEM. A DINAMICA DO INCONSCIENTE E DOS SIMBOLOS AGE, DUM MODO ESPECIAL, NO PLANO DAS NOSSAS RELACOES COM DEUS E DA SUA ACEITACAO PELO PSIQUISMO HUMANO.

MARTINS, MARIO. CAMILO CASTELO BRANCO E BENTO DE ESPINOSA. REV PORT FILOSOF 26,63-74 JA-MA 71.

MARTLAND, T R. AUSTIN, ART, AND ANXIETY. J AES ART CRIT 29,169-174 WINT 70.

THIS PAPER CONTAINS TWO THESES. THE FIRST IS THAT WHAT THE ARTIST DOES IS AKIN TO WHAT THE OCULIST DOES: EACH PROVIDES US WITH A NEW PAIR OF GLASSES WITH WHICH WE CAN SEE THE WORLD, AND THESE GLASSES ARE QUITE SATISFACTORY, AS PROUST PUTS IT, "UNTIL THE NEXT GEOLOGICAL CATASTROPHE IS PRECIPITATED BY A NEW PAINTER OR WRITER OF ORIGINAL TALENT." MORE TECHNICALLY, THE THESIS IS THAT ART IS THAT KIND OF ACTIVITY WHICH INTERVENES IN THE WORLD OR, FOLLOWING J L AUSTIN, THAT KIND OF ACTIVITY WHICH IS "PERFORMATIVE." THE SECOND THESIS FOLLOWS FROM THE FIRST: SINCE ART IS A PERFORMATIVE ACTIVITY, IT CONTAINS WITHIN ITSELF SOMETHING AKIN TO, FOR LACK OF A BETTER PHRASE, EXISTENTIAL OR ONTOLOGICAL ANXIETY (ANGST).

MARUGYAMA, MAGOROH. EPISTEMOLOGY OF SOCIAL SCIENCE RESEARCH. DIALECTICA 23,229-280 1969.

CONTRAST OF STUDY BY INSIDERS AND BY OUTSIDERS IN THREE CULTURES. INSIDERS PRODUCED DIMENSIONS UNKNOWN TO OUTSIDERS. WHEN OUTSIDERS' RESEARCH PURPOSE WAS IRRELEVANT TO INCULCURE EPISTEMOLOGY OR WHEN INTERVIEWEES WERE AWARE OF THE OUTSIDERS' UNAWARENESS OF INCULTURAL DANGERS OF INFORMATION, THE INTERVIEWEES GAVE PHONY INFORMATION WHICH SATISFIED OUTSIDERS AND SAFEGUARDED INSIDERS. FRANK INFORMATION POSSIBLE ONLY WHEN INSIDERS PERCEIVED OUTSIDERS' PURPOSES AS CONGRUENT WITH THEIR OWN.

MARWELL, GERALD. SOME NOTES ON THE CONCEPT AND EXPERIMENTAL STUDY OF COOPERATION. J THEOR SOC BEHAV 1,153-164 O 71.

THROUGH A REVIEW OF THE LITERATURE THIS PAPER COMPARES VARIOUS CONCEPTUAL DEFINITIONS OF COOPERATION AND THE EXPERIMENTAL PROCEDURES THROUGH WHICH IT HAS BEEN OPERATIONALLY DEFINED. ELEMENTS IDENTIFIED FROM THESE DEFINITIONS INCLUDE JOINT OUTCOMES, INSTRUMENTAL ACTS, DIVISION OF LABOR, SOCIAL AND NONSOCIAL COORDINATION, AND DEPENDENCY SELECTION. LITTLE AGREEMENT IS FOUND WITH REGARD TO WHICH OF THESE ELEMENTS ARE USED TO DEFINE COOPERATION, ALTHOUGH THE CHOICE PROFOUNDLY EFFECTS THE INCLUSIVENESS OF THE CONCEPT AND ALSO APPEARS TO BE IMPORTANT IN DETERMINING THE EFFECTS OF OTHER VARIABLES ON COOPERATION.

MASIELLO, RALPH J. A NOTE ON ESSENCE AND EXISTENCE. NEW SCHOLAS 45,491-494 SUM 71.

DUE TO FAULTY TRANSLATIONS OF "DE ENTE ET ESSENTIA," ST. THOMAS' ARGUMENT FOR THE REAL DISTINCTION BETWEEN ESSENCE AND EXISTENCE HAS BEEN MISCONSTRUED. TO RENDER "IGNORARE" AS "TO BE IGNORANT" RATHER THAN "TO IGNORE" HAD THE EFFECT OF WEAKENING THE ARGUMENT AND OF IMPUGNING OUR KNOWLEDGE OF EXISTENCE. ARISTOTLE MAINTAINED THAT IT IS IMPOSSIBLE TO UNDERSTAND THE UNIVERSAL WITHOUT A PREVIOUS KNOWLEDGE OF THE INDIVIDUAL'S EXISTENCE, WHICH IS WITHOUT MEDIATION AND SELF-EVIDENT.



MASLOW, A H. PEAK EXPERIENCES IN EDUCATION AND ART. HUMANIST 30,29-31 S=0 70.

MASON, RICHARD C AND BETZ, FREDERICK AND MITROFF, IAN I. A MATHEMATICAL MODEL OF CHURCHMANIAN INQUIRING SYSTEMS WITH SPECIAL REFERENCE TO POPPER'S MEASURES FOR THE SEVERITY OF TESTS. THEOR DECIS 1,155-178 D 70.

THROUGH THE USE OF BAYESIAN PROBABILITY THEORY AND COMMUNICATION THEORY, A FORMAL MATHEMATICAL MODEL OF A CHURCHMANIAN DIALECTICAL INQUIRER IS DEVELOPED. THE DIALECTICAL INQUIRER IS BASED ON PROFESSOR C WEST CHURCHMAN'S NOVEL INTERPRETATION AND APPLICATION OF HEGELIAN DIALECTICS TO DECISION THEORY. THE RESULT IS NOT ONLY THE EMPIRICAL APPLICATION OF DIALECTICAL INQUIRY BUT ALSO ITS EMPIRICAL (I.E., SCIENTIFIC) INVESTIGATION. THE DIALECTICAL INQUIRER IS SEEN AS ESPECIALLY SUITED TO PROBLEMS IN STRATEGIC POLICY FORMATION AND IN DECISION THEORY. FINALLY, SPECIFIC APPLICATION OF THE INQUIRER IS MADE TO POPPER'S NOTIONS FOR "THE TEST OF SEVERITY" OF A SCIENTIFIC THEORY.

MASSON, J L. PHILOSOPHY AND LITERARY CRITICISM IN ANCIENT INDIA. J INDIAN PHIL 1,167-180 MR 71.

MASTERTON, PATRICK. HEGEL'S PHILOSOPHY OF GOD. PHIL STUD IRELAND 19,126-148 1970.

THIS ARTICLE PROVIDES AN ACCOUNT OF HEGEL'S EARLY AND MATURE THOUGHT ON THE PROBLEM OF THE COEXISTENCE OF THE FINITE AND THE INFINITE. ITS OBJECTIVE IS TO APPRAISE THE SIGNIFICANCE OF HIS CONCEPTION OF GOD. IT ARGUES THAT IN THE FINAL ANALYSIS HEGEL'S AFFIRMATION OF 'GOD' IS MISLEADING. FOR HIS PHILOSOPHICAL SYSTEM INVOLVES AN INTERPRETATION OF RELIGION AND THE DIVINE PROPERTIES WHICH IS INCOMPATIBLE WITH A THEISTIC CONCEPTION OF THEM.

MATCHETT, E. TECHNIQUE OF TOTAL DEVELOPMENT. SYSTEMATICS 9,88-104 S 71.

ENLARGEMENT OF PROFESSIONAL CAPABILITIES AND CREATIVITY OCCURS WHEN THE INDIVIDUAL IS ENABLED TO TAKE OVER FROM THE TUTOR COMMAND OF LEARNING. FOR THIS THE MATCHETT ACCELERATED DISCIPLINES USE SCALES FOR SELF-MONITORING THE INVOLVEMENT, OBJECTIVITY AND UNDERSTANDING AT ANY POINT IN THINKING. THEY MIRROR LINKS BETWEEN THE TASK AND ONESELF, AND MODEL THE NATURE OF OBSTACLES TO PROGRESS. ALSO PRODUCE NEW CONCEPTS AND PRECEPTS THROUGH RESEARCHING MANY AREAS OF ONE'S PERSONALITY AND SUBCONSCIOUS.

MATCHETT, EDWARD. IDEA DEVELOPMENT AND ADVANCEMENT IN ENGINEERING. SYSTEMATICS 8,275-310 D 70.

DESCRIBES METHODS FOR RELEASING AND DIRECTING CREATIVE THOUGHT AND DEVELOPING ADDITIONAL CAPABILITIES BY THE USE OF CONTROL CONCEPTS THAT RESTRUCTURE AND EXTEND THINKING. ALSO METHODS OF MONITORING THE INVOLVEMENT, OBJECTIVITY AND UNDERSTANDING IN LIVE THINKING AND FOR CHECKING APPROPRIATENESS OF IDEAS FOR NEW SYSTEMS AND ARTIFACTS. DEFINES APPROPRIATE FORM AS MAKING ('MEDIA' AND MATTER) MEANINGFUL AND SUGGESTS THAT THESE TERMS EQUATE TO TWO STREAMS OF MENTAL DATA APPREHENDED IN DISTINCTLY DIFFERENT WAYS.

MATERA, ROCCO. J G FICHTE DAL RIFIUTO DEL DEISMO ALLA CONQUISTA DELLA LIBERTA (AFORISMI SULLA RELIGIONE E IL DEISMO). ANN FAC LETT FILOSOF 13,175-206 1968.

MATERNA, P. PROBLEM=EXPRESSIONS WITHOUT EXTRALOGICAL CONSTANTS. TEOR  
METOD 3,39-44 1971.

AN ANSWER TO THE QUESTION WHETHER JUST THOSE EXPRESSIONS WHICH  
FORMULATE SOME PROBLEM AND DO NOT CONTAIN EXTRALOGICAL CONSTANTS DO  
FORMULATE A LOGICAL PROBLEM. A WAY OF CONSTRUCTING  
"PROBLEM=EXPRESSIONS" IS EXPLAINED AND A CHARACTERISTICS GIVEN OF  
SOME CLASSES OF P=E-S WITHOUT EXTRALOGICAL CONSTANTS IN LANGUAGES OF  
DIFFERENT ORDERS. RESULT: ALL P=E-S WITHOUT EXTRALOGICAL CONSTANTS  
FORMULATE LOGICAL PROBLEMS (TRIVIAL); THE CONVERSE IS VALID ONLY IF  
THE SET THEORY IS CONCEIVED AS NOT CONTAINING EXTRALOGICAL CONSTANTS.

MATILAL, BIMAL KRISHNA. REFERENCE AND EXISTENCE IN NYAYA AND BUDDHIST  
LOGIC. J INDIAN PHIL 1,83-108 Q 70.

THIS NYAYA=BUDDHIST CONTROVERSY OVER THE EMPTY SUBJECT TERM MAY WELL  
RECALL TO A MODERN MIND THE MEINONG=RUSSELL CONTROVERSY ABOUT  
'EXISTENCE' AND 'DENOTATION'. THE NYAYA AND THE BUDDHIST LOGICIANS  
WORRIED OVER THE LOGICAL AND THE EPISTEMOLOGICAL PROBLEM CONNECTED  
WITH THE ISSUE. THE NYAYA INTERPRETED "THE RABBIT'S HORN" NOT AS A  
SINGULAR TERM BUT AS A PREDICATE COMPLEX ATTRIBUTING 'HORNNESS' TO  
SOMETHING THAT BELONGED TO THE RABBIT. "THE RABBIT'S HORN DOES NOT  
EXIST" ASCRIBES THE ABSENCE OF HORNNESS TO SOMETHING BELONGING TO A  
RABBIT, AND IS TRUE. THIS ANALYSIS IS CLOSER TO RUSSELL'S THEORY OF  
DESCRIPTION. THE BUDDHIST, ON THE OTHER HAND, IS PREPARED TO ALLOW  
SOME SORT OF 'FICTIONAL EXISTENCE' TO "THE RABBIT'S HORN" WHICH IS  
PERHAPS NOT VERY DIFFERENT FROM MEINONG'S 'THEORY OF OBJECTS'. IN  
EPISTEMOLOGY THE NYAYA BELIEVED THAT ANY OBJECT OF COGNITION (WHICH  
IS EXPRESSIBLE IN WORDS) MUST BE EITHER REAL OR ANALYZABLE INTO  
CONSTITUENTS WHICH ARE ULTIMATELY IDENTIFIABLE WITH SOME REAL ENTITY  
OR OTHER. (P.T.O.) ONLY A COMPLEX OBJECT CAN BE FICTIONAL. THE  
BUDDHISTS, HOWEVER, HOLD THAT THE OBJECTS OF ERRONEOUS COGNITION ARE  
FICTIONAL.

MATSON, FLOYD W. COUNTERREBUTTAL. HUMANIST 31,18-20 MR=AP 71.

MATSON, FLOYD W. THE THIRD REVOLUTION IN PSYCHOLOGY. HUMANIST 31,7-11  
MR=AP 71.

MATTHEW, ANTHONY. PREDICTION AND PREDICATION. BRIT J PHIL SCI  
22,171-182 MY 71.

USING A TERM 'GRUE', GOODMAN PREDICTS (1) THAT AN EMERALD WILL NOT  
BE GREEN, AND (2) THAT IT WILL BE BLUE. IT IS SHOWN THAT PREDICTION  
(1) CAN BE MADE FROM THE SAME EVIDENCE WITHOUT USING 'GRUE', AND SO  
EXCLUDING 'GRUE' DOES NOT SOLVE THE PARADOX. PREDICTION (2) CAN  
ALSO BE MADE WITHOUT USING 'GRUE', USING INSTEAD EITHER A PLAUSIBLE  
EXTRA RULE OF INFERENCE, OR ELSE EXTRA EVIDENCE THAT EITHER AN  
EMERALD IS BLUE OR THAT IT IS NOT BLUE.

MATTHEWS, GARETH B. DUALISM AND SOLECISM. PHIL REV 80,85-95 JA 71.

DESPITE RYLE'S SUGGESTIONS TO THE CONTRARY, THERE IS NO GOOD REASON  
TO INSIST EITHER THAT 1) THERE EXIST BOTH MINDS AND BODIES EMBODIES  
A REDUNDANT LIST OR THAT IT CONTAINS A SYLLEPSIS ON 'EXIST.' SO, IT  
SEEMS, WE HAVE NO GOOD REASON TO THINK THAT (1) EMBODIES A MISTAKE  
AT ALL AND, A FORTIORI, NO GOOD REASON TO THINK THAT IT EMBODIES A  
CATEGORY MISTAKE.

MATTHEWS, GARETH B. ON NOT BEING SAID TO DO TWO THINGS. ANALYSIS  
31,205-208 JE 71.

MATTHEWS, GARETH. BODILY MOTIONS AND RELIGIOUS FEELINGS. CAN J PHIL 1,75-86 S 71.

MATTHEWS, H E. LOCKE, MALEBRANCHE AND THE REPRESENTATIVE THEORY. LOCKE NEWS 2,12-21 SUM 71.

DEFENDS THE INTERPRETATION OF LOCKE AS HOLDING A REPRESENTATIVE THEORY OF PERCEPTION. SUPPORTING EVIDENCE COMES MAINLY FROM LOCKE'S "EXAMINATION OF MALEBRANCHE". THERE LOCKE CRITICIZES MALEBRANCHE'S CONCEPTION OF IDEAS AS ETERNAL ESSENCES EXISTING IN GOD'S MIND AND OPPOSES TO IT HIS OWN VIEW OF IDEAS AS SENSATIONS EXISTING IN HUMAN MINDS. IF IDEAS ARE, AS LOCKE USUALLY HELD, OBJECTS OF PERCEPTION, THEN TO TREAT THEM AS SENSATIONS IS TO HOLD THE REPRESENTATIVE THEORY.

MATTHEWS, P H. THE ADEQUACY OF GRAMMARS. ARIS SOC SUPPL VOL 44,175-190 1970.

MATTHEWS, ROBERT J. CONCERNING A 'LINGUISTIC THEORY' OF METAPHOR. FOUND LANG 7,413-425 AG 71.

MATUTE, AGUSTIN RIERA. CULTURA Y NATURALEZA. ANU FILOSOF 3,289-315 1970.

EN ESTE ARTICULO, SE PRETENDE MOSTRAR COMO EN EL HOMBRE ES MUY DIFICIL HABLAR DE "NATURALEZA". EL PROCESO DE HUMANIZACION, DESDE EL PUNTO DE VISTA DE LA CULTURA, CONSISTE EN IR ADQUIRIENDO POSIBILIDADES OPERATIVAS QUE NO SOLAMENTE NO LE ESTAN DADAS BIOLOGICAMENTE AL HOMBRE, SINO QUE LE PERMITEN INFLUIR Y MODULAR LO BIOLOGICO QUE HAY EN EL. EL HOMBRE NO ES UN MERO SER DE FACULTADES (NO SE LIMITA A EJECUTAR OPERACIONES) PUES OPERANDO HACE POSIBLES OPERACIONES NUEVAS; EL HOMBRE NO CUENTA SOLO CON LOS RESULTADOS DE SU OPERACION, SINO, TAMBIEN, CON LAS POSIBILIDADES ABIERTAS DESDE ELLOS. LA CULTURA -SOSTENEMOS- TRASCIENDE LA NATURALEZA. POR ULTIMO, LA LIBERTAD ES EL REQUISITO IMPRESCINDIBLE PARA QUE EL HOMBRE PUEDA DESARROLLAR LA CULTURA. EL EJERCICIO ACTIVO DE LA LIBERTAD, ES INCOMPATIBLE CON EL INFLUJO DE ALGUNA ANTICIPACION: LA LIBERTAD ES INCOMPATIBLE CON LA NATURALEZA.

MATUTE, AGUSTIN RIERA. INTELIGENCIA Y MUNDO. ANU FILOSOF 4,311-345 1971.

MAURER, ARMAND A AND CAIRD, ALFRED P. THE ROLE OF INFINITY IN THE THOUGHT OF FRANCIS OF MEYRONNES. MED STUD 33,200-227 1971.

THIS ARTICLE IS A STUDY OF FRANCIS OF MEYRONNES' NOTION OF INFINITY AND ITS ROLE IN HIS PHILOSOPHY AND THEOLOGY. INFINITY IS SHOWN TO BE A POSITIVE PERFECTION OF GOD, AND ITS PRIORITY TO THE OTHER DIVINE MODES OF BEING IS ESTABLISHED. MEYRONNES' PROOF OF THE EXISTENCE OF INFINITE BEING IS ESTABLISHED. MEYRONNES' PROOF OF THE EXISTENCE OF INFINITE BEING IS ANALYZED. HE IS SHOWN TO BE A FOLLOWER OF DUNS SCOTUS, BUT ALSO AN ORIGINAL THINKER.

MAURER, REINHART. DER ANGEWANDTE HEIDEGGER: HERBERT MARCUSE UND DAS AKADEMISCHE PROLETARIAT. PHIL JAHR 77,238-259 1970 (P.I.D.G.).

MAVRODES, GEORGE I. ON ROSS'S THEORY OF ANALOGY. J PHIL 67,747-754 22 Q 70.

THIS IS A DISCUSSION OF JAMES ROSS' "ANALOGY AND THE RESOLUTION OF SOME COGNITIVITY PROBLEMS" IN THE SAME ISSUE. IN THE FIRST PART I ARGUE THAT ROSS PROVIDES NO CRITERION FOR "SAME TERM OCCURRENCES" BEING ANALOGICAL RATHER THAN UNIVOCAL OR EQUIVOCAL, AND I SUGGEST THAT MANY, AND PERHAPS MOST, TERMS BEAR JUST THE SAME SENSE IN RELIGIOUS CONTEXTS AS ELSEWHERE. IN THE SECOND PART I ARGUE THAT WHERE ANALOGICAL SENSES ARE ACQUIRED ROSS' PROCEDURE IS UNLIKELY TO

RESOLVE ANY COGNITIVITY DISPUTE. NEVERTHELESS IT MAY BE ILLUMINATING AS AN ACCOUNT OF HOW SUCH MEANING SHIFTS OCCUR.

MAY, WILLIAM E. THE REALITY OF MATTER IN THE METAPHYSICS OF BERGSON. INT PHIL QUART 10,611-642 D 70.

THE PURPOSE OF THE ARTICLE IS TO DETERMINE HOW BERGSON CAN SUSTAIN THE REALITY OF MATTER AS DISTINCT FROM SPIRIT. THE PROBLEM IS ROOTED IN BERGSON'S CONTENTION THAT INNER DURATION ALONE IS REAL, SINCE DURATION ITSELF IS PROPERLY AN ACT OF SPIRIT, NOT MATTER. A DETAILED EXAMINATION OF BERGSONIAN TEXTS AND PLATINIAN HERITAGE LEADS TO THE CONCLUSION THAT MATTER, WHILE STRICTLY DEPENDENT ON SPIRIT IN ORDER TO ENDURE, IS REAL IN THE SENSE THAT IT IS AN AUTHENTIC MEONTIC PRINCIPLE WITHIN ENDURING REALITIES.

MAYBERRY, T C. MORALITY AND ITS ANALOGUES. MIND 80,365-378 JL 71.

I CONSIDER FIVE ANALOGUES OF MORALITY: (1) A SYSTEM OF COMMANDS, (2) A SYSTEM OF LAWS, (3) A SYSTEM OF GAME RULES, (4) CUSTOM, AND (5) AN ECONOMIC SYSTEM. EACH OF THESE IS EXAMINED AND ITS SIMILARITIES AND DISSIMILARITIES TO MORALITY DISCUSSED. EACH OF THEM BREAKS DOWN AT CRUCIAL POINTS, BUT IT IS SUGGESTED THAT THE CLOSEST AND MOST FRUITFUL ANALOGUE IS THAT OF A SYSTEM OF GAME RULES.

MAYBERRY, THOMAS C. LAWS, MORALS LAWS, AND GOD'S COMMANDS. J VALUE INQ 4,287-2921 WINT 70.

MAYBERRY, THOMAS C. THE SAME PSYCHOLOGICAL STATE. ANALYSIS 31,121-127 MR 71.

MAYBERRY, THOMAS. MORALITY AND THE DEITY. SW J PHIL 1,119-128 FALL 70.

MAYDL, PREMYSL AND RICHTA, RADOVAN AND FILIPEC, JINDRICH. ZUR THEORETISCHEN ANALYSE DER WISSENSCHAFTLICH-TECHNISCHEN REVOLUTION. DEUT Z PHIL 18,947-959 1970 (P.I.D.G.).

MAYR, F K. LUDWIG WITTGENSTEIN UND DAS PROBLEM EINER PHILOSOPHISCHE ANTHROPOLOGIE. TIJDSCR FILOSOF 32,214-289 JF 70.

DER ARTIKEL ZEIGT DIE IMPLIZITE ANTHROPOLOGIE IM DENKEN L WITTGENSTEINS. DIESE ANTHROPOLOGIE HAT EINE POLARE STRUKTUR. DER MENSCH UND SEINE SPRACHE IMPLIZIERT EINHEIT UND DIFFERENZ VON "MÄNNLICH" (PATRIARCHALE SYMBOLIK) UND "WEIBLICH" (MATRIARCHALE SYMBOLIK): PARALLELEN ZUR GRIECHISCHEN METAPHYSIK, ZU M HEIDEGGER, PARALLELEN ZUR POLARITÄT VON "VISUELLER" UND "AUDIO-TAKTILER" WIRKLICHKEITSERFAHRUNG BEI M MCLUHAN, EINFLUSSE VON F MAUTHNER, R WEININGER UND VON DER PSYCHOANALYSE S FREUDS. ES ZEIGT SICH EINE PARALLELE ZWISCHEN DER SPRACHAUFFASSUNG L WITTGENSTEINS UND DEM WIENER DICHTER A SCHNITZLER (1862-1931). DER ARTIKEL VERTRITT DIE HYPOTHESE, DASS L WITTGENSTEIN IN SEINER KRITIK DER PLATONISCHEN SPRACHAUFFASSUNG ("BEDEUTUNG", "MEANING") DAS GESAMTE WESTLICH-METAPHYSISCHE MENSCHENBILD KRITISIERT, SOFERN DIESES AN EINER EINSEITIG "PATRIARCHALEN" WIRKLICHKEITSAUFFASSUNG (MENSCH=MÄNNLICH) ORIENTIERT IST. VON HIER ERGIBT SICH EINE IMMANENTE KRITIK AN DEN FUNDAMENTEN DER ABENDLÄNDISCHEN METAPHYSIK UND ANTHROPOLOGIE. WITTGENSTEIN'S DENKEN SCHEINT IN VIELEN ZUGEN MIT DEM DENKEN M HEIDEGGERS VERWANDT.

MAYS, WOLFE. HUSSERL ON RYLE'S REVIEW OF "SEIN UND ZEIT". J BRIT SOC PHENOMENOL 1,14-15 D 70.

THIS NOTE DEALS WITH HUSSERL'S COMMENTS ON RYLE'S REVIEW OF "SEIN UND ZEIT", IN WHICH HE ARGUES THAT HIS PHENOMENOLOGY CANNOT BE THOUGHT OF AS A FORM OF SOLIPSISM, SINCE HE TAKES ACCOUNT OF THE PHENOMENON OF INTERSUBJECTIVITY. HE FURTHER ARGUES THAT SINCE HEIDEGGER DOES NOT CONTINUE ALONG THE LINES OF HIS PHILOSOPHY AS



DEVELOPED IN "IDEAS I", OBJECTIONS RAISED BY RYLE AGAINST HEIDEGGER'S POSITION CANNOT BE TAKEN AS OBJECTIONS AGAINST HIS OWN .

MAZIARZ, EDWARD A. FROM META-SCIENCE TO META-THEOLOGY. PROC CATH PHIL ASS 44,122-129 1970.

THE ARTICLE ARGUES FAVORABLY FOR REGARDING THEOLOGY AND META-THEOLOGY AS CULTURAL ENTERPRISES ANALOGOUS TO THE SCIENCES AND META-SCIENCE. AFTER A BRIEF SUMMARY OF THE CURRENT STATUS OF META-SCIENCE, AN ATTEMPT IS MADE TO SHOW HOW THE META-SCIENTIFIC TRADITIONS OF A) PHENOMENOLOGY-SOCIOLOGY AND B) LOGIC-LANGUAGE ARE APPLICABLE TO THEOLOGICAL RESEARCH. A SPECIFIC CASE IS MADE TO INTERPRET THEOLOGICAL RESEARCH IN TERMS OF THEORY, CALCULUS, DICTIONARY AND MODELS.

MCALISTER, LINDA L. FRANZ BRENTANO AND INTENTIONAL INEXISTENCE. J HIST PHIL 8,423-430 O 70.

MALDON, KENNETH. CONSISTENCY RESULTS ABOUT ORDINAL DEFINABILITY. ANNALS MATH LOG 2,449-467 F 1971.

MCCARTHY, DANIEL J. S M KOVALEV: THEORY AND PRACTICE. STUD SOVIET THO 11,109-112 JE 71.

MCCAWLEY, JAMES D. INTERPRETATIVE SEMANTICS MEETS FRANKENSTEIN. FOUND LANG 7,285-296 MY 71.

MCCINTOCK, THOMAS. MOORE AND STEVENSON ON A CERTAIN FORM OF ETHICAL NATURALISM. PERSONALIST 52,432-448 SUM 71.

MCCINTOCK, THOMAS. RELATIVISM AND AFFECTIVE REACTION THEORIES. J VALUE INQ 5,90-104 SPR 71.

MCCINTOCK, THOMAS. SKEPTICISM ABOUT BASIC MORAL PRINCIPLES. METAPHILOSOPHY 2,150-157 AP 71.

MCCINTOCK, THOMAS. THE BASIC VARIETIES OF ETHICAL SKEPTICISM. METAPHILOSOPHY 2,29-43 JA 71.

MCCINTOCK, THOMAS. THE EGOIST'S PSYCHOLOGICAL ARGUMENT. AMER PHIL QUART 8,79-85 JA 71.

THE MAIN THESIS IS THAT THERE IS ONE AND ONLY ONE LOGICALLY VALID VERSION OF THE DEFENSE OF NORMATIVE EGOISM ON A BASIS OF PSYCHOLOGICAL EGOISM, NAMELY, THE ARGUMENT: EVERYONE IS SO CONSTITUTED BY NATURE THAT HE ALWAYS ACTS ON THE PRINCIPLE "I OUGHT TO ACT SO AS TO MAXIMIZE MY OWN INTERESTS"; THEREFORE, "I OUGHT TO ACT SO AS TO MAXIMIZE MY OWN INTERESTS" IS THE PRINCIPLE VALID FOR EACH PERSON, AS TO HOW HE HIMSELF OUGHT TO BEHAVE. THE ARGUMENT SUPPORTING THIS THESIS REVEALS THAT WHEN NORMATIVE EGOISM IS BASED ON PSYCHOLOGICAL EGOISM, IT IS THE PSYCHOLOGICAL AND NOT THE NORMATIVE DOCTRINE WHICH CONSTITUTES THE THREAT TO MORALITY. THIS SUPPORTING ARGUMENT ALSO LAYS THE GROUNDWORK FOR EXTENDING THIS VALID MODE OF DEFENDING A BASIC PRACTICAL PRINCIPLE TO THE CASE OF MORAL PRINCIPLES.

MCCLOSKEY, H J. THE POLITICAL IDEAL OF PRIVACY. PHIL QUART (SCOT) 21,303-314 O 71.

THE NATURE AND SPHERE OF PRIVACY, THE GROUNDS UPON WHICH IT IS TO BE DEMANDED AND DEFENDED, AND HOW THE DICTATES OF PRIVACY MAY COLLIDE WITH THOSE OF OTHER VALUES ARE EXAMINED. IT IS ARGUED THAT EVERY ASPECT OF ONE'S BEING MAY BE WITHIN OR WITHOUT THE SPHERE OF PRIVACY, THAT IT DEPENDS GREATLY ON WHETHER ONE HAS BY ONE'S ACTIONS CONFERRED THE RIGHT TO KNOW ON OTHERS. THE RELEVANCE OF SOCIALLY CREATED FEELINGS OF OUTRAGE, HURT, SHAME AND HUMILIATION, TO

PRIVACY, AND THE DIFFICULTY DUE TO SOCIAL RELATIVITY HERE OF SATISFACTORILY EXPLAINING AND DEFINING THIS RELEVANCE ARE NOTED. ARGUMENTS FOR PRIVACY FROM THE UTILITY OF RESPECTING THIS RIGHT AND FROM WHAT IS REQUIRED BY THE DUTY TO RESPECT PERSONS, ARE DISCUSSED.

MCCOOL, GERALD A. PHILOSOPHY AND RELIGIOUS WISDOM. PROC CATH PHIL ASS 44,195-204 1970.

MCCORMICK, PETER. INTERPRETING THE LATER HEIDEGGER. PHIL STUD IRELAND 19,83-101 1970.

MCCULLOUGH, DEAN P. LOGICAL CONNECTIVES FOR INTUITIONISTIC PROPOSITIONAL LOGIC. J SYM LOG 36,15-20 MR 71.

THIS PAPER ATTEMPTS TO FIND A FUNCTIONALLY COMPLETE SET OF INTUITIONISTIC PROPOSITIONAL CONNECTIVES. TWO SETS OF CRITERIA FOR GENERAL DEFINITIONS OF CONNECTIVES ARE DEVELOPED FROM THE CONCEPT OF A KRIPKE MODEL. THE USUAL FOUR CONNECTIVES ARE PROVED TO BE COMPLETE IN THE SET DEFINED BY THE FIRST CRITERIA, AND THESE PLUS "NECESSITY" ARE PROVED COMPLETE IN THE SET DEFINED BY THE SECOND CRITERIA.

MCDERMOTT, A C S. EMPTY SUBJECT TERMS IN LATE BUDDHIST LOGIC. J INDIAN PHIL 1,22-29 O 70.

ONE DEFENSE OF THE CENTRAL TENETS OF BUDDHIST METAPHYSICS BY THE ELEVENTH CENTURY LOGICIAN, RATNAKIRTI, CULMINATES IN HIS DEVELOPMENT OF A SYSTEM BROAD ENOUGH TO ACCOMMODATE NULL SUBJECT TERMS—AN ACHIEVEMENT PROLEPTIC OF CONTEMPORARY FREE LOGICS. THE ARTICLE IS INTENDED AS AN IMPLICIT ARGUMENT IN FAVOR OF THE UTILIZATION OF FORMAL LOGICAL STRUCTURES AS TOOLS FOR EXPLICATION IN COMPARATIVE PHILOSOPHY.

MCDOWELL, J H. IDENTITY MISTAKES. PROC ARIS SOC 70,161-180 1969-1970.

MCGINN, ROGER E. ABOUT FACE. SOC THEOR PRACT 1,87-96 SPR 71.

MCGONIGLE, T G. EUCLIDEAN SPACE: A LASTING PHILOSOPHICAL OBSESSION. BRIT J PHIL SCI 21,185-191 MY 70.

IT IS ARGUED THAT J.R. LUCAS ("EUCLIDES AB OMNI NAEVO VINDICATUS", "BRIT. J. PHIL. SCI." 20 (1969), 1-11) FAILS IN HIS ATTEMPT TO REHABILITATE THE KANTIAN DOCTRINE THAT SPACE IS NECESSARILY EUCLIDEAN; AND THE ARGUMENT SUGGESTS THAT ANY SUCH REHABILITATION EFFORT MUST FAIL.

MCGOVERN, ARTHUR F. YOUNG MARX ON THE ROLE OF IDEAS IN HISTORY. PHIL TODAY 15,204-216 FALL 71.

MARX SPENT HIS LIFE PROPAGATING IDEAS, YET IN THEORY HE TREATED IDEAS AS MERE REFLECTIONS OF ECONOMIC SITUATIONS. THE ARTICLE TAKES A CLOSER LOOK AT THE YOUNG MARX'S VIEWS AND CONCLUDES THAT MARX RECOGNIZED THE IMPORTANCE OF IDEAS WHERE THEY 1) EXPRESS THE REAL NEEDS OF THE PEOPLE, 2) LEAD TO EFFECTIVE ACTION, AND 3) CORRESPOND TO CONDITIONS WHICH PERMIT THEIR REALIZATION.

MCGRATH, EARL J. STUDENT PARTICIPATION: YES. HUMANIST 30,33-39 S-O 70.

MCHENRY, ROBERT. NEW METHODS OF ASSESSING THE ACCURACY OF INTERPERSONAL PERCEPTION. J THEOR SOC BEHAV 1,109-119 O 71.

SOME PSYCHOLOGISTS' ATTEMPTS TO MEASURE THE ACCURACY OF INTERPERSONAL PERCEPTION ARE EXAMINED. IT IS SUGGESTED THAT THESE ATTEMPTS FAIL TO REFLECT THE CONDITIONS UNDER WHICH MOST PEOPLE MAKE DISPOSITIONAL JUDGMENTS ABOUT OTHER PERSONS. SECONDLY, IT IS ARGUED THAT THE DIFFICULTIES OF ARRIVING AT A 'PURE' SCORE OF ACCURACY

WHICH HAVE BEEN EMPHASIZED BY MANY REVIEWERS MAY BE LARGELY OVERCOME BY EMPLOYING EXPERIMENTAL METHODS OF A COMPLETELY DIFFERENT TYPE. THESE METHODS ARE OUTLINED.

MCINTYRE, RONALD AND SMITH, DAVID WOODRUFF. INTENTIONALITY VIA INTENSIONS. J PHIL 68,541-560 16 S 71.

MCKAY, C G. A CLASS OF DECIDABLE INTERMEDIATE PROPOSITIONAL LOGICS. J SYM LOG 36,127-128 MR 71.

MCKENZIE, RALPH. DEFINABILITY IN LATTICES OF EQUATIONAL THEORIES. ANNALS MATH LOG 3,197-237 MY 71.

MCKEON, RICHARD. CONCLUDING REMARKS ON "METAPHYSICS, POLITICS AND CONTEMPORARY UNREST". METAPHILOSOPHY 1,85-90 JA 70.

MCKIM, VAUGHN R. FATALISM AND THE FUTURE: ARISTOTLE'S OUT. REV METAPH 25,80-111 S 71.

THIS PAPER PRESENTS AN INTERPRETATION OF ARISTOTLE'S "DE INTERPRETATIONE", CHAPTER NINE, WHICH ATTEMPTS TO DO JUSTICE BOTH TO THE TEXT AND TO THE DIVERSITY OF RECENT SCHOLARLY OPINION ABOUT IT. I SEEK TO SHOW THAT ARISTOTLE REFUTES THE ARGUMENTS FOR FATALISM WHICH HE CONSIDERS AND THAT HE DOES NOT MODIFY OR REJECT THE PRINCIPLE OF EXCLUDED MIDDLE. THE APPARENT PLAUSIBILITY OF THE FATALIST ARGUMENTS IS SHOWN TO RESULT FROM TWO DISTINCT SETS OF AMBIGUITIES, ONE PERTAINING TO TRUTH AND ONE CONCERNING NECESSITY.

MCKINSEY, MICHAEL. SEARLE ON PROPER NAMES. PHIL REV 80,220-229 AP 71.

SEARLE HAS PROPOSED A "PRESUPPOSITION-THEORY" OF PROPER NAMES IN WHICH HE MAINTAINS THAT NAMES ARE NOT SHORT FOR DESCRIPTIONS AND WHICH, HE CLAIMS, SOLVES FREGE'S PUZZLE AS TO HOW AN IDENTITY-SENTENCE CONTAINING CO-REFERENTIAL NAMES CAN BE INFORMATIVE. TWO POSSIBLE INTERPRETATIONS OF SEARLE'S VIEW ARE PROPOSED, AND IT IS ARGUED THAT NEITHER INTERPRETATION CAN BE USED TO SOLVE FREGE'S PUZZLE AND THAT, ON THE MOST PLAUSIBLE INTERPRETATION OF HIS VIEW, SEARLE IS COMMITTED TO THE THESIS THAT NAMES ARE SHORT FOR DESCRIPTIONS AFTER ALL.

MCLAUGHLIN, ANDREW. SCIENCE, REASON AND VALUE. THEOR DECIS 1,121-137 D 70.

THERE IS A RELATIVELY SIMPLE ARGUMENT WHICH SHOWS THAT SCIENCE IS NOT, IN ANY IMPORTANT SENSE, VALUE FREE. FURTHER, IF SCIENCE IS NOT VALUE FREE, IT MAY BE THAT THE VALUES INTRINSIC TO SCIENCE MUST BE JUSTIFIED BY REFERENCE TO MORAL VALUES.

MCLELLAND, J. EPISTEMIC LOGIC AND THE PARADOX OF THE SURPRISE EXAMINATION. INT LOG REV 3,69-85 JE 71.

MCMORRIS, M N. HISTORICAL PERSPECTIVES ON THE TWO-CULTURE DEBATE. MAIN CURRENTS 27,103-112 MR-AP 71.

THE MAJOR CONCERN IS TO REVEAL, FROM A CONSIDERATION OF THE INTELLECTUAL CRISES OF THREE EPOCHS, THAT THE CONTINUING TWO-CULTURE DEBATE IS INEVITABLE AND COMPREHENSIBLE. IT EMERGES THAT IT IS IMPOSSIBLE TO MAKE CONSISTENT CLAIMS FOR SCIENCE AS A SEPARATE CULTURE. IT IS ARGUED THAT IT IS THE METHOD OF SCIENCE THAT HAS UNAMBIGUOUSLY ENTERED INTO OUR CULTURE, AND IN SO FAR AS THIS IS TRUE SCIENCE IS AN INTEGRAL PART OF OUR CULTURE. TO APPRECIATE ALL THESE ISSUES IS TO RECOGNISE THE STERILITY OF MUCH OF THE DEBATE.

MCNALLY, JAMES RICHARD. CHARACTERISTICS OF ART IN THE TEXT OF ARISTOTLE.  
J AES ART CRIT 29,507-514 SUM 71.

THE ARTICLE REVIEWS FOUR ASPECTS OF ART AS TREATED IN ARISTOTLE'S TEXT: ART AS ACTION, AS HABIT, AS A KIND OF KNOWLEDGE, AND AS A HUMAN PERFECTION. IN EACH ASPECT, ALL RELEVANT PASSAGES ARE CONSULTED TO PROVIDE A COMPREHENSIVE, SYSTEMATIC DELINEATION OF THE TERM AND CONCEPT 'ART' AS USED BY ARISTOTLE.

MCNALLY, PATRICK. SOVIET MARXIST-LENINIST MORALITY IN 'OSNOVY MARKSIZMA-LENINIZMA'. STUD SOVIET THO 11,40-47 APR 71.

MCNEILL, JOHN J. THE RELATION BETWEEN PHILOSOPHY AND RELIGION IN BLONDEL'S PHILOSOPHY OF ACTION. PROC CATH PHIL ASS 44,220-231 1970.

BLONDEL UNDERSTOOD HIS PHILOSOPHY OF ACTION AS LAYING THE FOUNDATION FOR A NEW PHILOSOPHICAL UNDERSTANDING OF THE ROLE RELIGION PLAYS IN MAN'S LIFE. THE ARTICLE TRACES BLONDEL'S UNDERSTANDING OF THE EVOLUTION OF PHILOSOPHY OF RELIGION FROM THE INADEQUATE SCHOLASTIC POSITION THROUGH THE WORKS OF SPINOZA, KANT, FICHTE, HEGEL AND SCHELLING. WHAT EMERGED WAS BLONDEL'S IDEA OF A TOTAL DIALECTIC, WHICH WOULD ALLOW THE PHILOSOPHER TO CRITICALLY GRASP THE ROLE OF RELIGION WITHOUT ATTEMPTING TO SUBORDINATE IT TO ANYTHING ELSE.

MCNICHOLL, AMBROSE. LO STRUTTURALISMO. AQUINAS 13,262-308 1970.

THE MAIN STRUCTURALISTS ARE IN PARIS, PERHAPS BECAUSE STRUCTURAL ANALYSIS OFFERS AN ALTERNATIVE TO THE SUBJECTIVE METHODS OF THE EXISTENTIALISTS AND PHENOMENOLOGISTS. IT IS APPLIED TO LITERATURE BY R BARTHES WHO IS INFLUENCED BY THE FORMALISM OF A ROBBE-GRILLET; TO PSYCHO-ANALYSIS BY J LACAN; TO 'DAS KAPITAL' BY L ALTHUSSER AND A GROUP OF FELLOW MARXISTS WHO ARE OPPOSED TO HUMANISTIC INTERPRETATIONS OF MARX; AND TO THE HUMAN SCIENCES BY M FOUCAULT WHO USES THE METHOD TO SHOW THAT MAN AS SUBJECT IS A RECENT INVENTION DOOMED SOON TO DISAPPEAR.

MCNICHOLL, AMBROSE. LO STRUTTURALISMO. AQUINAS 13,46-84 1970.

SINCE THE STRUCTURALIST METHOD IS NOW BEING EMPLOYED BY SOME PHILOSOPHERS, NOTABLY IN FRANCE AND IN OPPOSITION TO THE PHENOMENOLOGISTS, AS A SCIENTIFIC WAY OF DEALING WITH MAN AND HUMAN PROBLEMS (ESPECIALLY IN ANTHROPOLOGY, ECONOMICS, PSYCHOLOGY) AN ACCOUNT OF ITS GENESIS AND CONTENT IS OF INTEREST TO PHILOSOPHERS. ESSENTIALLY IT IS A METHOD DEvised BY SPECIALISTS IN LINGUISTICS FOR THE SCIENTIFIC STUDY OF LANGUAGE CONSIDERED AS A CLOSED SYSTEM OF ELEMENTS IN RELATION TO EACH OTHER, EACH OF WHICH HAS MEANING ONLY IN REFERENCE TO THE OTHERS. CLAUDE LEVY-STRAUSS SAW THAT THIS METHOD COULD BE APPLIED TO INTERPRET THE DATA OF SOCIAL ANTHROPOLOGY AND SO GAIN NEW INSIGHTS INTO THE NATURE OF MAN.

MCNULTY, MICHAEL T. AUGUSTINE'S ARGUMENT FOR THE EXISTENCE OF OTHER SOULS. MOD SCH 48,19-24 N 70.

AUGUSTINE'S ARGUMENT FOR THE EXISTENCE OF OTHER SOULS IN THE DE TRINITE IS EXAMINED TO DETERMINE TO WHAT EXTENT IT IS VULNERABLE TO MODERN CRITICISM OF THE ARGUMENT FROM ANALOGY FOR THE EXISTENCE OF OTHER MINDS. IT IS DETERMINED THAT ALTHOUGH THE ARGUMENT ITSELF IS BASICALLY CRITERIOLOGICAL, AUGUSTINE FALLS AFOUL OF MALCOLMIAN CRITICISM BY ATTEMPTING TO JUSTIFY HIS CRITERIA BY MEANS OF ANALOGICAL REASONING.



MCQUEEN, DONALD. EVIDENCE FOR NECESSARY PROPOSITIONS. MIND 80,56-69 JA 71.

THAT LOGICALLY NECESSARY PROPOSITIONS (NECS) MAY BE REASONABLY BELIEVED ON EMPIRICAL GROUNDS IS CLAIMED AGAINST THE FOLLOWING OBJECTIONS: 1) LACKING TRUTH=CONDITIONS ENTAILS THE INAPPLICABILITY OF 'EVIDENCE' 2) 'EVIDENCE' HAS A STRETCHED USE WHEN APPLIED TO NECS 3) IT PRECLUDES THE MAKING OF THE NECESSARY/CONTINGENT DISTINCTION 4) EMPIRICAL FACTS PROVIDE EVIDENCE FOR CONTINGENT ASSERTIONS ABOUT SENTENCES EXPRESSING NECS, NOT FOR NECS THEMSELVES 4) IF 'EVIDENCE' IS APPROPRIATELY USED OF NECS SO IS 'PROBABLE', 'PROBABLE' IS NOT SO APPROPRIATELY USED, THEREFORE NOR IS 'EVIDENCE' 5) BELIEF SHORT OF KNOWLEDGE IS IMPOSSIBLE FOR NECS.

MCWHINNIE, HAROLD J. A REVIEW OF SELECTED ASPECTS OF EMPIRICAL AESTHETICS III. J AES EDUC 5,115-126 O 71.

MEAGER, R. AESTHETIC CONCEPTS. BRIT J AES 10,303-322 O 70.

SUCH ATTEMPTS TO DISTINGUISH SPECIFICALLY AESTHETIC CONCEPTS CONCERNED WITH FEATURES OF OBJECTS AS THOSE BY PROFS. SIBLEY AND HUNGERLAND, AND, WITH QUALIFICATION, THOSE IN TERMS OF "TERTIARY QUALITIES", ARE SHOWN TO BE MISGUIDED. AESTHETIC CONCERN IS SHOWN TO BE PRIMARILY NOT THE REFINED DISCRIMINATION OF ELUSIVE FEATURES OF OBJECTS BUT RATHER PLEASURE IN RESPONDING TO IMAGINATION—OR EMOTION—LIBERATING POWERS IN SITUATIONS. THE PRIMACY OF AESTHETIC EXPERIENCE OVER AESTHETIC JUDGMENT IS ASSERTED.

MEDINA, ANGEL. HUSSERL ON THE NATURE OF THE SUBJECT. NEW SCHOLAS 45,547-572 AUTUMN 71.

THE HUSSERLIAN NOTION OF THE SUBJECT IS FIRST PRESENTED AS A MODALITY OF EVIDENCE IN THE A PRIORI CORRELATION BETWEEN EXPRESSIVE OBJECTS AND EXPRESSIVE ACTS. IN A SECOND STAGE HUSSERL'S SUBJECT IS SEEN AS THE TOTALITY OF THE TEMPORALLY (CATEGORICALLY) ORGANIZED FLUX OF INTUITIVE CONSTRUCTIONS. THE PROBLEM OF INDIVIDUATION OF A WORLD=SUBJECT, CONCEIVED IN THE LATTER FASHION, IS CONFRONTED BY ASSIMILATING SUBJECTIVITY TO LANGUAGE (TELEOLOGICAL REASON=COMMUNAL SYMBOLISM) IN THE LATER HUSSERL.

MEGILL, KENNETH. ON MARX'S METHOD. S J PHIL 9,61-96 SPR 71.

WITH THE AID OF WHITEHEAD'S NOTION OF AN "IDEALLY ISOLATED SYSTEM," "DAS KAPITAL" IS VIEWED AS A WORK OF SOCIAL SCIENCE WHICH ATTEMPTS TO DISCOVER THE PURE LAWS OF CAPITALISTIC DEVELOPMENT. THE FALLACY OF MISPLACED CONCRETENESS IS COMMITTED IF MARX'S ECONOMIC WRITINGS ARE TAKEN AS A COMPLETE DESCRIPTION OF THE CONCRETE. MARX ATTEMPTS TO CAPTURE THE ESSENTIAL ELEMENTS OF THE CONCRETE BY ABSTRACTION INTO PURE SYSTEMS. IF MARX'S METHOD IS UNDERSTOOD IN THIS WAY, IT IS CLEAR THAT HE IS NOT PRIMARILY CONCERNED WITH PREDICTION, BUT RATHER WITH UNDERSTANDING SOCIAL REALITY SO THAT IT CAN BE CHANGED.

MEHTA, J L. COMMENTARY ON "HINDUISM, SECULARISM, AND THE INDIAN JUDICIARY". PHIL EAST WEST 21,489-492 O 71.

MELDEN, ABRAHAM I. WILLING AND THE WILL. PHIL PHENOMENOL RES 31,451-453 MR 71.

MENDOZA, CELINA A LERTORA. LOS COMENTARIOS DE SANTO TOMAS Y DE ROBERT GROSSETESTE A LA 'FISICA' DE ARISTOTELES. SAPIENTIA 25,257-294 1970.

EL TRABAJO PROCURA BUSCAR EN LA CUMBRE DE LA ESCOLASTICA (S. XIII) LA PRIME RA BIFURCACION DE DOS DIRECCIONES DE PENSAMIENTO QUE SE EXPLICITARON EL SIGLO SIGUIENTE: GROSSETESTE, INICIADOR DE LA VIA NOMINALISTA Y CIENTIFICO EXPERIMENTAL EN OXFORD, Y SANTO TOMAS,

ENCABEZANDO LA CORRIENTE METAFISICA EN PARIS, A TRAVES DEL ESTUDIO COMPARATIVO DE SUS RESPECTIVOS COMENTARIOS A LA FISCCA DE ARISTOTELES.

MENGES, GUNTER. ON SUBJECTIVE PROBABILITY AND RELATED PROBLEMS. THEOR DECIS 1,40-60 O 70.

WHAT SOURCES OF PROBABILITY KNOWLEDGE ARE LEGITIMATE, OR AT ALL POSSIBLE, IS THE MAIN POINT AT ISSUE. DIFFERENT DEFINITIONS, EVALUATIONS, AND FOUNDATIONS OF PROBABILITY ARE NARRATED, DISCUSSED, AND WEIGHED AGAINST EACH OTHER. THE TYPICAL RESEARCH STRATEGY OF THE STATISTICIAN IS SET AGAINST AXIOMATICS OF SUBJECTIVE OR MATHEMATICAL PROBABILITY. FINALLY, THE EPISTEMOLOGICAL ROOTS OF THE PROBABILITY CONCEPT ARE LOCATED BY THE AUTHOR IN WHAT HE CALLS THE "ETIALITY PRINCIPLE".

MERCIER, ANDRE. SCIENCE AND RESPONSIBILITY-PART TWO: THE PROBLEM OF SCIENCE AND RESPONSIBILITY IN PRACTICAL LIFE. STUD INT FILOSOF 2,65-115 FALL 70.

RESPONSIBILITY IS THE HARMONIOUS FORM TAKEN BY 'TECHNIC' WHEN CONCEIVED OF AS ENCOUNTER BETWEEN CARDINAL ENTERPRISES OF THE HUMAN MIND (SCIENCE, ART, MORALS, RELIGION) OR DIVISIONS OF SUCH. A SPECIAL CASE IS TECHNOLOGY: ENCOUNTER BETWEEN SCIENCE (PHYSICS..., ELECTRICITY...) AND MORALS (BENEFIT OF COMMUNITIES..., HEATING OF HOMES...). IN EACH HARMONIOUS ENCOUNTER, ASSUMED RESPONSIBILITY MEANS: THAT AT LEAST TWO PARTNERS (E.G. SCIENCE AND MORALS) MUST BE INVOLVED, ELSE THERE CANNOT ARISE THE ADEQUATE "ANSWER" TO SOME "QUESTION", SINCE RESPONSIBILITY (ETYMOLOGICALLY AND FACTUALLY) IMPLIES THE IDEA OF AN ANSWER AND OF A DUTY TAKEN IN SOME INTERCOURSE BETWEEN PARTNERS. THESE ARE OF ABSTRACT NATURE, BUT IN PRACTICE RESPONSIBILITY FINALLY RESTS ON THOSE WHO ARE ENGAGED IN THE (TECHNOLOGICAL OR OTHER) ENCOUNTER.

MERLAN, PHILIP. ESCHATOLOGY, SACRED AND PROFANE. J HIST PHIL 9,191-203 AP 71.

MERLAN, PHILIP. HINTIKKA AND A STRANGE ARISTOTELIAN DOCTRINE. PHRONESIS 15,93-100 1970.

IN SO FAR AS SACRED ESCHATOLOGY IS CONCERNED WITH THE ADVENT OF THE KINGDOM OF GOD AS THE ALL-IMPORTANT EVENT, THE ASSURANCE OF SOME KIND OF PERSONAL PARTICIPATION FOR EVERYBODY SEEMS INDISPENSABLE. MANY THEOLOGAINS WILL BE WILLING TO GIVE AND TO ACCEPT THIS ASSURANCE. BUT, AS FAR AS PROFANE ESCHATOLOGY IS CONCERNED HISTORIANS IN ALL LIKELIHOOD WILL DECLINE TO PARTICIPATE IN THIS ASSURANCE. THAT HISTORY SHOULD MAKE SENSE ONLY IF MAN IS IMMORTAL WILL PROBABLY APPEAR TO MOST OF THEM AS A MONSTROUS EXAGGERATION OF THE IMPORTANCE OF HISTORY. ARE, THEN, THEOLOGAINS IN A BETTER POSITION TO JUDGE THIS MATTER THAN HISTORIANS? THIS CAN BE DOUBTED, BECAUSE THEY HAVE TO ANSWER A NEARLY UNANSWERABLE QUESTION: IF IN THE LONG RUN EVERYBODY IS TO PARTICIPATE IN THE KINGDOM OF HEAVEN, WHY THE DELAY IN ITS ADVENT? (EDITED).

MERMALL, THOMAS. SPAIN'S PHILOSOPHER OF HOPE. THOUGHT 45,103-120 SPR 70.

THIS ARTICLE IS AN EXPOSITION AND EXPLICATION OF PEDRO LAIN ENTRALGO'S THEORY OF HOPE CONTAINED IN HIS PRINCIPAL WORK LA ESPERA Y LA ESPERANZA. THE STUDY SHOWS HOW UPON THE CONCEPT OF EXPECTATION AS AN ONTOLOGICAL STRUCTURE OF EXISTENCE THE AUTHOR HAS BUILT A THEORY OF HOPE WITHIN THE FRAMEWORK OF CHRISTIAN ANTHROPOLOGY AND ESCHATOLOGY.

MEW, PETER. CONVENTIONS ON THIN ICE. PHIL QUART (SCOT) 21,352-356 O 71.

MEW, PETER. METAPHOR AND TRUTH. BRIT J AES 11,189-195 SPR 71.

MEY, HARALD. SOZIALES VERHALTEN ZWISCHEN HERRSCHAFT, MACHT UND  
OFFENTLICHKEIT: EIN BEITRAG ZUR THEORIE DER ROLLEN UND IHRER  
NORMEN. SOZIALE WELT 21,18-32 70-71 (P.I.D.G.).

MEYER, ROBERT K. ENTAILMENT. J PHIL 68,808-818 4 N 71.

WITHIN THE LIMITS OF EXPERIMENTAL ERROR, IT CAN NOW BE REPORTED THAT THE ANDERSON-BELNAP SYSTEM E OF ENTAILMENT, IDENTICAL IN ITS STOCK OF THEOREMS AND IN OTHER SIGNIFICANT RESPECTS (AS IT HAS TURNED OUT) WITH THE EARLIER SYSTEMS OF 'STRENGE IMPLIKATION' OF W. ACKERMANN, FURNISHES A TRUE AND CORRECT FORMAL COUNTERPART OF THE INTUITIVE NOTION OF ENTAILMENT. ONE MORE PHILOSOPHICAL PROBLEM HAS BEEN SOLVED; ANYONE WHO MIGHT HAVE BEEN TEMPTED TO WORK ON IT IS REFERRED INSTEAD TO THE MIND-BODY PROBLEM, WHICH IF WE ALL PULL TOGETHER OUGHT TO BE DISPOSED OF SHORTLY.

MEYER, ROBERT K. R1 - THE BOUNDS OF FINITUDE. Z MATH LOG 16,385-387 1970 (P.I.D.G.).

MEYERS, R C. A NOTE ON SENSE-DATA AND DEPTH PERCEPTION. MIND 80,437-440 JL 71.

MEYERS, ROBERT G. KNOWLEDGE BY ACQUAINTANCE: A REPLY TO HAYNER. PHIL PHENOMENOL RES 31,293-296 D 70.

MEYERS, ROBERT G. MEANING AND METAPHYSICS IN JAMES. PHIL PHENOMENOL RES 31,369-380 MR 71.

THIS PAPER ARGUES, AGAINST A. O. LOVEJOY AND WITH R. B. PERRY, THAT JAMES' THEORY OF MEANING DOES NOT CONFUSE CONSEQUENCES OF BELIEVING AND CONSEQUENCES OF THE STATEMENTS BELIEVED. RATHER, I ARGUE THAT JAMES HOLDS THAT THE MEANING OF A SYNTHETIC STATEMENT IS TO BE FOUND IN ITS PERCEPTUAL CONSEQUENCES WHILE CONSEQUENCES OF BELIEVING ARE RELEVANT TO 'JUSTIFYING' OVERBELIEFS; THAT IS, TO JUSTIFYING MEANINGFUL STATEMENTS FOR WHICH THE EVIDENCE IS INSUFFICIENT TO PROVIDE A RATIONAL, NON-PASSIONAL JUSTIFICATION. ALTHOUGH THIS THEORY OF MEANING APPEARS ANTI-METAPHYSICAL, JAMES DOES NOT USE IT TO RULE OUT METAPHYSICS BECAUSE HE BELIEVES, ALONG WITH COMMON SENSE, THAT METAPHYSICAL DOCTRINES ARE MEANINGFUL; THUS, THE QUESTION IS WHAT METAPHYSICAL DOCTRINES MEAN AND NOT WHETHER THEY ARE MEANINGFUL. ALTHOUGH JAMES IS OFTEN MISLEADING IN TALKING ABOUT MEANING, I ARGUE THAT THIS INTERPRETATION IS SUPPORTED BY HIS NUMEROUS DISCUSSIONS OF METAPHYSICS. PAUL HENLE'S ATTEMPT TO PROVIDE A FAVORABLE INTERPRETATION OF JAMES WITHIN LOVEJOY'S FRAMEWORK, IS ALSO SHOWN TO BE INCOHERENT.

MEYERS, ROBERT G. TRUTH AND ULTIMATE BELIEF IN PEIRCE. INT PHIL QUART 11,87-103 MR 71.

MEYNELL, HUGO. ETHOLOGY AND ETHICS. PHIL 45,290-306 O 70.

THE SUBJECT OF THE ARTICLE WAS THE RELEVANCE OF ANIMAL STUDIES TO THE PROBLEMS OF ETHICS. THIS QUESTION WAS CONSIDERED IN THE LIGHT OF THE ARGUMENTS OF KONRAD LORENZ'S "ON AGGRESSION". IT WAS CONCLUDED THAT THE MANNER IN WHICH MAN HAS EVOLVED BOTH INDIVIDUALLY AND SOCIALLY, AND ESPECIALLY THE STRONG PREDISPOSITION TO AGGRESSION WHICH HE HAS SO INHERITED, HAVE AN IMPORTANT BEARING ON HOW HE MAY SURVIVE AND ACHIEVE HAPPINESS, AND HENCE ON WHAT HUMAN ACTIONS ARE GOOD AND WHAT BAD.

MEYNELL, HUGO. PHILOSOPHY AND SCHIZOPHRENIA. J BRIT SOC PHENOMENOL 2,17-30 MY 71.

THE OBJECT WAS TO INDICATE WHAT KIND OF EXPLANATION IS INVOLVED IN R. D. LAING'S THEORY OF SCHIZOPHRENIA, AND TO DEFEND BOTH THE KIND OF EXPLANATION IN GENERAL AND THE THEORY IN PARTICULAR AGAINST SOME COMMON ATTACKS. THE FIRST PART OF THE PAPER SET OUT THE CONTRAST BETWEEN EXPLANATION OF EVENTS IN TERMS OF THE MOTIVES AND PURPOSES OF AGENTS, AND EXPLANATION OF OTHER KINDS; AND THE BURDEN OF PROOF WAS PLACED ON THE SHOULDERS OF THOSE WHO DISMISS LAING'S THEORY ON THE GROUND THAT THIS KIND OF EXPLANATION IS NAIVE, OR REPLACEABLE, OR SCIENTIFICALLY DISREPUTABLE. THE SECOND PART SUMMARIZED THE THEORY ITSELF; THE THIRD LISTED AND ANSWERED SOME PARTICULAR OBJECTIONS.

MEYNELL, HUGO. THE OBJECTIVITY OF VALUE JUDGMENTS. PHIL QUART 21,118-131 AP 71.

THE OBJECT WAS TO SHOW THE INVALIDITY OF THOSE ARGUMENTS, DERIVED MAINLY FROM HUME AND MOORE, WHICH ARE USED TO SUPPORT EMOTIVIST AND PRESCRIPTIVIST THEORIES OF THE NATURE OF VALUE-JUDGMENTS. THAT THE GOODNESS OF, SAY, AN ACTION, DOES NOT LOGICALLY ENTAIL ITS POSSESSION OF ANY ONE QUALITY OR EFFECT, DOES NOT IMPLY THAT ITS GOODNESS IS NOT A MATTER OF ITS POSSESSION OF SOME SELECTION FROM A RANGE OF SUCH QUALITIES AND EFFECTS. PROOFS OF THE FORMER THESIS ARE NOT PROOFS OF THE LATTER, THOUGH OFTEN ASSUMED TO BE SO.

MIANO, V. MEANING AND LIMITS OF A CHRISTIAN HUMANISM. HUMANIST 31,31-33 MY-JE 71.

WE ARE FACED NOT WITH A CHOICE BETWEEN HUMANISM AND ANTIHUMANISM, BUT BETWEEN VARIOUS TYPES OF HUMANISM. ONE CHOICE IS BETWEEN CLOSED HUMANISM AND HUMANISM THAT IS OPEN TO THE DIVINE. THE CHRISTIAN HUMANIST, RECOGNIZING SECULAR VALUES AS DOES THE SECULAR HUMANIST, IS THUS OPEN TO DIALOGUE WITH NON-BELIEVERS AT THIS LEVEL, WHILE ALSO MAKING A UNIQUE CONTRIBUTION BY AFFIRMING RELIGIOUS TRANSCENDENCE. THIS IS A FUNDAMENTAL DIFFERENCE.

MICCOLI, PAOLO. NATURA E FUNZIONE DEL MITO IN FILOSOFIA E TEOLOGIA. AQUINAS 14,7-33 1971.

L'INDAGINE STORICO-CRITICA SUL MITO NEI POPOLI ANTICHI, NELLA MENTALITA GRECO-ROMANA E NELLA STESSA BIBBIA COSTITUISCONO UN PREZIOSO SCANDAGLIO DELLA PSICHE UMANA, CHE EROMPE IN MULTIFORME MANIFESTAZIONI E NON RESTA LEGATA ALLE SOLE CATEGORIE RAZIONALI, TIPICHE DELLA MENTALITA OCCIDENTALE. IL PRESENTE SAGGIO INTENDE CHIARIRE E DIMOSTRARE COME IL MITO, ANALIZZATO NEL SUO INCARNARSI IN SPECIFICI GENERI LETTERARI, RESTA UN FENOMENO PSICOLOGICO PERENNEMENTE LEGATO ALL'INDOLE ESPRESSIVA DELL'UOMO, MENTRE ALLA LUCE DI UN SONDAGGIO CONTENUTISTICO, ESSO RIVELA IL SENSO DEL MISTERO CHE AVVOLGE L'ESSERE. LUNGI, QUINDI, DAL CONSIDERARE IL MITO COME L'EQUIVALENTE DELLA FAVOLA AMENA. IMBATTENDOSI NEL PROBLEMA DEL MITO, LA FILOSOFIA E CHIAMATA AD APPROFONDIRNE IL SENSO, CONTRIBUENDO COSI A RISOLVERE LA QUESTIONE DEL RAPPORTO TRA STORIA, INTERPRETAZIONE DELLA STORIA E RITI RELIGIOSI, PER QUEL CHE RIGUARDA LA STORIA DELLE RELIGIONI. LA DIVERGENZA DI OPINIONI TIENE APERTO ANCORA AL PRESENTE, CON DISPARATE SUGGERZIONI E PROPOSTE, IL TANTO DISCUSO PROBLEMA DEL MITO, CHE PERTANTO ATTENDE ULTERIORI APPROFONDIMENTI.

MICHALOS, ALEX C. COST-BENEFIT VERSUS EXPECTED UTILITY ACCEPTANCE RULES. THEOR DECIS 1,61-88 O 70.

A COST-BENEFIT DOMINANCE RULE FOR THE ACCEPTANCE OF HYPOTHESES IS SHOWN TO BE MORE EFFECTIVE AND EFFICIENT THAN THE RULE OF MAXIMIZING EXPECTED UTILITY.



MICHALOS, ALEX C. THE IMPOSSIBILITY OF AN ORDINAL MEASURE OF ACCEPTABILITY. PHIL FORUM 2,103-106 FALL 70.

THE IMPOSSIBILITY OF CONSTRUCTING AN ORDINAL MEASURE OF ACCEPTABILITY IS SHOWN USING AXIOMS OF KENNETH ARROW.

MICHALOS, ALEX C. THEORY APPRAISAL AND THE GROWTH OF SCIENTIFIC KNOWLEDGE. STUD HIST PHIL SCI 1,353-362 F 71.

LAKATOS'S ANALYSIS OF POPPER AND CARNAP ON THEORY APPRAISAL AND GROWTH IS ASSESSED.

MICHELETTI, GIANNINA. ARMANDO CARLINI: LA TRASCENDENTALITA ESISTENZIALE. FILOSOFIA 21,389-398 JL 70.

MIJUSKOVIC, BEN. HUME AND SHAFTESBURY ON THE SELF. PHIL QUART (SCOT) 21,324-336 O 71.

THE PAPER CRITICIZES KEMP SMITH'S THESIS THAT BOOK I OF THE "TREATISE" WAS WRITTEN AFTER BOOK II BECAUSE THERE ARE TWO DIFFERENT CONCEPTIONS OF THE SELF IN THE TWO BOOKS. KEMP SMITH MAINTAINS THAT THE SELF OF BOOK I IS MODELLED ON ATOMISTIC AND NEWTONIAN PRINCIPLES; BOOK II ON BIOLOGICAL AND HUTCHESONIAN ONES. THE PAPER ARGUES THAT (1) THERE ARE NOT TWO CONFLICTING CONCEPTIONS; (2) HUME'S VIEW OF THE SELF FOLLOWS SHAFTESBURY'S ANALYSES (NOT HUTCHESON'S) AND HUME THEREFORE RECONCILES THE 'TWO' POSITIONS ALONG SHAFTESBUREAN LINES; AND (3) CONSEQUENTLY NO CONCLUSION REGARDING THE DATES OF BOOKS I AND II CAN BE DRAWN ON THE GROUNDS OF THE SELF. HUME, LIKE SHAFTESBURY: (A) ATTACKS THE RATIONALISTS' PRINCIPLE OF A SIMPLE AND IDENTICAL IDEA OF THE SELF; (B) ASSUMES WE CAN REFLECT ON OUR OWN AWARENESSES; AND (C) INSISTS THAT OUR SELVES POSSESS THE SAME SORT OF IDENTITY ATTRIBUTABLE TO PLANTS AND COMMONWEALTHS.

MILLER, CECIL H. THERAPY, DETERMINISM, AND SCIENCE. S J PHIL 9,189-200 SUM 71.

MILLER, DAVID L. A PRAGMATIC INTERPRETATION OF UNIVERSALS. SW J PHIL 1,66-74 FALL 70.

UNIVERSALITY IS FOUND IN RESPONSES, IN HABITUALIZED RESPONSES SHARED BY MEMBERS OF A GROUP USING THE SAME LANGUAGE, AND A LANGUAGE GESTURE (SIGNIFICANT UTTERANCE), IF IT EVOKES THE SAME RESPONSE IN THE SPEAKER AS IT DOES IN THE ONE TO WHOM IT IS ADDRESSED, EVOKES A MEANING THAT IS SHARED AND, THEREFORE, UNIVERSAL. MEN THINK AND COMMUNICATE BY USE OF SYMBOLS THAT EVOKE SHARED MEANINGS. THE CONNOTATION OF A SYMBOL HAVING UNIVERSAL MEANING IS A CONCEPT, A DISPOSITION TO ACT. ITS DENOTATION ARE THE VARIOUS PARTICULARS TO WHICH RESPONSES ANSWER. PARTICULARS HAVE MEANING (TO US) AND WHATEVER SIMILARITY OR FAMILY RESEMBLANCE THEY HAVE, ONLY IN RELATION TO RESPONSES TO THEM, AND IF A SET OF PARTICULARS ANSWERS TO THE SAME RESPONSE (HABIT--COMMUNICABLE AND SHARABLE RESPONSE) THEY ARE SAID TO BELONG TO THE SAME CLASS. UNIVERSALITY AND UNIVERSALS ARE EXPLAINED IN TERMS OF BEHAVIOR, RESPONSES, SHARED BY AND COMMUNICABLE (BY WAY OF LANGUAGE GESTURES) TO MEMBERS OF THE GROUP. THIS IS CLOSE TO PEIRCE'S CATEGORY OF THIRDSNESS; EVERY PARTICULAR, IN SO FAR AS IT HAS MEANING, COMES UNDER A LAW, A HABIT THAT IS "UNIVERSAL".

MILLER, GEORGE A. FOUR PHILOSOPHICAL PROBLEMS OF PSYCHOLINGUISTS. PHIL SCI 32,183-199 JE 70.

FOUR PHILOSOPHICAL PROBLEMS - PREDICATION, SPEECH ACTS, RULES AND INNATE IDEAS - ARE DISCUSSED IN THE LIGHT OF THEIR IMPLICATIONS FOR PSYCHOLOGICAL AND LINGUISTIC RESEARCH. THE DISCUSSION OF PREDICATION CONCERNS BOTH FORM AND USE. WITH RESPECT TO FORM, IT IS ARGUED THAT OUR LEXICAL MEMORY IS ORGANIZED ACCORDING TO A

PREDICATE-ARGUMENT FORMULA THAT UNDERLIES THE SUBJECT-PREDICATE FORM OF OUR SENTENCES. WITH RESPECT TO USE, IT IS ARGUED THAT THE ILLOCUTIONARY FORCE OF THE SENTENCE AS A SPEECH ACT MUST BE TAKEN INTO ACCOUNT. BOTH THE FORMATION AND THE USE OF SUCH VERBAL CONSTRUCTIONS ARE NORMALLY CHARACTERIZED BY SYSTEMS OF RULES, BUT THERE IS NO CLEAR ACCOUNT OF WHAT A RULE IS OR HOW IT MIGHT OPERATE TO CONTROL BEHAVIOR, AND THIS PROBLEM IS ESPECIALLY DIFFICULT WHEN, AS IN LANGUAGE, THE PERSON'S KNOWLEDGE OF THE RULES IS IMPLICIT. THE INNATE BASIS FOR OUR HUMAN ABILITY TO ACQUIRE LINGUISTIC RULES IS CONSIDERED AND THE PROBLEM OF INNATENESS IS REDEFINED AROUND THE CONJECTURE THAT THERE ARE INNATE, LANGUAGE-SPECIFIC MECHANISMS UNIQUE TO HUMAN BEINGS. THE PROBLEM OF INVESTIGATING SUCH LANGUAGE-SPECIFIC MECHANISMS PSYCHOLOGICALLY, HOWEVER IS QUITE DIFFICULT AT THE PRESENT TIME.

MILLER, JOHN F. THE PRINCIPLE OF CAUSALITY: TAUTOLOGY, EMPIRICAL PROPOSITION, OR IMPERATIVE? SW J PHIL 2,73-82 SPR-SUM 71.

AUTOLOGOUS-WITHIN SCIENCE DUE TO PROCEDURES USED AND CONCEPTS ALLOWED; AN INJUNCTION TO SEEK CAUSES AND TO INTRODUCE NEW ONES (PROPERTIES/PARTICLES); EMPIRICALLY SIGNIFICANT BECAUSE SCIENTISTS ACCEPT IT AS TRUE, OPERATE IN ACCORDANCE WITH IT, AND TAKE AS FACTUAL STATEMENTS ABOUT IMPUTED CAUSES--THE PRINCIPLE OF CAUSALITY IS AN UNFALSIFIABLE "FIRST-ORDER PRINCIPLE" IN ACCORDANCE WITH WHICH DATA IS INTERPRETED, EVIDENCE CONSTRUED, FACTS DETERMINED, AND COGNITIVITY AND FACTICITY ASSIGNED.

MILLER, JOHN F. THE SOCRATIC MEANING OF VIRTUE. S J PHIL 9,141-150 SUM 71.

VIRTUE, AS I INTERPRET SOCRATES, IS NOT ONLY KNOWLEDGE THAT SOMETHING IS TRUE OR ONLY WISDOM OR KNOW-HOW. RATHER VIRTUE IS BASED ON KNOWLEDGE: IT IS KNOWLEDGE OF HOW TO ACT AS THE SITUATION DEMANDS BASED ON CERTAIN KNOWLEDGE OF WHICH IS TRULY RIGHT AND WRONG, USED BY ONE WHO HAS ACQUIRED THE INCLINATION AND PROPENSITY TO PERFORM HIS ACTS ON THE BASIS OF KNOWLEDGE.

MILLER, PETER. A PLURALISTIC ACCOUNT OF SPACE. INT PHIL QUART 6,180-212 JE 71.

THE AUTHOR ATTEMPTS A PHENOMENOLOGICALLY AND SCIENTIFICALLY ADEQUATE SPECULATIVE ACCOUNT OF SPACE. CONSIDERATIONS ABOUT CONDITIONS NECESSARY FOR A PLURALITY OF INDIVIDUALS TO COEXIST AND IMPINGE UPON ONE ANOTHER IMPLY THAT SPACE IS A CONTINUUM OF THE MUTUAL RESISTANCE BETWEEN INDIVIDUALS. THIS VIEW ILLUMINATES THE CLASSICAL PLENUM/VOID CONTROVERSY; THE TWO-TABLES PARADOX; ABSOLUTE, RELATIVE, AND INDETERMINATE POSITIONS; ORIGINS; LIMITS; BOUNDARIES; GEODESICS; MAPPING; PERCEPTION; AND IDEALIZATION.

MILLER, W A. A THEORY OF PUNISHMENT. PHIL 45,307-316 D 70.

THE AUTHOR ARGUES THAT THE PRACTICE OF PUNISHMENT IS MISCONSTRUED IF WE THINK OF IT AS DESIGNED SOLELY TO PUT A STOP TO "MISBEHAVING." SO CONSTRUED, THE LOGICAL OUTCOME IS THE REPLACEMENT OF PUNISHMENT BY AVERSION THERAPY. BUT TO REGARD A PERSON'S "MISBEHAVIOR" AS SIMPLY "HABITS" TO BE CHANGED IS TO REGARD THE PERSON AS AN OBJECT OF MANIPULATION AND CONTROL. IT ALSO CONTAINS THE DANGER OF REFUSING TO ALLOW THAT IT MAY BE THE STRUCTURES OF SOCIETY WHICH MAY REQUIRE CHANGING, RATHER THAN THE WAY OF LIFE OF THE INDIVIDUAL. AS AN ALTERNATIVE, THE AUTHOR SUGGESTS THAT PUNISHMENT IS TO BE UNDERSTOOD AFTER THE MANNER OF PRESCRIPTIVE LANGUAGE. THE PAIN, OR INCONVENIENCE, OF PUNISHMENT OR ITS THREAT, PROVIDES A REASON (WHICH, OF COURSE, MAY BE DISREGARDED) FOR NOT MISBEHAVING; THE PAIN OF AVERSION THERAPY IS DESIGNED TO CREATE AN AVERSION.

MILLER, WILLARD M. PEIRCE ON THE USE OF HISTORY. TRANS PEIRCE SOC 7,105-126 SPR 71.

PEIRCE'S WORK AS A HISTORIAN OF SCIENCE AND A PHILOSOPHER OF HISTORY IS CONSIDERED. LESSONS HE THOUGHT COULD BE LEARNED FROM HISTORY ARE RELATED TO HIS VIEWS ON SCIENTIFIC METHOD AND EVOLUTIONARY HISTORICAL DEVELOPMENT. PEIRCE'S METHODOLOGICAL TENETS MAY HAVE BEEN SHAPED BY HIS STUDY OF THE HISTORY OF SCIENCE. HIS CONCEPTION OF A TESTIBLE EVOLUTIONARY COSMOLOGY IS DISCUSSED. THE THREE MODES OF EVOLUTION (AGAPSM, TYCHASM AND ANANCASM) ARE INVESTIGATED AND ILLUSTRATED FROM HIS STUDIES IN HISTORY.

MINEKA, FRANCIS E AND THOMAS, WILLIAM E S. NEW LETTERS OF J S MILL TO SIR WILLIAM MOLESWORTH. MILL NEWS LETTER 6,1-13 FALL 70.

MINEMURA, TERUE. DOGMATIC LEGAL SCIENCE AND SOCIOLOGY OF LAW. ARCH RECHTS SOZ 56,351-366 1970 (P.I.D.G.).

MINKOWSKI, E. INSTANT ET DUREE. REV METAPH MORALE 76,1-5 JA-MR 71.

CE MEMOIRE A ETE ECRIT A LA SUITE DE LA DECADE "BACHELARD". CELA NOUS A DONNE L'OCCASION DE REVENIR SUR CE QU'A CE SUJET NOUS AVONS EXPOSE ANTERIEUREMENT, PLUS PARTICULIEREMENT SUR CE QU'HENRI BERGSON NOUS A ENSEIGNE DES SON PREMIER OUVRAGE, SUR LE TEMPS MESURABLE ET LE TEMPS VECU. LA PORTEE DU VECU QUI Y A ETE MISE D'UNE FACON LUMINEUSE EN EVIDENCE, DE MEME QUE L'OPPOSITION FONDAMENTALE DE L'IMMEDIATEMENT VECU ET LE MEDATEMENT PENSE. LA PENSEE DEFORME LE TEMPS EN SE PLIANT AUX NORMES DE LA PENSEE DISCURSIVE, LE VECU NOUS PERMET DE RESTITUER LE TEMPS DANS SA PORTEE ELEMENTAIRE ET IMMEDIATE. LES DEUX POINTS DE VUE NE SE RECOUPENT NULLEMENT, CHACUN CONSERVANT SA PORTEE INITIALE. DANS CE MEMOIRE CETTE DIFFERENCE EST EXAMINEE A NOUVEAU. EN PREMIER LIEU CELA CONCERNE L'INSTANT ET LA DUREE, ET TOUT PARTICULIEREMENT DES PHENOMENES TELS QUE LE MAINTENANT ET LE PRESENT EN TANT QUE DONNEE IMMEDIATE DE LA CONSCIENCE.

MINKOWSKI, E. QUESTION, INTERROGATION, PROBLEME. REV METAPH MORALE 75,257-261 JL-S 70.

QUESTION, INTERROGATION, PROBLEME COMPORTENT TOUS UN FACTEUR INTERROGATIF. ILS NE SE RECOUPENT POURTANT PAS ENTIEREMENT, CHACUN DE CES TROIS PHENOMENES AYANT, SUR LE PLAN VITAL, UN ROLE A REMPLIR QUI LUI EST PROPRE. DE LA CET ESSAI DE DIFFERENCIATION. LA QUESTION POSTULE UNE REPONSE AUSSI PRECISE QUE POSSIBLE; TANT QUE CETTE REPONSE N'EST PAS DONNEE, LA QUESTION LAISSE LES CHOSES EN SUSPEND; CETTE FACON DE VOIR PERMET DE MIEUX COMPRENDRE CERTAINS CAS PATHOLOGIQUES. L'INTERROGATION, TOUT EN DEMANDANT EGALEMENT UNE REPONSE, OUVRE UNE PERSPECTIVE PLUS LARGE, ADMET MEME UNE CERTAINE IMPRECISION. ET LE PROBLEME REND DES NOTES ENCORE PLUS GRAVES; IL MENE AU PROBLEMATIQUE QUI TRAVERSE NOTRE VIE ET TIENT NOTRE EXPRIT EN EVFIL.

MINKOWSKI, E. REFLEXIONS A PROPOS DU PASSE. REV PHIL FR 96,154-178 1971.

ANALYSE PHENOMENOLOGIQUE DE LA STRUCTURE DU PASSE ET DE LA VISION DU MONDE QUI LUI EST PROPRE. LE PASSE APPORTE DANS LA VIE LE FACTEUR DE SOLIDITE ET DE CONSISTANCE, CE QUI NE LE PRIVE PAS CEPENDANT DE CONTINGENCE, A SAVOIR QUE LES CHOSES AURAIENT PU SE PASSER AUTREMENT. LE PASSE NE COMPORTE PAS AINSI LE FACTEUR DE FATALITE. TOUT PASSE DANS LA VIE SAUF LE PASSE QUI DEMEURE. EN PASSANT, IL LAISSE DES TRACES. C'EST LA L'ORIGINE DE LA MEMOIRE DE LA "MNEME" ("SEMON") ET DE L'HISTOIRE, DE LA CHRONOLOGIE, AVEC LA PLACE QU'ELLES OCCUPENT DANS LA VIE, SANS TOUTEFOIS EN CONSTITUER LE TOUT.

MINKOWSKI, EUGENE. CE QUI EST IMPORTANT. REV PHIL LOUVAIN 69,407-415 AG 71.

L'ARTICLE EST UNE ANALYSE PHENOMENO-LINGUISTIQUE DE L'IMPORTANT ET DE CE QUI IMPORTE DANS LA VIE. LE LANGAGE COURANT PERMET DE PASSER EN REVUE LES DIVERSES SITUATIONS VITALES DANS LESQUELLES INTERVIENT L'IMPORTANT. CES SITUATIONS SE REFERENT A LA VIE HUMAINE ET AVANT TOUT A SON CARACTERE MORTEL; L'IMPORTANCE S'AFFIRME PARTICULIEREMENT AU REGARD DE LA MORT. L'AUTEUR ANALYSE EGALEMENT LE "N'IMPORTE QUOI" DANS LE CADRE DE LA LIBERTE HUMAINE. SUIVENT DE BREVES ANALYSES DE LA VIE AU RALENTI ET DE L'EXISTENTIALISME AVANT LA LETTRE EVOQUE PAR LE CONCEPT DE "VENUE AU MONDE" AVEC LES CORRELATIONS ANTHROPOLOGIQUES (RAPPORTS AVEC LE MONDE AMBIANT) IMPLIQUEES PAR CE CONCEPT.

MISCHEL, THEODORE. WUNDT AND THE CONCEPTUAL FOUNDATIONS OF PSYCHOLOGY. PHIL PHENOMENOL RES 31,1-26 SEPT 70.

THE "DEFINITION OF PSYCHOLOGY" PROPOUNDED BY WUNDT, THE "FOUNDER" OF EXPERIMENTAL PSYCHOLOGY, IS EXAMINED IN ITS HISTORICAL CONTEXT. AFTER SHOWING WHY WUNDT'S FORMULATION, INCLUDING THE RELATED NOTIONS OF THE DIFFERENT "POINTS OF VIEW" OF PSYCHOLOGY AND PHYSIOLOGY, THE DIFFERENCE BETWEEN "PSYCHOLOGICAL" AND "PHYSICAL" CAUSALITY, ETC., SEEMED ATTRACTIVE IN THAT CONTEXT, IT IS ARGUED THAT WUNDT'S "DEFINITION" MAKES IT IMPOSSIBLE FOR THERE TO BE A SCIENCE OF PSYCHOLOGY. THE FAILURE OF THE "EXPERIMENTAL STUDY OF THE MIND" WAS NO ACCIDENT, THESE INVESTIGATIONS WERE CONCEPTUALLY CONFUSED FROM THE START. THE DEBACLE OF WUNDTIAN PSYCHOLOGY PAVED THE WAY FOR WATSON'S ATTEMPT TO STUDY BEHAVIOR WHILE "IGNORING CONSCIOUSNESS." SINCE BEHAVIORISTS ACCEPTED WUNDT'S CARTESIAN ASSUMPTIONS CONCERNING THE MENTAL, THEY INSISTED ON DEFINING BEHAVIOR IN PHYSICAL TERMS THUS PRECLUDING THE STUDY OF ACTIONS (AS CONTRASTED WITH MOVEMENTS). A SOCIAL APPROACH IS REQUIRED FOR THE EMPIRICAL STUDY OF HUMAN CONDUCT, BUT WUNDT'S SHARP SEPARATION OF EXPERIMENTAL AND SOCIAL PSYCHOLOGY RULED THIS OUT.

MITCHAM, CARL AND MACKEY, ROBERT. JACQUES ELLUL AND THE TECHNOLOGICAL SOCIETY. PHIL TODAY 15,102-121 SUM 71.

A SUMMARY OF ELLUL'S THEORY FOLLOWED BY A CRITIQUE OF ITS THREE BASIC IDEAS: THE DISTINCTIONS BETWEEN (1) TECHNICAL OPERATIONS AND HUMAN ACTION, (2) TECHNICAL OPERATIONS AND THE TECHNICAL PHENOMENON, AND (3) ANCIENT AND MODERN FORMS OF THE TECHNICAL PHENOMENON. ARGUMENT: DESPITE ITS VALUE, ELLUL'S THOUGHT INVOLVES AN INADEQUATE CONCEPT OF TECHNOLOGY AND A METAPHYSICS WHICH IS POSSIBLY INCONSISTENT WITH HIS OPPOSITION TO THE MODERN TECHNICAL PHENOMENON.

MITCHELL, DONALD W. ANALYSIS IN THERAVADA BUDDHISM. PHIL EAST WEST 21,23-31 JA 71.

IN THIS ARTICLE I TRY TO SHOW THREE THINGS. FIRST, THAT THERE IS A SIMILARITY BETWEEN THE ANALYSIS OF THE SELF IN THERAVADA BUDDHISM AND IN THE PHILOSOPHY OF DAVID HUME. SECOND, THAT THERE IS ALSO A DIFFERENCE IN THAT BUDDHIST ANALYSIS IS A NORMATIVE PROJECT TOWARD A RELIGIOUS END, WHILE HUME'S CONCERN IS AN EMPIRICAL ONE TOWARD AN EPISTEMOLOGICAL END. THIRD, THAT BUDDHISM AVOIDS THE BASIC PROBLEMS THAT PLAGUED HUME IN HIS CONCEPT OF THE SELF.

MITCHELL, DOROTHY. MILL'S THEORY OF VALUE. THEORIA 36,100-115 1970.

THE PAPER DEFENDS MILL'S IDENTIFICATION OF THE VALUABLE AS THE DESIRABLE, AND REFUTES THE STANDARD OBJECTION TO HIS LINKING OF THE DESIRABLE AND THE DESIRED. IT ALSO ARGUES THAT HIS VIEW THAT SOME PLEASURES ARE BETTER THAN OTHERS IS COMPATIBLE WITH HIS HEDONISM. IN FACT THIS VIEW IS PART OF A CONSISTENT THEORY OF VALUE. THE GOOD IS THE DESIRABLE, AND HE ARGUES THAT THE ONLY THING DESIRABLE FOR



ITS OWN SAKE IS PLEASURE. ONE THING IS A GREATER GOOD THAN ANOTHER IF IT IS MORE DESIRABLE THAN IT, THAT IS, IF IT IS A GREATER PLEASURE. THE CRITERION FOR ONE PLEASURE'S BEING A GREATER OR BETTER PLEASURE THAN ANOTHER, IS THAT THOSE WHO HAVE HAD EXPERIENCE OF BOTH, WOULD CHOOSE IT, IF ALL CONSIDERATIONS OTHER THAN PLEASANTNESS WERE DISREGARDED. THE CRITICISM IS THEN MADE THAT THE PREDICATES "IS DESIRABLE" AND "IS A BETTER PLEASURE THAN" WOULD HAVE UNQUALIFIED USE ONLY IF THERE WERE A GREATER UNIFORMITY IN WHAT WE WANT AND ENJOY, THAN THERE SEEMS TO BE.

MITCHELL, DOROTHY. WHY SHOULD I BE MORAL? RATIO 12,138-143 D 70.

THE PAPER SHOWS THAT THE WORDS "WHY SHOULD I BE MORAL?" MAY BE USED TO ASK A NUMBER OF DIFFERENT QUESTIONS AND THAT AT LEAST FOUR DISTINCT KINDS OF SCEPTICISM ABOUT MORALITY MAY BE SHOWN IN ANSWERING THEM. THE QUESTIONS INCLUDE "HAVE I ANY REASON TO BE MORAL?", "WHICH REASONS FOR BEING MORAL ARE THE REASONS A MAN SHOULD ACT FROM, IF HE IS TO BE CALLED A GOOD MAN?" AND "WHAT IS THE GOOD OF MORALITY?". THESE ARE SENSIBLE QUESTIONS AND REQUIRE AN ANSWER. HOWEVER, THERE IS NO QUESTION "SHOULD I FOLLOW MORAL CONSIDERATIONS OR CONSIDERATIONS OF SELF INTEREST?". THE "SHOULD" IS AMBIGUOUS IN THAT SENTENCE. WE HAVE A QUESTION THAT CAN BE ANSWERED ONLY IF THE "SHOULD" IS FULLY SPECIFIED. IT CAN BE SPECIFIED IN MANY WAYS, TO GIVE THE QUESTIONS "IS IT IN MY INTEREST TO FOLLOW MORAL CONSIDERATIONS OR IS IT IN MY INTEREST TO FOLLOW CONSIDERATIONS OF SELF INTEREST INSTEAD?" AND "WHICH IS IT MORALLY RIGHT TO ACT ON, CONSIDERATIONS OF SELF INTEREST, OR MORAL CONSIDERATIONS, WHEN THEY CONFLICT?" AMONGST OTHERS. DIFFERENT ANSWERS WILL BE APPROPRIATE TO THE DIFFERENT QUESTIONS. IT WILL BE SEEN THAT IT IS MORALLY BETTER TO FOLLOW MORAL CONSIDERATIONS BUT MAY BE IN ONE'S INTEREST NOT TO.

MITROFF, IAN I AND MASON, RICHARD O AND BETZ, FREDERICK. A MATHEMATICAL MODEL OF CHURCHMANIAN INQUIRING SYSTEMS WITH SPECIAL REFERENCE TO POPPER'S MEASURES FOR THE SEVERITY OF TESTS. THEOR DECIS 1,155-178 D 70.

THROUGH THE USE OF BAYESIAN PROBABILITY THEORY AND COMMUNICATION THEORY, A FORMAL MATHEMATICAL MODEL OF A CHURCHMANIAN DIALECTICAL INQUIRER IS DEVELOPED. THE DIALECTICAL INQUIRER IS BASED ON PROFESSOR C WEST CHURCHMAN'S NOVEL INTERPRETATION AND APPLICATION OF HEGELIAN DIALECTICS TO DECISION THEORY. THE RESULT IS NOT ONLY THE EMPIRICAL APPLICATION OF DIALECTICAL INQUIRY BUT ALSO ITS EMPIRICAL (I.E., SCIENTIFIC) INVESTIGATION. THE DIALECTICAL INQUIRER IS SEEN AS ESPECIALLY SUITED TO PROBLEMS IN STRATEGIC POLICY FORMATION AND IN DECISION THEORY. FINALLY, SPECIFIC APPLICATION OF THE INQUIRER IS MADE TO POPPER'S NOTIONS FOR "THE TEST OF SEVERITY" OF A SCIENTIFIC THEORY.

MITTELSTRASS, JUERGEN. MONADE UND BEGRIFF: LEIBNIZENS REKONSTRUKTION DES KLASSISCHEN SUBSTANZBEGRIFF UND DER PERZEPTIONENSATZ DER MONADENTHEORIE. STUD LEIBNIZ 2,171-200 1970 (P.I.D.G.).

MLIKOVSKA, V. TO THE PROBLEMS OF UNDERSTANDING. TEOR METOD 3,45-52 1971.

WE ARE CONSIDERING THE EXPRESSION "TO BE ABLE TO UNDERSTAND SOMETHING" AS AN EXPRESSION OF THE DISPOSITIONAL PROPERTY WHICH APPEARS UNDER CERTAIN CONDITIONS. EMPIRICAL MEANS ARE NOT SUFFICIENT TO PROVIDE THE VERIFICATION OF THE ASSERTIONS WITH DISPOSITIONALS; IT WILL BE USEFUL TO TAKE "A COMPLEMENTARY APPARATUS" INTO ACCOUNT. THE APPARATUS IS REPRESENTED BY THE RELEVANT NOMOLOGICAL PRESUPPOSITIONS WHICH COULD FACILITATE TO GET OVER THE EMPIRICAL "USE" REGARDED IN TOO STRICT SENSE.

MOHANTY, J. N. HUSSERL'S CONCEPT OF INTENTIONALITY. ANAL HUSSERL 1,100-132 1971.

THIS PAPER (I) REASSESSES THE RELATIONSHIP OF HUSSERL'S CONCEPT OF INTENTIONALITY TO BRENTANO'S; (II) TRACES THE VARIOUS PHASES OF THE DEVELOPMENT OF HUSSERL'S CONCEPT; (III) EXAMINES THE VALIDITY OF THE CRITICISMS MADE BY EXISTENTIAL PHENOMENOLOGISTS LIKE SARTRE AND MERLEAU-PONTY AGAINST HUSSERL'S CONCEPT OF INTENTIONALITY; AND (IV) SEEKS TO RELATE THE NOTIONS OF INTENTIONALITY AND TRANSPARENCY OF CONSCIOUSNESS AND DEVELOPS A THEORY OF DEGREES OF INTENTIONALITY AND DEGREES OF TRANSPARENCY WHICH, IT IS SUGGESTED, WILL BE ABLE TO TAKE CARE OF THE DIVERSE PHENOMENA OF CONSCIOUS LIFE.

MOHL, OSCAR. MAN'S SEARCH FOR SIGNIFICANCE IN RECENT LITERATURE. J CRIT ANAL 2,21-26 AP 70.

MOLEK, WILLIAM R. CASSIRER ON MATHEMATICS. DIALOGUE (PST) 13,24-27 MY 71.

MOLES, A A AND DREVET, A. CYBERNETIQUE ET METHODES HEURISTIQUES. INT LOG REV 3,55-68 JE 71.

MOLINE, JON. ON PHILOSOPHICAL NEUTRALITY. METAPHILOSOPHY 1,20-38 JA 70.

MONDIN, BATTISTA. LA FILOSOFIA DEL SIMBOLISMO RELIGIOSO DI PAUL RICOEUR. AQUINAS 14,34-48 1971.

PAUL RICOEUR E, IN FRANCIA, IL MASSIMO ESPONENTE DELLA CORRENTE DELLA "NUOVA ERMENEUTICA." QUESTA CORRENTE SI PROPONE DI FARE EMERGERE DALLE SITUAZIONI E DALLE DOTTRINE IL SENSO PROFONDO. CIO' SU SUI RICOEUR RIFLETTE SONO ALCUNI SIMBOLI PRIMARI DELLA CULTURA. NELLA SUA INDAGINE DI QUESTI SIMBOLI RICOEUR HA UN DUPLICE MERITO: DI AVERE RISCATTATO UNA IMPORTANTE SFERA DEL LINGUAGGIO UMANO, QUELLA DEL LINGUAGGIO SIMBOLICO; E DI AVERE POSTO UN LIMITE ALLA OPERAZIONE SPREGIUDICATA DELLA DEMITIZZAZIONE INTEGRALE DEI SIMBOLI, SALVAGUARDANDO IL SIGNIFICATO PROFONDO CHE I MITI CONSERVANO SOTTO LA CORTECCIA DELLA LORO FORMA INTENZIONALE IMMEDIATA.

MONTAGNES, BENOIT. LES ACTIVITES SECULIERES ET LE MEPRIS DU MONDE CHEZ SAINT THOMAS D'AQUIN. REV SCI PHIL THEOL 50,231-349 AP 71.

MONTAGUE, RICHARD. PRAGMATICS AND INTENSIONAL LOGIC. SYNTHESIS 22,68-94 D 70.

A PRECISE MODEL-THEORETIC TREATMENT OF INDEXICAL (OR CONTEXT-DEPENDENT) DISCOURSE IS GIVEN, AS WELL AS A SIMPLE SYSTEM OF INTENSIONAL LOGIC CAPABLE OF ACCOMMODATING INDIRECT DISCOURSE AND QUANTIFICATION INTO IT. SOME CONNECTIONS BETWEEN THE TWO SYSTEMS ARE EXPLORED.

MONTAGUE, RICHARD. PRAGMATICS AND INTENSIONAL LOGIC. DIALECTICA 24,277-302 1970.

MONTAGUE, RICHARD. UNIVERSAL GRAMMAR. THEORIA 36,373-398 1970.

MONTALEONE, CARLO. A PROPOSITO DI DIALETTICA, METODO SCIENTIFICO, SOCIOLOGIA. RIV FILOSOF 62,44-68 JA-MR 71.

MONTANO, ROCCO. THE AESTHETICS OF HOMER. STUD INT FILOSOF 2,149-162 FALL 70.

MONTEIRO, L. EXTENSION D'HOMOMORPHISMES DANS LES ALGEBRES DE LUKASIEWICZ TRIVALENTES. INT LOG REV 2,194-200 D 70.

MONTU, ANGELO. GIOVAN BATTISTA GELLI E LA LETTERATURA DEL PARADOSSO. FILOSOFIA 22,305-310 JL 71.

IN TALE ARTICOLO SI E VOLUTA DIMOSTRARE L'APPARTENENZA DELLA "CIRCE" GELLIANA ALLA LETTERATURA PARADOSSALE E SUGGERIRE CHE PROPRIO PER QUESTO MOTIVO LE TRADUZIONI FRANCESI DI TALE OPERA FURONO ABBASTANZA NUMEROSE (SEI DAL 1550 AL 1572).

MONTUORI, MARIO. SOCRATE FILOSOFIA E POLITICA. G CRIT FILOSOF ITAL 1,87-99 JA-MR 70.

MOOD, JOHN J. CONVERSATION AND INTERPRETATION. PHIL TODAY 15,181-184 FALL 71.

BOTH INTERPRETATION AND HERMENEUTICS ARE FREQUENTLY BOUND BY THE CARTESIAN SUBJECT/OBJECT DICHOTOMY. BY WAY OF CONSIDERING COMMON CONVERSATIONS BETWEEN FRIENDS, AND ESPECIALLY THE METAPHOR 'INTRODUCTION,' THIS DICHOTOMY IS TRANSCENDED, SO THAT CRITICISM IS SHOWN TO BE MORE APPROPRIATELY LIKE A NARRATIVE THAN EITHER OBJECTIVE INFORMATION OR A SUBJECTIVE REACTION. LIKEWISE, EVALUATION CAN BE REJECTED AS THE END OF INTERPRETATION AS OF CONVERSATION.

MOOD, JOHN J. LEADBELLY ON ANGST: HEIDEGGER ON THE BLUES. PHIL TODAY 14,161-167 FALL 70.

HEIDEGGER'S ANALYSIS OF ANGST DESCRIBES IT AS CONSTITUTIVE OF BEING-HUMAN, AND AS THAT WHICH REVEALS THE NOTHING. A STATEMENT BY THE BLACK SINGER LEADBELLY PORTRAYS THE BLUES AS A PRIMORDIAL, UNCAUSED REALITY. THE BLUES AND ANGST ARE THUS IDENTICAL. BOTH HEIDEGGER AND LEADBELLY DISCUSS THE CHARACTERISTICS OF ANGST, AND EMPHASIZE THE NECESSITY OF CONVERSING WITH IT. FINALLY, BOTH REFER TO THE SERENITY AND EXHILARATION WHICH ARISE FROM SUCH CONVERSING.

MOONEY, EDWARD F. ASSERTION AND COMMITMENT IN RELIGIOUS BELIEF. SOPHIA 10,7-13 AP 71.

I ENDEAVOR TO HIGHLIGHT THE CONTRASTING ROLE PLAYED IN THE ELABORATION OF COMMITMENTS AND IN THE GROUNDING OF THE MEANINGFULNESS OF FACTUAL ASSERTIONS BY EXPECTATIONS OF FUTURE EVENTS. I INVERT ANTONY FLEW'S WELL-KNOWN FALSIFIABILITY ARGUMENT IN ORDER TO EXHIBIT THE REALM OF NON-CONTRACTUAL, BOUNDLESS COMMITMENTS - THOSE WHICH NOTHING CAN LEAD US TO GIVE UP. WHAT SEEMS TO LEGITIMATE THE MEANINGFULNESS OF ASSERTIONS CAN SEEM TO UNSETTLE THE POSSIBILITY OF SAINTLY, HEROIC COMMITMENTS.

MOORE, ASHER. COMPOSITION. MONIST 55,163-181 AP 71.

MOORE, F C T. MANNERS. J BRIT SOC PHENOMENOL 2,49-56 MY 71.

SENTENCES 'EXPRESS PROPOSITIONS', PROPOSITIONS 'CONVEY THEMATA'. RELATIONS OF SYNTACTIC, SEMANTIC, HERMENEUTIC RULES ARE DISCUSSED. THEMATA NOT SUPERFLUOUS FOR WE CAN ASK WHAT ONE MEANS EVEN UNDERSTANDING THE PROPOSITIONS EXPRESSED. A MANNER OF BEHAVING OCCURS WHEN ITEMS OF BEHAVIOUR ARE RIGHTLY TAKEN TO EXPRESS CERTAIN PROPOSITIONS AND THEY A CERTAIN THEMA. BUT SEMANTIC RULES APPLY ONLY GIVEN DIRECTION OF THE MANNER OF BEHAVING UPON A DOMAIN. THUS THIS EXPLANATION OF MANNERS IS CIRCULAR.

MOORE, HAROLD. AYER AND THE PRAGMATIC MAXIM. TRANS PEIRCE SOC 7,168-175 SUM 71.

IT IS ARGUED THAT AYER'S CLAIM THAT THE PRAGMATIC MAXIM IS IDENTICAL WITH THE VERIFICATION PRINCIPLE OF LOGICAL POSITIVISM IS A MISTAKE DUE TO A LOGICAL CONFUSION BETWEEN OPERATIONAL DEFINITION AND A REDUCTION SENTENCE. THE EPISTEMOLOGICAL SIGNIFICANCE OF PEIRCE'S REALISM IS ALSO DISCUSSED.

MOORE, JOHN BRUCE. HOW OUGHT PHILOSOPHY DEPARTMENTS RESPOND TO THE DEMAND FOR BLACK STUDIES? S J PHIL 9,211-212 SUM 71.

THE DEMAND FOR BLACK STUDIES, IF LODGED AGAINST PHILOSOPHY DEPARTMENTS, PRESENTS THEORETICAL AS WELL AS PRACTICAL ISSUES, CHALLENGING US AS PHILOSOPHERS AND AS TEACHERS. MOREOVER, THE QUESTION "WHO DECIDES?" IS NOT CATEGORICALLY MISTAKEN, FOR PHILOSOPHY CAN NEITHER BE DONE BY PROXY NOR CAN IT BE HANDED DOWN IN LIMITED EDITIONS. WHO ONE IS PROPERLY INFLUENCES ONE'S CONCEPTION OF WHAT IS OF IMPORTANCE IN PHILOSOPHY. THE REMEDY: BETTER PHILOSOPHY.

MOORE, RONALD M. CONCLUSIONS AND PROSPECTS. PHIL EAST WEST 21,521-529 O 71.

MOORE, RONALD M. WORKSHOP ON "PRIVACY". PHIL EAST WEST 21,513-520 O 71.

MOORE, STANLEY. HOBBS ON MORAL OBLIGATION. J HIST PHIL 9,42-62 JA 71.

HOBBS LAYS DOWN THREE REQUIREMENTS FOR HARMONIZING SELF-INTEREST WITH MORALITY: THE PRINCIPLES OF RULE-EGOISM, EQUAL TREATMENT, AND REASONABLE SECURITY. THOUGH HE ATTEMPTS TO BASE ALL THREE PRINCIPLES UPON PRUDENTIAL CONSIDERATIONS, IN THE FIRST TWO CASES HE DOES NOT SUCCEED. HIS LAWS OF NATURE ARE MORAL - AS DISTINCT FROM MERELY PRUDENTIAL - RULES, BECAUSE THESE TWO PRINCIPLES FUNCTION IN HIS ARGUMENT AS MORAL IMPERATIVES IN DISGUISE.

MORAND, DONALD V. CIVIL DISOBEDIENCE AND LEGAL RESPONSIBILITY. J VALUE INQ 5,185-193 SUM 71.

IN SECTION ONE THE AUTOMATIC RATIFICATION OF EXISTING LAW AS IMMEDIATELY SELF-VALIDATING IS SHOWN TO UNDERMINE THE VERY PURPOSE OF LAW - THE SURPASSING OF ARBITRARINESS AND CZAR-LIKE UKASES. IN SECTIONS TWO AND THREE THERE IS AN ATTEMPT TO EXPLORE THE JUSTIFICATION THAT CAN BE GIVEN FOR THE EXISTING LAWS AND CIVIL DISOBEDIENCE. IN BOTH CASES, THE JUSTIFICATION HAS BEEN GIVEN IN TERMS OF FUNDAMENTAL HUMAN DIGNITY WHICH SHOULD NEVER BE VIOLATED BY EMPIRICAL LAWS. THEREFORE, THE RATIONALE FOR, AND MOTIVATION OF, BOTH A LEGAL SYSTEM AND CIVIL DISOBEDIENCE ARE THE SAME.

MORAVCSIK, JULIUS M F. SUBCATEGORIZATION AND ABSTRACT TERMS. FOUND LANG 6,473-487 N 70.

MORAWSKI, STEFAN. ARTISTIC VALUE. J AES EDUC 5,23-69 JA 71.

THE ESSAY'S MAJOR PART CONCERNS A MODIFIED AND IMPROVED TYPOLOGY OF AXIOLOGICAL SOLUTIONS IN THE DOMAIN OF AESTHETICS. THE MAIN SOLUTIONS ARE DESCRIBED AND CHARACTERIZED IN THE FOLLOWING ORDER: SUBJECTIVISM (PSYCHOLOGISM), OBJECTIVISM, RELATIONISM, RELATIVISM (SOCIOLOGISM), HISTORICISM. THEIR PARTICULAR VERSIONS ARE POINTED OUT AND EXPLAINED. THE OBJECTIVE OF THIS TYPOLOGICAL ENDEAVOUR WAS: I) TO PROVE THAT ANY ATTEMPT OF ESTABLISHING ARTISTIC VALUE INVOLVES A PHILOSOPHICAL STRATEGY AND THE CHOICE" REMAINS WITHIN THE FRAME OF THE ABOVE MAIN AXIOLOGICAL SOLUTIONS, II) TO ARGUE THAT HISTORICISM SEEMS TO BE THE MOST RELEVANT SOLUTION BECAUSE IT PROVIDES THE STRONGEST EVIDENCE WHICH, HOW AND WHY SUCH AND SUCH SET OF FEATURES IS UNDERSTOOD AS THE FUNDAMENTAL ARTISTIC VALUES IN



SPIKE OF ART'S CHANGEABILITY AND PERMANENT TRANSFORMATION OF ARTISTIC DOCTRINES. HISTORICIST APPROACH ALLOWS TO TRACE THE EMERGENCE OF ARTISTIC VALUES AND THEIR EVENTUAL ENDURANCE. THE FINAL SECTION OF THE ESSAY IS AN OUTLINE OF HISTORICIST STRATEGY. THE MOST CONVINCING CRITERION SEEMS TO BE THIS SET OF CONDITIONS WHICH IS LAID DOWN IN THE HISTORICIST APPROACH.

MOREWEDGE, PARVIZ. CONTEMPORARY SCHOLARSHIP ON NEAR EASTERN PHILOSOPHY. PHIL FORUM 2,122-140 FALL 70.

THIS ARTICLE IS A CRITICAL STUDY OF A WIDESPREAD TENDENCY IN CONTEMPORARY SCHOLARSHIP ON NEAR EASTERN PHILOSOPHY TO ASSUME TACITLY (1) THAT NEAR EASTERN PHILOSOPHY IS BASICALLY GREEK PHILOSOPHY AS MODIFIED BY THE MUSLIM RELIGIOUS TRADITION, AND (2) THAT PHILOSOPHIZING TERMINATED ALTOGETHER IN THE NEAR EAST AFTER IBN RUSHD (AVERROES). SALIENT FEATURES OF THE PHILOSOPHY OF IBN SINA (AVICENNA) POINT ON THE ONE HAND TO THE PRESENCE OF MANY SIGNIFICANT THEMES IN NEAR EASTERN PHILOSOPHY WHICH STAND IN DIRECT CONFLICT WITH THE COMMONLY HELD DOGMATA OF THE ISLAMIC RELIGION AND ON THE OTHER HAND TO A DEPARTURE IN IBN SINA'S VIEWS FROM THOSE OF REPRESENTATIVE GREEK PHILOSOPHERS SUCH AS ARISTOTLE AND PLOTINUS.

MORGADO, ANTONIO SALVADO. O PROBLEMA DE DEUS E DA RELIGIAO NO PENSAMENTO MARXISTA DE R GARAUDY. REV PORT FILOSOF 26,313-350 JL-D 70.

GARAUDY PRETENDE PENSAR O MARXISMO, NOMEADAMENTE O FENOMENO RELIGIOSO, A LUX DOS FACTOS CONTEMPORANEOS. A RAIZ MAIS PROFUNDA DA RELIGIAO E A DIALECTICA INTERNA DO HOMEM: "TRANSCENDENCIA" (EXIGENCIA DE TOTALIDADE E ABSOLUTO). COM O COMUNISMO, DA TRANSCENDENCIA BROTARA A ARTE. O HOMEM DEIXARA DE SER RELIGIOSO PARA SER ESTETA. A CONCLUSAO LOGICA SERIA QUE, COM O COMUNISMO, O HOMEM SERIA AINDA MAIS RELIGIOSO. A ARTE E UMA RESPOSTA SEM CONSISTENCIA; E A SUBSTITUICAO DUMA RELIGIAO POR OUTRA.

MORICK, HAROLD. CARTESIAN PRIVILEGE AND THE STRICTLY MENTAL. PHIL PHENOMENOL RES 31,546-551 JE 71.

MORICK, HAROLD. IS ULTIMATE EPISTEMIC AUTHORITY A DISTINGUISHING CHARACTERISTIC OF THE PSYCHOLOGICAL? AMER PHIL QUART 8,292-295 JL 71.

MORISON, ROBERT. A SCIENTIST'S COMMENTS ON THE SCIENTIFIC ENTERPRISE AND SOCIAL CONSCIENCE. PHIL EXCH 63-68 S 70.

MORKOVSKY, MARY CHRISTINE. CRYSTALLIZED CREATIVITY-BERGSON'S VIEW OF CUSTOMS. HUMANITAS 7,37-48 SPR 71.

FOR HENRI BERGSON THE GOAL AND VALUE OF THE EVOLUTION OF LIFE IS THE FREE HUMAN INDIVIDUAL. CUSTOMS CAN BOTH PREVENT AND PROMOTE THE ATTAINMENT OF THIS END. THE ARTICLE REVIEWS BERGSON'S VIEW OF HUMAN SOCIETIES AND OF CREATIVITY, CONCLUDING THAT CUSTOMS ARE INITIATED BY PERSONS WHO HAVE TRANSCENDED A CLOSED SOCIETY. CUSTOMS ARE NOT NEW DIRECTIONS ASSUMED BY A MOVEMENT THAT HAS BEEN ARRESTED BUT RATHER ARRESTS OF THE CREATIVE MOVEMENT OF AN INDIVIDUAL WHOSE ACTION MANIFESTS SOMETHING OF THE DIVINE CREATIVITY.

MORKOVSKY, MARY CHRISTINE, C D P. BERGSON'S EXORCISM OF THE PHANTOM OF NOTHINGNESS. MOD SCH 48,135-150 JA 71.

A TEXTUAL STUDY OF BERGSON'S CRITIQUE OF THE IDEA OF NOTHINGNESS AS FOUND IN 'CREATIVE EVOLUTION', CHAP. IV, AND 'CREATIVE MIND', ESSAY III. THE IDEAS OF NOTHING AND OF POSSIBILITY ARE ESSENTIAL FOR PRACTICAL KNOWLEDGE. BUT INTELLECTUALIST SYSTEMS THAT REACH METAPHYSICAL BEING AS BEING ONLY BY PASSING THROUGH THEM REDUCE SPONTANEITY TO RE-ARRANGEMENT AND FREEDOM TO DETERMINISM. NEGATION, POSSIBILITY, AND NECESSITY FOR BERGSON ARE ALWAYS SUBORDINATE TO AND

DERIVED FROM CREATIVELY EVOLVING DURATION.

MORPURGO=TAGLIABUE, GUIDO. ASSERTIONE ED ESISTENZA NELLA LOGICA DI ARISTOTELE. FILOSOFIA 22,29-60 JA 71.

SI DISTINGUE LA DIMENSIONE LOGICA DEL "DE INTERPRETATIONE" DALLA ONTOLOGICA DEL LE 'CATEGORIAE' E DALLA SCIENTIFICA DEGLI 'ANALYTICA'. UN RIESAME DI DICHIARAZIONI, ESEMPI E MATRICI MOSTRA, CONTRO L'INTERPRETAZIONE USUALE, CHE IVI IL VERBO "ESSERE" E SEMPRE COPULATIVO. L'ESISTENZA COMPARE SOLO COME UNA FORMA MODALE: E LA NECESSITA DI CIO CHE E IN ATTO, "ESTIN HOTAN ESTI", E NON PUO NON ESSERE. L'E SISTENZA E DENOTAZIONE, CHE NON IL VERBO ATTRIBUISCE AL SOGGETTO, MA LO "HUPOKEIMENON" AL VERBO; ESTRANEA ALLA TEORIA DEL GIUDIZIO.

MORRIS, BERTRAM. DEWEY'S AESTHETICS: THE TRAGIC ENCOUNTER WITH NATURE. J AES ART CRIT 30,189-196 WINT 71.

THIS ESSAY SHOWS HOW DEWEY REGARDS THE ROLE OF ART IN OVERCOMING THE FRAGMENTATION OF EXPERIENCE. AS INTENSIFICATION, CLARIFICATION, AND VIVIFICATION OF EXPERIENCE, ART MAY PROVIDE CONTINUITY FROM NATURE TO MAN TO SOCIETY. ACCORDINGLY, THIS ESSAY ANSWERS THREE QUESTIONS: HOW DOES ART RELATE TO NATURE? WHAT IS AESTHETIC ABOUT ART? WHY IS IT A SOCIAL PHENOMENON? DEWEY'S INSTRUMENTALISTIC THEORY OF ART IS BETTER FOUND IN "EXPERIENCE AND NATURE" THAN IN "ART AS EXPERIENCE", IN WHICH THE INFLUENCE OF ALBERT C. BARNES IS DOMINANT.

MORRIS, HERBERT. GUILT AND PUNISHMENT. PERSONALIST 52,305-321 SPR 71.

MORRIS, HERBERT. GUILT AND SUFFERING. PHIL EAST WEST 21,419-434 O 71.

MORRIS, JOHN. SOME PROBLEMS CONCERNING PROJECTION. AUSTL J PHIL 49,38-46 MY 71.

THE CONCEPTS OF PROJECTION AND ENTRENCHMENT, AS THEY APPEAR IN NELSON GOODMAN'S "FACT, FICTION AND FORECAST", RAISE SERIOUS QUESTIONS CONCERNING THE NOMINALIST AND EMPIRICIST VIEWS THERE DEVELOPED. THE TERM 'PROJECTIBLE' IS ITSELF AMBIGUOUS, SINCE IT IS USED IN BOTH A NORMATIVE AND A DESCRIPTIVE SENSE, AND THE TERM 'ENTRENCHMENT' IS DEFINED IN SUCH A WAY AS TO EXCLUDE PREDICATES WHICH ARE ESSENTIAL TO THE SCIENTIST. FINALLY, THE DESCRIPTION OF A PREDICATE AS 'WELL-ENTRENCHED' IS SUBJECT TO THE SAME DIFFICULTIES THAT GOODMAN RAISES CONCERNING SUCH PREDICATES AS 'GRUE'.

MORRISON, JAMES C. HUSSERL AND BRENTANO ON INTENTIONALITY. PHIL PHENOMENOL RES 31,27-46 SEPT 70.

THIS ARTICLE IS AN ATTEMPT TO EXPOUND AND DISTINGUISH BRENTANO'S CONCEPT OF "INTENTIONAL INEXISTENCE" (FOUND IN 'PSYCHOLOGIE VON EINEM EMPIRISCHEN STANDPUNKT') AND HUSSERL'S EARLY CONCEPT OF INTENTIONALITY (IN 'LOGISCHE UNTERSUCHUNGEN'). THE MAIN PURPOSE IS TO SHOW THAT HUSSERL'S PHENOMENOLOGICAL VIEWS ARE VERY DIFFERENT FROM AND FAR MORE DEVELOPED THAN BRENTANO'S AND THAT HE REJECTS MANY OF HIS CONCEPTS AND DOCTRINES. FIRST, BRENTANO'S DESIGNATION OF EIGHT DEFINING CHARACTERISTICS OF MENTAL PHENOMENA, THE PURPOSE OF WHICH IS TO DEFINE PSYCHOLOGY, IS OUTLINED. THIS IS FOLLOWED BY A DETAILED DISCUSSION OF HUSSERL'S CRITICISMS AND REVISIONS, EMPHASIZING WHAT HUSSERL THOUGHT WAS BRENTANO'S MOST IMPORTANT INSIGHT, I.E., THAT CONSCIOUSNESS IS INTENTIONAL. A DISCUSSION OF THREE VIEWS OF THE NATURE OF CONSCIOUSNESS IS GIVEN, CONCLUDING WITH HUSSERL'S GENERAL CRITICISMS THAT BRENTANO FELL VICTIM TO DUALISM AND REPRESENTATIONALISM AND THAT HIS CONCEPT OF THE INTENTIONAL NATURE OF MIND WAS DISTORTED BY A COMMITMENT TO NATURALISM, THE LATTER BEING OVERCOME ONLY BY HUSSERL'S OWN TRANSCENDENTAL PHENOMENOLOGY IN 'IDEEN' AND LATER WORKS.

MORRISON, JOHN L. AUGUSTINE'S TWO THEORIES OF TIME. NEW SCHOLAS 45,600-610 AUTUMN 71.

IN "THE CONFESSIONS," AUGUSTINE STATES THAT "TIME CANNOT BE WITHOUT CREATED BEING," I.E., MAN. IN "THE CITY OF GOD," MAN IS VIEWED AS MADE IN TIME (FIFTH DAY OF CREATION), NOT WITH TIME, I.E., "CREATED BEING" COMES TO MEAN THE ANGELIC SOUL (FIRST DAY OF CREATION), NOT THE HUMAN SOUL. AUGUSTINE'S PHILOSOPHY THAT HISTORY IS THE STAGE FOR MAN'S REDEMPTION MUST BE EXPANDED TO INCLUDE THE RECOMPENSE OF THE ANGELS. TIME, SUBJECTIVE IN "THE CONFESSIONS," COMES TO BE OBJECTIVE IN "THE CITY OF GOD," BASED UPON THE DISTENTION OF ANGELIC SOULS, NOT HUMAN SOULS.

MORROW, GLENN R. PLATO AND THE MATHEMATICIANS: AN INTERPRETATION OF SOCRATES' DREAM IN THE THEAETETUS (201E=206C). PHIL REV 79,309-333 JL 70.

SOCRATES' DREAM PUTS IN GENERALIZED FORM THE DIFFICULTY THAT PLATO SAW IN THE MATHEMATICIAN'S PROCEDURE OF HYPOTHESIS, I.E., OF POSING UNDEMONSTRATED FIRST PRINCIPLES ("PROTA") OR ELEMENTS ("STOICHEIA") AS STARTING-POINTS OF DEMONSTRATION. IF THE ELEMENTS ARE UNKNOWN, HOW CAN WHAT IS CONSTRUCTED FROM THEM BE KNOWN?--A DIFFICULTY TO WHICH PLATO HAD EARLIER CALLED ATTENTION IN THE 'REPUBLIC' (510CD, 533CD.) THIS INTERPRETATION ACCORDS WITH THE MATHEMATICAL SETTING AND PERSONAGES OF THE DIALOGUE, AND EXPLAINS WHY THE EXPLICIT REFUTATION OF THEAETETUS' THIRD PROPOSAL, THAT KNOWLEDGE BE DEFINED AS TRUE BELIEF ACCOMPANIED BY A LOGOS, IS SO PERFUNCTORY AND UNCONVINCING. FURTHERMORE, THE DILEMMA THUS BROUGHT TO LIGHT IS REFLECTED IN 'POSTERIOR ANALYTICS' (BOOK I, CHAP. 3), WHICH WAS PRESUMABLY WRITTEN DURING ARISTOTLE'S RESIDENCE IN THE ACADEMY IN ASSOCIATION WITH PLATO AND THE OTHER MATHEMATICIANS GATHERED AROUND HIM.

MORTIMER, HALINA. CONDITIONS FOR ACCEPTANCE OF PROBABILISTIC POSTULATES. STUD LOG 26,87-97 1970.

THE PROBLEM: NON-CREATIVITY OF "PARTIAL DEFINITIONS" IN THE FORM OF PROBABILITY STATEMENTS. THE AUTHOR CONSIDERS A SET S OF N POSTULATES FOR T OF THE FORM:  $P(T/Q-SUB-I) = P-SUB-I$  ( $I = 1, \dots, N$ ) AND FORMULATES A CERTAIN CONDITION C. IT IS PROVED THAT C IS A NECESSARY CONDITION OF THE EXISTENCE OF AN OBJECT T SATISFYING S (FOR ANY N). THE SUFFICIENCY OF C IS PROVED ONLY FOR  $N = 2$ ; FOR GREATER N IT REMAINS HYPOTHETICAL. C IS DECIDABLE UNDER CERTAIN ASSUMPTIONS. (EDITED).

MORTON, W SCOTT. THE CONFUCIAN CONCEPT OF MAN: THE ORIGINAL FORMULATION. PHIL EAST WEST 21,69-77 JA 71.

MOSCHOVAKIS, Y N AND BARWISE, K J AND GANDY, R O. THE NEXT ADMISSIBLE SET. J SYM LOG 36,108-120 MR 71.

MOSER, SIMON. TOWARD A METAPHYSICS OF TECHNOLOGY. PHIL TODAY 15,129-156 SUM 71.

A CRITICAL ANALYSIS OF: RELATION BETWEEN PHILOSOPHY OF SCIENCE AND PHILOSOPHY OF TECHNOLOGY; TECHNOLOGY AS APPLIED SCIENCE, NEUTRAL MEANS, AND THIS-WORLDFLY RELIGIOSITY (D. BRINKMANN); THE EXPERIMENT IN SCIENCE AND TECHNOLOGY (J. CONANT AND C. F. VON WEISACKER); TECHNOLOGY AS REAL BEING FROM IDEAS AND PARTICIPATION IN DIVINE CREATION (F. DESSAUER); PLATO'S CONCEPT OF TECHNE; THE CONTROL LOOP AS ESSENTIAL TECHNOLOGY (H. SCHMIDT); MODERN TECHNOLOGY AS A PROVOKING, SETTING UP DISCLOSURE OF NATURE (M. HEIDEGGER).

MOTROSHILOVA, N V AND ZAMOSHKIN, I U A. THE "NEW LEFT" - IDEAS AND ATTITUDES. SOVIET STUD PHIL 10,107-134 FALL 71.

MOULDER, JAMES. LOGICIANS AND AGNOSTICS. SOPHIA 10,1-5 JL 71.

MOURIN, GENEVIEVE. NIETZSCHE, PROPHETE DE LA BARBARIE QUI VIENT. ETUDES 334,129-144 JA 71.

NOTRE CULTURE SERAIT-ELLE BASSE, DECADENTE? NIETZSCHE POSE LA QUESTION: QUELLES FORCES FAVORISE-T-ELLE? LES VALEURS SONT DES SYMPTOMES DE VOLONTE DE PUISSANCE OU DE VENGEANCE. OR DERRIERE NOS IDEaux LES PLUS ELEVES SE CACHE LE NEANT; LES FAIBLES ONT TRIOMPHE DES FORTS. ET LA MORT DE DIEU N'A PAS DERACINE MAIS LAICISE LE VIFIL IDEAL METAPHYSIQUE. ENTRE LA BARBARIE DE LA BETE DE PROIE ET CELLE DE L'ANIMAL DOMESTIQUE, NIETZSCHE, MESSAGER JOYEUX ET RIEUR, MONTRE LE CHEMIN DE LA CULTURE NOBLE.

MOUTAFAKIS, NICHOLAS J. CONCERNING VON WRIGHT'S LOGIC OF NORMS. PHIL PHENOMENOL RES 31,600-603 JE 71.

THE STUDY ILLUSTRATES HOW VON WRIGHT'S THESIS THAT A LOGIC OF NORMS IS POSSIBLE BY FIRST ARTICULATING A LOGIC OF CHANGE AND THEN A LOGIC OF ACTION IS UNTENABLE. VON WRIGHT FAILS TO CLEARLY EXPLAIN WHAT HE MEANS BY CHANGE, AND THUS HIS LOGIC OF CHANGE IS FOUND TO BE DEFFICIENT IN ITS APPLICABILITY. FURTHERMORE, HIS PROPOSED LOGIC OF ACTION ALLOWS FOR A VERY LOOSE CONCEPTION OF "ACTION," WHICH SEES MENTAL STATES LIKE FOREBEARANCES AS CORRELATES TO ACTIONS. CONSEQUENTLY, VON WRIGHT'S LOGIC OF ACTION SUFFERS FROM A LACK OF PRECISION. THUS IT IS SEEN THAT THE TWO BASIC INGREDIENT'S OF HIS LOGIC OF NORMS ARE DEFECTIVE, AND THIS IN TURN RENDERS HIS ENTIRE ENTERPRISE IMPOTENT.

MOUTAFAKIS, NICHOLAS J. PLATO'S EMERGENCE IN THE EUTHYPHRD. J CRIT ANAL 2,35-42 JL 70.

THE PAPER ARGUES THAT PLATO'S DIALOGUE OF THE "EUTHYPHRD" REFLECTS AN EARLY MANIFESTATION OF HIS LATER THOUGHT. IN SUPPORT OF THIS VIEW ATTENTION IS GIVEN FIRST TO THE SETTING OF THE DIALOGUE, WHICH IS FOUND TO ASSUME INFORMATION EXPLICITLY GIVEN IN THE "APOLOGY" AND THE "CRITO". THUS THE SUPPOSED BIOGRAPHICAL SEQUENCE OF: "EUTHYPHRD", "APOLOGY" AND "CRITO" IS SUSPECT AS FAR AS ITS DETERMINING THE SOCRATIC CHARACTER OF THE "EUTHYPHRD". SECONDLY, IT IS SHOWN HOW THE GREEK TEXT CONTAINS A MODE OF LOCUTION WHICH SUGGESTS THAT THE LANGUAGE OF THE THEORY OF FORMS IS BEGINNING TO EMERGE. FINALLY, THE MORAL ISSUE OF PIETY IS HANDLED ALONG THE LINES EXPRESSED IN THE "REPUBLIC" AND THE "LAWS", THUS SHOWING AGAIN PLATO'S OWN PRESENCE.

MOUTAFAKIS, NICHOLAS J. PLATO'S EMERGENCE IN THE "EUTHYPHRD". APEIRON 5,23-32 MR 71.

MOUTAFAKIS, NICHOLAS J. THE EXTENSIONAL PRAGMATICS OF COMMANDS. NOTRE DAME J FORM LOG 12,489-498 O 71.

THIS INVESTIGATION ILLUSTRATES THE EXTENSIONAL AND PRAGMATIC RELATIONS WHICH THE GIVING AND ACTING UPON A COMMAND INVOLVES. THE ANALYSIS DEMONSTRATES THE RELATIONS FOUND FIRST IN THE NOTION OF "CONVEYING" A COMMAND, LIKE COMMANDING A COMMAND, ACCEPTANCE, AND NONACCEPTANCE. THESE THREE RELATIONS LEAD TO THE EXTENSIONAL AND PRAGMATIC DEFINITION OF "CONVEYING" A COMMAND. NEXT THE RELATIONS MANIFEST IN THE AGENT'S RESPONSE TO A CONVEYED COMMAND ARE INVESTIGATED. HERE THE RELATIONS OF THE SUCCESSFUL AND UNSUCCESSFUL PERFORMANCE OF A COMMAND ARE PRESENTED. THE LATTER LEAD TO THE EXTENSIONAL AND PRAGMATIC DEFINITION OF THE NOTION OF "RESPONDING TO" A COMMAND. FINALLY, THE DEFINITIONS OF "CONVEYING" AND "RESPONDING TO" A COMMAND DEFINE THE GENERAL NOTION OF "IMPERATIVE



DISCOURSE." THIS ANALYSIS PROVIDES A THOROUGHLY OBJECTIVE MEANS OF DETERMINING THE GENUINENESS AND NONGENUINENESS OF COMMANDING A COMMAND, AND OF DETERMINING THE CORRECTNESS OR INCORRECTNESS OF AN AGENT'S PERFORMANCE OF SOME COMMAND. THUS THE INVESTIGATION PROVIDES A COUNTER TO THE ARGUMENTS THAT COMMANDS, AND RESPONSES TO COMMANDS, CANNOT BE SENTENTIALIZED; AND IF SO THEY MUST BE REDUCED TO INDICATIVES.

MOUTSOPPOULOS, EVANGHELOS. L'ETRE ASSOCIE. REV PHIL FR 96,179-182 1971.

LA NOTION SYNTHETIQUE A POSTERIORI D'ETRE ASSOCIE DESIGNER UNE POSSIBILITE OPPOSEE A CELLES D'ETRE AUTONOME ET D'ETRE ACCOMPLI. ELLE IMPLIQUE UN STATUT DE SUFFISANCE ONTOLOGIQUE RESTREINTE; NON POINT UNE "TANDEMISATION", MAIS UNE CONVERGENCE D'ETRES EN MARCHE VERS QUELQUE REALISATION COMMUNE. DANS UNE PERSPECTIVE FONCTIONNALISTE, ELLE SUGGERE L'IDEE D'UNE ELASTICITE ONTOLOGIQUE DANS LE CADRE DE LAQUELLE TOUT CARACTERE ONTOLOGIQUE EST ENRICHISSE PAR UN FAISCEAU D'EVENUALITES EXISTENTIELLES SUPPLEMENTAIRES.

MOZLOV, A P AND ZAVADSKII, K M AND GEORGIEVSKII, A B. F ENGELS AND DARWINISM. SOVIET STUD PHIL 10,63-80 SUM 71.

THIS ARTICLE IS AN ANALYSIS OF ENGELS' RELATIONSHIP TO THE TEACHINGS OF LAMARCK AND DARWIN AGAINST THE BACKGROUND OF DEVELOPING DARWINISM DURING THE 60'S AND BEGINNING 80'S OF THE 19TH CENTURY. ATTENTION IS GIVEN TO ENGELS' PROFOUND APPRECIATION OF THE SIGNIFICANCE OF DARWINISM WITH RESPECT TO THE NATURAL-SCIENTIFIC BASIS OF DIALECTICAL MATERIALISM AND TO A DISCUSSION OF THE VALUE OF ENGELS' POSITIONS TOWARD THE MODERN THEORY OF EVOLUTION.

MUEHLNER, WERNER. ZUR PROBLEMATIK DER WORTBEDEUTUNG. DEUT Z PHIL 18,1392-1404 1970 (P.I.D.G.).

MUELLER, FRANZ H. SOCIAL ETHICS OR 'POLITICAL THEOLOGY'? THOUGHT 46,5-28 SPR 71.

THE AUTHOR SHOWS THAT 'POLITICAL THEOLOGY' - A NEW ANTI-INDIVIDUALISTIC WAY OF THEOLOGICAL THINKING - AND CATHOLIC SOCIAL TEACHING NEED NOT BE MUTUALLY EXCLUSIVE BUT CAN SUPPLEMENT EACH OTHER. HE RECOGNIZES WITH J.B. METZ, ORIGINATOR AND SPOKESMAN OF THIS MOVEMENT, THAT THE CHURCH'S TRADITIONAL SOCIAL DOCTRINE TENDS - UNDESIGNEDLY - TO FOSTER PRESERVATION OF THE SOCIAL STATUS QUO, TO FRUSTRATE SOCIAL ACTION BY WRONGLY EQUATING DOCTRINAL ANSWERS WITH ACTUAL SOLUTIONS OF SOCIAL PROBLEMS AND TO OBSCURE THE ESCHATOLOGICAL MESSAGE OF JESUS WHICH IS ESSENTIALLY ANTI-ESTABLISHMENT. BUT POLITICAL THEOLOGY BY RELATIVIZING THE HERE AND NOW, BY DOWNGRADING THE NATURAL MORAL LAW AND EQUATING PERPETUAL CRITIQUE WITH LIBERATION WILL FAIL TO MAKE A POSITIVE CONTRIBUTION TO A CHRISTIAN SOLUTION OF THE SOCIAL QUESTION. PROPHETIC, ESCHATOLOGICAL THEOLOGY AND DYNAMIC, HISTORICALLY FERTILIZED SOCIAL ETHICS MUST MEET.

MUELLER, GERT H. THE CHALLENGE OF OUR TIME. STUD GEN 23,1010-1038 1970 (P.I.D.G.).

MUELLER, GERT. SOZIALBEHAVIORISMUS, DIALEKTIK UND TRANSCENDENTALPHILOSOPHIE. Z PHIL FORSCH 24,388-398 1970 (P.I.D.G.).

MUELLER, HORST. UEBER DIE MIT STACKAUTOMATEN BERECHENBAREN FUNKTIONEN. ARCH MATH LOG 13,60-73 1970 (P.I.D.G.).

- MUELLER, JAN. ARISTOTLE ON GEOMETRICAL OBJECTS. ARCH GESCH PHIL 52,156-171 1970 (P.I.D.G.).
- MUELLER, KLAUS. WISSENSCHAFTLICHE ERKENNTNIS UND SOZIALISTISCHE IDEOLOGIE. DEUT Z PHIL 18,931-946 1970 (P.I.D.G.).
- MUELLER, KURT. KORRESPONDENTEN VON G W LEIBNIZ. STUD LEIBNIZ 2,284-297 1970 (P.I.D.G.).
- MULHERN, J J. PLATO, PARMENIDES 130D3-4. APEIRON 5,17-22 MR 71.
- MULHOLLAND, L A. NORM EXPLANATIONS IN HISTORY. DIALOGUE 10,96-102 MR 71.

THIS PAPER IS A REPLY TO D. B. BRAYBROOKE'S VIEW THAT CULTURAL CHANGE CAN BE EXPLAINED SOLELY BY APPEAL TO NORM-CONFLICTS THAT OCCUR WITHIN A SOCIETY. THROUGH AN ANALYSIS OF THE CONCEPT OF A NORM AND THE RELATION OF NORMS TO HUMAN BEHAVIOUR, IT IS CONCLUDED THAT APPEAL TO NORM-CONFLICTS ALONE CAN NEVER SUFFICE TO EXPLAIN CULTURAL CHANGE. NEVERTHELESS, IT IS URGED THAT NORM-CONFLICTS MAY BE AN IMPORTANT FACTOR IN CULTURAL CHANGE, AND FURTHER EXPLORATION INTO THE PROBLEM WOULD BE FRUITFUL.

- MULLANE, HARVEY. PSYCHOANALYTIC EXPLANATION AND RATIONALITY. J PHIL 68,413-426 22 JL 71.

SOME PHILOSOPHERS HAVE RECENTLY WORRIED OVER THE QUESTION OF WHETHER PSYCHOANALYTIC EXPLANATIONS SHOW THAT SO-CALLED IRRATIONAL BEHAVIOR IS REALLY RATIONAL. SUCH ACCOUNTS HAVE EXPLANATORY POWER ONLY BECAUSE THEY SHOW THAT WHAT THE AGENT DID WAS WHAT ANYONE MIGHT WELL DO IF HE WERE TO FIND HIMSELF IN THE NEUROTIC'S SPECIAL CIRCUMSTANCES, THAT IS, IF HE FOUND HIMSELF HAVING SIMILAR (UNCONSCIOUS) BELIEFS. SO NO MATTER HOW SELF-DEFEATING OR RIZARRE THE BEHAVIOR MAY BE ITS 'MAKING SENSE' AFTER PSYCHOANALYTIC INTERPRETATION ENTAILS ITS RATIONALITY. I ARGUE THAT THIS CONCLUSION, THOUGH LESS EASY TO AVOID THAN MANY CRITICS THINK, IS UNACCEPTABLE. IT IS CONTENDED THAT TO BEHAVE RATIONALLY THE AGENT MUST BE AWARE OF HIS REASONS FOR HIS BEHAVIOR, OR AT LEAST BE ABLE TO BECOME AWARE OF THEM. THE NEUROTIC IS NOT AWARE OF HIS REASONS AND IF HE DOES BECOME AWARE OF THEM HE CAN NO LONGER ACT UPON THEM, THAT IS, THESE REASONS CANNOT BE BOTH HIS REASONS AND THE REASONS FOR HIS BEHAVIOR.

- MULLEN, JOHN D. DISCUSSION: A C MICHALOS' POSTULATES OF RATIONAL PREFERENCE. PHIL SCI 37,618-619 D 70.

THE DISCUSSION DISTINGUISHES TWO KINDS OF ADDITIVITY WHICH CAN BE ASSUMED BY PREFERENCE POSTULATES. THE KIND ASSUMED BY THE VON NEUMANN AND MORGENSTERN POSTULATES IS INDICATED. IT IS POINTED OUT THAT THE MICHALOS CRITICISMS OF THESE POSTULATES IS DIRECTED AGAINST THE KIND OF ADDITIVITY NOT ASSUMED BY THEM.

- MULLICK, M. DOES OCKHAM ACCEPT MATERIAL IMPLICATION? NOTRE DAME J FORM LOG 12,117-124 JA 71.

THIS ARTICLE IS PRIMARILY A CRITIQUE OF BOEHNER'S THESIS THAT OCKHAM WAS NOT ONLY AWARE OF, BUT WHOLLY ACCEPTED, MATERIAL IMPLICATION. IT IS ATTEMPTED TO SHOW THAT THOUGH THE FIRST PART OF THE THESIS IS CORRECT, I.E. OCKHAM WAS AWARE OF EXTENSIONAL RELATIONS, HIS ATTITUDE TOWARDS THEM WAS ONE OF REJECTION. THE OBJECTIVE OF THIS PAPER IS ACHIEVED THROUGH AN EXAMINATION OF A NUMBER OF EXTRACTS FROM THE RELEVANT TRACTS WHICH BOEHNER CITES IN SUPPORT OF HIS CONTENTION. IT IS SHOWN IN EACH CASE THAT EITHER THE ACCEPTANCE BY OCKHAM OF A PARTICULAR THESIS DOES NOT NECESSARILY IMPLY HIS ACCEPTANCE OF THE MATERIAL IMPLICATION RELATION AS A RELATION OF DEDUCIBILITY, OR THAT THERE IS SOME ERROR OF INTERPRETATION. THIS

IS SPECIALLY TRUE OF BOEHNER'S CONTENTION THAT OCKHAM ACCEPTS AS A CONSEQUENCE THE THESIS CNCPQ COP. ON THE POSITIVE SIDE IT IS SHOWN THAT IN HIS THEORY OF CONSEQUENCES OCKHAM DISCUSSED, BUT EXPLICITLY REJECTED MATERIAL IMPLICATION THESES AS FORMALIZATIONS OF THE RELATION OF ENTAILMENT OR LOGICAL DEDUCIBILITY.

MULLIGAN, R. W. THE NATURE OF PERSON IN WITTGENSTEIN. NEW SCHOLAS 44,565-573 FALL 70.

WITTGENSTEIN HOLDS (1) THAT THERE IS A SUBJECT OR SELF (2) THAT THE SELF IS NOT EXPERIENCED BUT EXPERIENCES OTHER OBJECTS (3) THAT IT IS NOT TO BE IDENTIFIED WITH THE BODY OR WITH THE SOUL (4) THAT IT IS PERMANENT: EVIL AND GOOD CAN BE ATTRIBUTED TO IT (5) IT IS IMMATERIAL. STRAWSON HOLDS A SIMILAR POSITION.

MULLOCH, PHILIP. THE NATURALISTIC FALLACY AND ANDERSON'S SYSTEMS OM. PHIL STUD 22,60-61 JE 71.

MULLOCK, PHILIP. A NOTE ON DEONTIC DISTRIBUTIVITY. PHIL STUD 22,36-37 AP 71.

MULLOCK, PHILIP. THE HOHFELDIAN NO=RIGHT: A LOGICAL ANALYSIS. ARCH RECHTS SOZ 56,265-272 1970 (P.I.D.G.).

MUNGELLO, DAVID E. LEIBNIZ'S INTERPRETATION OF NEO-CONFUCIANISM. PHIL EAST WEST 21,3-22 JA 71.

FIRST EUROPE-CHINA INTELLECTUAL CONTACTS BEGAN IN LATE 1600'S BY LEIBNIZ THROUGH JESUITS IN CHINA. LEIBNIZ'S VIEWS SEEN IN TERMS OF DIPLOMAT, MATHEMATICIAN, PHILOSOPHER, ECUMENICALIST AND BASED ON NEED FOR CONFIRMATION, NOT DERIVATION, OF HIS OWN PRINCIPLES. HIS SUPPORT OF JESUITS ON RITES CONTROVERSY, EQUATION OF GOD WITH NEO-CONF. LI, SEEING BINARY PROGRESSION IN I CHING HEXAGRAMS, NATURE AND MORALITY JOINED IN LI ALL STEM FROM ECUMENICALISM WHICH LEADS HIM TO EUROPE-CHINA PARALLELS--SOME JUSTIFIED, SOME NOT.

MUNSAT, STANLEY. HUME'S ARGUMENT THAT CAUSES MUST PRECEDE THEIR EFFECTS. PHIL STUD 22,24-26 JA-F 71.

HUME CLAIMS THAT "IF ANY CAUSE MAY BE PERFECTLY CO-TEMPORARY WITH ITS EFFECT, 'TIS CERTAIN THAT THEY MUST ALL OF THEM BE SO..." THIS CLAIM IS SAID TO FOLLOW FROM THE MAXIM "...THAT AN OBJECT, WHICH EXISTS FOR ANY TIME IN ITS FULL PERFECTION WITHOUT PRODUCING ANOTHER, IS NOT ITS SOLE CAUSE..." THE CLAIM, IF IT IS TO FOLLOW FROM THE MAXIM, SHOULD BE READ "IF A CAUSE COULD BE CO-TEMPORARY WITH ITS EFFECT, IT WOULD HAVE TO BE" INSTEAD OF (AS IT IS USUALLY READ) "IF ONE CAUSE IS CO-TEMPORARY WITH ITS EFFECT, ALL ARE."

MUNSON, RONALD. BIOLOGICAL ADAPTATION. PHIL SCI 38,200-215 JE 71.

THREE CLAIMS ARE ARGUED: 1) ADAPTATIONAL AND FUNCTIONAL SENTENCES ARE NOT THE SAME IN AN EVOLUTIONARY CONTEXT, SO TWO ANALYSES ARE NEEDED; 2) ADAPTATIONAL SENTENCES CAN BE INTERPRETED AS EQUIVALENT TO ONES ABOUT DARWINIAN OR GENETICAL SELECTION, SO THEIR USE INTRODUCES NO NON-EMPIRICAL CONCEPTS; 3) GIVEN AN EMPIRICAL CONTENT, ADAPTATIONAL SENTENCES DO NOT SERVE AS EXPLANATIONS.

MUNSTER, RALF F. A CRITIQUE OF BLACKSTONE'S HUMAN RIGHTS AND HUMAN DIGNITY. PHIL FORUM (DEKALB) 9,65-94 MR 71.

MURPHY, JAMES J. THE METARHETORICS OF PLATO, AUGUSTINE, AND MCLUHAN: A POINTING ESSAY. PHIL RHET 4,201-214 FALL 71.

MURPHY, JEFFRIE G. INVOLUNTARY ACTS AND CRIMINAL LIABILITY. ETHICS 81,332-342 JL 71.

THIS ARTICLE EXPLORES THE NATURE OF INVOLUNTARY ACTS (ABSENCE OF 'ACTUS REUS') IN THE CRIMINAL LAW. IT CONTAINS A DETAILED CRITICISM OF THE PAPER "ACTS OF WILL AND RESPONSIBILITY" BY H. L. A. HART.

MURPHY, JEFFRIE G. THREE MISTAKES ABOUT RETRIBUTIVISM. ANALYSIS 31,166-169 AP 71.

MURRAY, D. DISEMBODIED BRAINS. PROC ARIS SOC 70,121-140 1969-1970.

MURRAY, WARREN J. SCIENCE AND NATURE AND THE CRISIS OF CONTEMPORARY THEOLOGY. PROC CATH PHIL ASS 44,114-121 1970.

MUSURILLO, HERBERT. BONAVENTURE'S "THE SOUL'S JOURNEY TO GOD". THOUGHT 46,105-118 SPR 71.

THE ARTICLE ATTEMPTS TO SHOW THE MODERN RELEVANCE OF BONAVENTURE'S MYSTICAL THOUGHT: IT IS THE DESIRE TO PENETRATE THE MYSTERY OF THE SELF AND OF THE ULTIMATE GROUND OF BEING. THE FORMALISM OF THE WORK MUST BE UNDERSTOOD AGAINST THE BACKGROUND OF THE FRANCISCAN RENAISSANCE.

MUZTO, J C. A DECISION PROCESS FOR 3-VALUED SHEFFER FUNCTION. Z MATH LOG 16,271-280 1970 (P.I.D.G.).

MYERSCOUGH, ANGELITA. THE NATURE OF MAN IN PLOTINUS. STUD PHIL HIST PHIL 5,138-177 1970.

IN THE PHILOSOPHY OF PLOTINUS, MAN OCCUPIES A CENTRAL POSITION: AT THE FARTHEST REACH ABOVE HIM IS THE ABSOLUTE, THE ONE; DOWNWARD FROM MAN AT THE VERY NADIR IS THE NONBEING OF FORMLESS MATTER. BASICALLY, MAN IS HIS SOUL WHICH ACCIDENTALLY AND TEMPORARILY LIVES IN AND ANIMATES THE BODY. MAN'S DISTINCTIVE CHARACTERISTIC FROM WHICH FLOWS HUMAN FREEDOM IS HIS POWER OF REASON. THE SOUL OF MAN IS IMMORTAL AND DESTINED TO THE BEAUTIFYING ESTATIC CONTEMPLATION OF DIVINITY.

MYSLIWTSCHENKO, A G. ZUR GESCHICHTE DER HERAUSBILDUNG UND ENTWICKLUNG DER BEZIEHUNGEN ZWISCHEN DER RUSSISCHEN UND DER DEUTSCHEN PHILOSOPHIE. DEUT Z PHIL 18,1477-1489 1970 (P.I.D.G.).

NADIN, MIHAI AND BUGARTU, VICU. COLLAGE ET METAPHORE. REV ESTH 23,131-139 AP-JE 70.

NAGFL, THOMAS. BRAIN BISECTION AND THE UNITY OF CONSCIOUSNESS. SYNTHESIS 22,396-413 MY 71.

NAGEL, THOMAS. THE ABSURD. J PHIL 68,716-727 21 O 71.

NAGY, PAUL J. JONATHAN EDWARDS AND THE METAPHYSICS OF CONSENT. PERSONALIST 51,434-446 FALL 70.

IN HIS ORIGINAL NOTION OF THE CONSENT TO BEING, EDWARDS FOUND A PRINCIPLE WHICH WOULD ACCOUNT FOR THE ORGANIC UNITY OF THE WORLD AND THE SINGULARITY OF ITS PARTS. THE IDEA IS SUMMED UP IN THREE THEMES: THE PRIMACY OF RELATION, THE RESPONSE TO VALUE, AND COMMUNICATION. THEY CONSTITUTE CONSENT AS THE INTEGRATING PRINCIPLE OF EXPERIENCE, AND EXPLAIN HIS ONTOLOGY (THE UNIVERSALITY OF RELATIONS), HIS EPISTEMOLOGY (THE SENSE OF THE HEART), AND HIS ETHICS (TRUE VIRTUE AS BENEVOLENCE TO GENERAL BEING).



NAGY, PAUL J. THE BELOVED COMMUNITY OF JONATHAN EDWARDS. TRANS PEIRCE  
SOC 7,93-104 SPR 71.

THERE IS A SOCIAL DIMENSION TO EDWARDS' PHILOSOPHY WHICH PROVIDES A NEW APPRECIATION OF HIS THOUGHT AS A UNIFIED WHOLE. EXAMINATION OF SUCH CONCEPTS AS CONSENT, BENEVOLENCE, VIRTUE AND BEING-IN-GENERAL REVEALS AN 'EACH AND ALL' DOCTRINE IN WHICH THERE IS A DYNAMIC RECONCILIATION OF OPPOSITES. THE IDEAL COMMUNITY OCCURS WHEN ALL THE UNITERS ARE ISOLATED. AS A MEMBER OF THE COMMUNITY, THE INDIVIDUAL IS A REPRESENTATION OF THE COMMON DESIGN THROUGH WHICH ALL OTHER MEMBERS FIND INDIVIDUAL FULFILLMENT.

NAHRA, JOSEPH A. SELECTED BIBLIOGRAPHY OF MIKEL DUFRENNE. PHIL TODAY  
14,213-216 FALL 70.

NAJDER, Z. UZASADNIENIE WYBORU WARTOSCI. ETYKA 8,91-103 1971.

THE MAIN TASK OF THE PHILOSOPHY OF VALUE IS SEEN TO BE THE WORKING OUT OF A CONCEPTUAL FRAMEWORK, WITHIN WHICH EVALUATIVE REASONING COULD BE ANALYZED. SUCH CONCEPTUAL FRAMEWORK DOES NOT HAVE TO REST ON EVALUATIVE ASSUMPTIONS, BUT WILL NECESSARILY HAVE SOME NORMATIVE IMPACT, NAMELY BY MAKING OUR EVALUATIONS MORE CONSCIOUS AND COHERENT. THE ARTICLE OUTLINES SIX METHODS, WHICH COULD BE USED BY THE PHILOSOPHY OF VALUE TO JUSTIFY THE CHOICE OF VALUES.

NAKAMURA, AKIRA. ON THE UNDECIDABILITY OF MONADIC MODAL PREDICATE LOGIC.  
Z MATH LOG 16,257-260 1970 (P.I.D.G.).

NAMER, E. INTRODUCTION A L'ETUDES DE VANINI DE TAURISANO. REV METAPH  
MORALE 75,332-338 JL-S 70.

NANAJIVAKO, BHIKKHU. ANICCAM-THE BUDDHIST THEORY OF IMPERMANENCE. MAIN  
CURRENTS 27,139-146 MY-JE 71.

ANICCAM, IMPERMANENCE, FIRST OF 3 BASIC PRINCIPLES TAUGHT BY BUDDHA. OTHERS ARE DUKKHAM, SUFFERING OR ANGUISH, AND ANATTA, NEGATION OF PERMANENT SOUL. IN TERMS OF MODERN SCIENCE, ANICCAM MEANS PROCESS-THOUGHT AGAINST SUBSTANCE-THOUGHT. FIELD-THEORY USED AS ANALOGY FOR PARAPSYCHOLOGICAL EXPLANATION OF SURVIVAL AS ANATTA /G. MURPHY/. ONLY AUTONOMOUS METHODS IN HUMANIST PHILOSOPHY OF EXISTENCE CAN EXPLAIN ANICCAM ADEQUATELY AS CAUSE OF DUKKHAM AND ANATTA, AS VOIDNESS AND NOTHINGNESS.

NARCISO, ENRICO. LA FUNZIONE DELLA CONTESTAZIONE. SAPIENZA 23,455-459  
1970.

NARSKII, I S. HEGEL AND CONTEMPORARY LOGIC. SOVIET STUD PHIL 9,354-373  
SPR 71.

NARVESON, JAN F. PROMISING, EXPECTING AND UTILITY. CAN J PHIL 1,207-234  
D 71.

IT IS ARGUED THAT THE OBLIGATION OF PROMISES MAY BE DEFENDED ON UTILITARIAN GROUNDS, IN PARTICULAR WHERE THE FACTORS OF EXPECTATION AND POSSIBLE DISAPPOINTMENT ARE RELEVANT UTILITIES. THE WELL-KNOWN ARGUMENTS THAT EXPECTATIONS CANNOT COUNT, ESPECIALLY AS DEVELOPED BY D.H. HODGSON, ARE ARGUED TO BE FALLACIOUS; SO TOO IS THE VIEW THAT THE INSTITUTIONAL CHARACTER, OR THE PERFORMATIVE NATURE, OF PROMISES MAY BE APPEALED TO INDEPENDENTLY OF THEIR UTILITY.

NARVESON, JAN. UTILITARIANISM AND MORAL NORMS. J VALUE INQ 4,273-282  
WINT 70.

AN OUTLINE OF A UTILITARIAN ACCOUNT OF THE JUSTIFICATION OF PARTICULAR MORAL RULES AND PRINCIPLES. A DISTINCTION BETWEEN 'CARDINAL' AND 'ORDINAL' UTILITARIANISM IS SUGGESTED, AND A METHOD

FOR DISTINGUISHING PRIMA-FACIE LEGITIMATE FROM PRIMA-FACIE ILLEGITIMATE DESIRES PROPOSED. MORAL RULES MOSTLY HAVE THE FUNCTION OF IDENTIFYING THE LATTER AND PROSCRIBING THE CORRESPONDING ACTIONS.\*

NATANSON, HARVEY B. SPINOZA'S GOD: SOME SPECIAL ASPECTS. MAN WORLD 3,200-223 S-N 70.

AMBIGUITIES IN SPINOZA'S CHARACTERIZATION OF GOD ARE PROBED. THE ARTICLE SHOWS THAT "ENS" INDICATES GOD AS NECESSARY EXISTENCE AND ENCOMPASSES "ESSE" (ACTUAL EXISTENCE). GOD AND SUBSTANCE ARE PROBABLY EQUIVALENT, DESPITE SOME CONTRARY EVIDENCE IN SPINOZA. ALSO, SIMPLE IDENTIFICATION OF GOD AND NATURE IS NOT INTENDED BY SPINOZA. ABOVE ALL, A CLEAR IMAGE OF SPINOZA'S GOD IS SHOWN TO REST ON THE CRUCIAL CONCEPTS SELF-SUBSISTENCE AND ESPECIALLY SELF-CAUSATION ("CAUSA SUI"), BOTH ANALYZED AT LENGTH.

NATHAN, N M L. BRENTANO'S NECESSITARIANISM. RATIO 13,44-55 JE 71.

NATHAN, N M L. COMMON SENSE METAPHYSICS. PHILOSOPHY 46,152-157 AP 71.

NATHAN, N M L. ON THE JUSTIFICATION OF DEMOCRACY. MONIST 55,89-120 JA 71.

A CRITIQUE OF STANDARD PRO-DEMOCRATIC ARGUMENTS AND OF CERTAIN CURRENTLY POPULAR THESIS ABOUT THEIR RELATION TO THE WORK OF K.J. ARROW, DUNCAN BLACK AND OTHERS ON THE THEORY OF SOCIAL CHOICE.\*

NATHAN, N M. A DIFFICULTY ABOUT JUSTICE. MIND 80,227-237 AP 71.

NATHAN, N M. SOME PREREQUISITES FOR A POLITICAL CASUISTRY OF JUSTICE. INQUIRY 13,376-393 WINT 70.

NAYLOR, ANDREW. B REMEMBERS P FROM TIME T. J PHIL 68,29-41 28 JAN 71.

THE FOLLOWING EXPLICATION IS DEFENDED BY SHOWING HOW IT CAN DEAL WITH COUNTEREXAMPLES TO EXPLICATIONS OFFERED BY NORMAN MALCOLM AND BY STANLEY MUNSAT: FOR A SPECIFIED CLASS OF CASES, A PERSON, B, REMEMBERS THAT P FROM T IF AND ONLY IF (1) THERE IS A SET OF GROUNDS A SUBSET OF WHICH CONSISTS OF (I) ONLY THOSE GROUNDS B HAS AT BOTH T AND THE PRESENT FOR BEING SURE THAT P, AND (II) ENOUGH SUCH GROUNDS TO MAKE IT REASONABLE AT BOTH T AND THE PRESENT FOR B TO BE SURE THAT P (I CALL ANY SUCH SUBSET A SET OF "ADEQUATE ORIGINAL GROUNDS DATING FROM T"), AND (2) THERE IS NO TIME PRIOR TO T SUCH THAT B HAS A SET OF ADEQUATE ORIGINAL GROUNDS DATING FROM THAT TIME.

NEEDONCELLE, MAURICE. UNE LETTRE INEDITE DE FRIEDRICH VON HUGEL A WILLIAM JAMES. STUD INT FILOSOF 2,117-130 FALL 70.

AVEC UN EXEMPLAIRE DE 'THE MYSTICAL ELEMENT OF RELIGION', F. VON HUEGEL ENVOYA A W. JAMES UNE LONGUE LETTRE INEDITE. C'EST CE DOCUMENT, DATE DU 10 MAI 1909, QUE TRADUIT EN FRANCAIS ET QUE COMMENTE L'AUTEUR DU PRESENT ARTICLE: 1) VON HUEGEL ENUMERE LES PASSAGES DE SON LIVRE QU'IL CONSEILLE A W. JAMES DE LIRE; 2) IL EXPOSE CE QU'IL DOIT AUX ECRITS DE W. JAMES; 3) IL LUI REPROCHE: - D'AVOIR SEPRE DE INSTITUTEIONS ET DE LA RAISON L'EXPERIENCE RELIGIEUSE; - D'ETRE TROP FAVORABLE AU SPIRITISME; - DE PROPOSER UN PRAGMATISME QUI NEGLIGE L'AFFIRMATION CENTRALE DE L'OBJECTIVITE DIVINE. CETTE TROISIEME PARTIE DE LA LETTRE EST LA PLUS DEVELOPPEE ET LA PLUS INTERESSANTE.

NEEMAN, URSULA. ANALYTIC AND SYNTHETIC PROPOSITIONS IN KANT AND BOLZANO. RATIO 12,1-25 JE 70.

WHEREAS KANT REGARDS THE STRUCTURE OF BEING AND KNOWING AS IDENTICAL, BOLZANO INTERPRETS THE KANTIAN TRUE SYNTHETIC PROPOSITIONS AS TRUE PROPOSITIONS, IN WHICH THE PREDICATE IS A

CHARACTERISTIC OF THE SUBJECT AND NOT A COMPONENT OF THE NOTION OF THE SUBJECT (CHARACTERISTIC =DF. A PROPERTY OF THE OBJECT, WHICH FALLS UNDER THE CONCEPT; COMPONENT =DF. INGREDIENT OF THE CONCEPT). THESE PROPOSITIONS ARE ANALYTIC IN A WIDER SENSE, BECAUSE THEY RENDER POSSIBLE AN ANALYSIS OF AN OBJECT, WHEREAS THE LOGIC=ANALYTIC PROPOSITIONS RENDER POSSIBLE ONLY AN ANALYSIS OF THEIR CONCEPT. THEREFORE BOLZANO ALSO DISTINGUISHES BETWEEN DEDUCTIBILITY (ORDO COGNOSCENDI) AND GROUND-CONSEQUENCE RELATION (ORDO ESSENDI) AND GROUNDS THE LATTER ON THE PRINCIPLE OF SIMPLICITY. A DISCOVERY OF AN OBJECTIVE CONNECTION IN MATHEMATICS IS ONLY POSSIBLE BY A STRICT DETERMINATION OF THE BASIC CONCEPTS AND BY AXIOMATIZATION, BECAUSE IN OPPOSITION TO KANT, BOLZANO THINKS MATHEMATICAL LAWS TO BE DISCOVERIES AND NOT CREATIONS OF THE HUMAN MIND.

NEGRI, ANTIMO. GIOVANNI GENTILE STORICO DELLA FILOSOFIA ITALIANA. G CRIT FILOSOF ITAL 1,406-432 JL-S 70.

L'AUTORE DISCUTE IL RUOLO CHE G GENTILE HA AVUTO COME STORICO DELLA FILOSOFIA ITALIANA, RESTANDO FEDELE ALL'ASSUNTO TEORICO PROPRIO DELL'ATTUALISMO, SECONDO IL QUALE NON SI DA STORIA DELLA FILOSOFIA SENZA FILOSOFIA. LA DISCUSSIONE E PROVOCATA DALL'OTTIMA INTRODUZIONE PREMESSA DA E GARIN. G GENTILE, 'STORIA DELLA FILOSOFIA ITALIANA', 2 VOLL., FIRENZE, SANSONI, 1969. E, DI NECESSITA, LA DISCUSSIONE SI ALLARGA AVENDO AD INTERLOCUTORE PROPRIO E GARIN, TEORICO DELLA FILOSOFIA COME "SAPERE STORICO". IL GARIN, INFATTI, SECONDO IL NEGRI, HA, OLTRE TUTTO, IL MERITO DI AVERE APPROPRIATO UNO STRUMENTO INDISPENSABILE AD ELIMINARE UNA FAVOLA ORMAI TROPPO DIFFUSA NELL'AREA DELLA CULTURA FILOSOFICA ITALIANA: QUELLA SECONDO LA QUALE LA STORIOGRAFIA ATTUALISTICA, E PARTICOLARMENTE QUELLA GENTILIANA, AMI TROPPO IL "FILOSOFICO" PER RISPETTARE VERAMENTE LO "STORICO"; SIA TROPPO TRINCERATA NELLA PRESUNZIONE DELLA "FILOSOFIA" PER FARE VERAMENTE "STORIA DELLA FILOSOFIA".

NEGRI, ANTIMO. LA FILOSOFIA ITALIANA CONTEMPORANEA COME FILOSOFIA BORGHESSE. G CRIT FILOSOF 11,154-164 JA-MR 71.

SI TRATTA DI UNA LUNGA RECENSIONE CRITICA AL VOLUME DEL SOVIETICO S. A. EFIROV, "LA FILOSOFIA BORGHESITA ITALIANA DEL XX SECOLO", APPARSO IN TRADUZIONE ITALIANA (FIRENZE, SANSONI, 1971). L'APPUNTO FONDAMENTALE CHE SI MUOVE ALL'EFIROV E QUESTO: NEL SUO VOLUME AGISCE UNO SCHEMA IDEOLOGICO, ANTISCIENTIFICO QUINDI, PRESUPPOSTO. PER DI PIU LA RICERCA DELL'EFIROV E CONDOTTA SULLA BASE DI UNA DOCUMENTAZIONE CHE NECESSARIAMENTE DISTORCE LA VISIONE ED IL GIUDIZIO: BASTI PENSARE CHE DIVENTA UNO DEI PRIMI FILOSOFI ITALIANI E. GENNARO E CHE, PER CIO CHE RIGUARDA LA FILOSOFIA MARXISTA, PIU CHE I BANFI, I DELLA VOLPE ECC., SI PRENDONO IN CONSIDERAZIONE I CHIARANTE, PIERANTOZZI ECC. DEL RESTO, TRA LE RIVISTE DELLA CULTURA FILOSOFICA MILITANTE, L'EFIROV CONOSCE UNICAMENTE "RINASCITA" E "CRITICA MARXISTA": TROPPO POCO, E SOPRATTUTTO POCO FILOLOGICAMENTE CORRETTO, PER GIUDICARE NEGATIVAMENTE, CIOE COME "BORGHESITA", LA FILOSOFIA ITALIANA CONTEMPORANEA.

NEGRI, ANTIMO. STORIA DELLA FILOSOFIA ED ATTIVITA STORIOGRAFICA. G CRIT FILOSOF ITAL 1,157-201 AP-JE 70.

E'IL SECONDO DI UNA SERIE DI SAGGI SUL PROBLEMA DELLA STORIA DELLA FILOSOFIA, INTITOLATO LA SINTESI STORIOGRAFICA IN FILOSOFIA E LA CATEGORIA MARXIANA DELLA "TOTALITA". L'AUTORE PRENDE L'AVVIO DAL CONCETTO MARXIANO DELLA "TOTALITA" ESPOSTO NELL 'INTRODUZIONE (1857)' A PER LA CRITICA DELLA ECONOMIA POLITICA (1859), NONCHE, CON PRECISO RIFERIMENTO AL PROBLEMA DELLA STORIA IN GENERALE E DELLA STORIA DELLA FILOSOFIA IN PARTICOLARE, NELL 'IDEOLOGIA TEDESCA (1845-1846)'. QUESTA CATEGORIA VEDE AGIRE ANCHE NELLA FILOSOFIA ATTUALISTICA, NATA ANCHE DALLA RIFLESSIONE DI GENTILE SULLA FILOSOFIA DI MARX. IN FORZA DELL'USO DI QUESTA CATEGORIA, LA

FILOSOFIA, IN QUANTO OGGETTO DELL'ATTIVITA STORIOGRAFICA, NON SI PUO' ISOLARE ED ASTRARRE E, SOPRATTUTTO, LO STORICO DELLA FILOSOFIA NON SI PUO' RIDURRE A 'TEILMENSCH', O "LAVORATORE INTELLETTUALE DIVISO", QUELLO CUI VERAMENTE SI RIDUCE, QUANDO TRATTA LA FILOSOFIA COME SE FOSSE DEL TUTTO SEPARATA ED INDIPENDENTE DA TUTTE LE ALTRE SOVRASTRUTTURE E, SOPRATTUTTO, DALLA BASE ECONOMICO-SOCIALE. LO STORICO DELLA FILOSOFIA AUTENTICO DEVE AVERE AMBIZIONI "TOTALITARIE" E COGLIERE IL SUO OGGETTO, CIOE LA FILOSOFIA, NELLA RICCHEZZA DELLE SUE RELAZIONI MOLTEPLICI ED ORGANICHE CON TUTTO CIO.

NEGRI, ANTIMO. STORIA DELLA FILOSOFIA ED ATTIVITA STORIOGRAFICA. G CRIT FILOSOF ITAL 23,495-527 D=O 69.

E' IL PRIMO DI UNA SERIE DI SAGGI, INTITOLATO "LA SINTESI STORIOGRAFICA COME PROBLEMA." IL PROBLEMA E QUELLO STESSO DELLA STORIA DELLA FILOSOFIA, CHE, PER QUANTO VOGLIA RISPETTARE L'OGGETTO SU CUI VERTE L'ATTIVITA STORIOGRAFICA (UN FILOSOFO O UN MOMENTO DELLA STORIA DEL PENSIERO), NON PUO', TUTTAVIA, NON PARTIRE DA UN PRECISO ANGOLO VISUALE CHE, ANCHE QUANDO NON E TEORETICO, E, CERTAMENTE, QUELLO DEL TEMPO DELLA LETTURA DI UN TESTO. NELLO SFONDO, AGISCE LA POLEMICA CONTRO QUANTI PRETENDONO DI ALLESTIRE DELLE DIFESE METODOLOGICHE CONTRO OGNI INTERVENTO DEL "SOGGETTO" NELL'ATTIVITA STORIOGRAFICA. PER IL NEGRI, COSTORO NON HANNO SUFFICIENTEMENTE RIFLETTUTO SUL CONCETTO KANTIANO DI SINTESI, COSI' COME E STATA RECIPITA ANCHE DALLA FENOMENOLOGIA ESISTENZIALISTICA. DEL RESTO, NON SI PUO' FARE, E DI FATTO NON SI FA STORIA DELLA FILOSOFIA SENZA UN MARGINE DI VIOLENZA SOGGETTIVISTICA. CHI VUOLE RISPETTARE LE "DIMENSIONI INDIVIDUALISSIME" DELL'"OGGETTO-FILOSOFIA", EVIDENTEMENTE DIMENTICA CHE ANCHE LA STORIA DELLA FILOSOFIA E UNA CONOSCENZA E CHE CONOSCERE, COME VUOLE IL SARTRE, SIGNIFICA "SVERGINARE".

NEISSER HANS P. ARE SPACE AND TIME REAL? PHIL PHENOMENOL RES 31,421-425 MR 71.

KANT'S CLASSIFICATION OF WHAT IS REAL IS INCOMPLETE. BESIDES SUBSTANCES AND THEIR PROPERTIES THERE ARE THE FORMS PROPER OF THE SUBSTANCE; SPACE AND TIME ARE THE FORMS PROPER OF REALITY. THE ANTI-NO-IES CANNOT DESTROY THIS RESULT. KANT SEES THE REAL WORLD - THE THING-IN-ITSELF - AS HIDDEN FROM THE HUMAN MIND. FOR THE TRANSCENDENTAL REALISM PRESENTED HERE THE MIND HAS ACCESS TO REALITY. EXTENDING HARTMANN'S DISTINCTION BETWEEN CATEGORIES OF THE REAL BEING AND CATEGORIES OF KNOWLEDGE TO THE FORMS PROPER WE SEE A FAR REACHING IDENTITY.

NELSON, ALVIN F. THE HD METHOD AND SCIENTIFIC CHANGE. SW J PHIL 2,83-92 SPR-SUM 71.

HEMPEL'S AND POPPER'S VIEWS ARE COMPARED ON WHETHER THE HYPOTHETICO-DEDUCTIVE METHOD HAS ESTABLISHED HYPOTHESES AS TRUE OR NEARLY TRUE. IT IS ARGUED THAT HEMPEL'S ANSWER IS AFFIRMATIVE, AND THAT POPPER, IN CONTRAST, HOLDS: (1) ALL SCIENTIFIC HYPOTHESES ARE EVENTUALLY CHANGED, AND (2) SCIENCE IS MAINLY CHARACTERIZED BY REJECTION OF HYPOTHESES. EVIDENCE IS CITED AGAINST HEMPEL'S THESIS AND POPPER'S SECOND VIEW, AND AN UNDERSTANDING DIFFERENT FROM POPPER'S IS SUGGESTED OF THE LATTER'S FIRST VIEW.

NELSON, JOHN O. A NONLOGICIAN'S REPLY. RATIO 13,90-92 JE 71.

NELSON, JOHN O. THE FUNCTION OF GOVERNMENT. PERSONALIST 52,161-185 SPR 71.



NEMESSZEGHY, E A AND NEMESSZEGHY, E Z. IS  $(\text{IF } P \text{ THEN } Q) = (\neg P \vee Q)$  OF A PROPER DEFINITION IN THE SYSTEM OF PRICIPIA MATHEMATICA? MIND 80,282-283 AP 71.

IN THE INTUITIONISTIC LOGICAL SYSTEM THE CONNECTIVE "IF...THEN" CANNOT BE DEFINED IN TERMS OF NEGATION AND DISJUNCTION. IN THIS ARTICLE, THE AUTHORS PROVE THAT ALL THE AXIOMS AS THEY STAND IN THE SYSTEM OF PRINCIPIA MATHEMATICA ARE TRUE IN THE INTUITIONISTIC LOGIC AND THEREFORE THE DEFINITION "IF  $P$  THEN  $Q$  AS NOT  $P$  OR  $Q$ " IS NEEDED IN ORDER TO OBTAIN THE CLASSICAL (TWO-VALUEC) LOGIC. THE AUTHORS USED MATRICIAL INTERPRETATION TO PROVE THIS THESIS.

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NERLICK, GRAHAM. A PROBLEM ABOUT SUFFICIENT CONDITIONS. BRIT J PHIL SCI 22,161-170 MY 71.

ONE THING'S BEING A SUFFICIENT CONDITION FOR ANOTHER IS FREQUENTLY ANALYSED AS A SINGLE QUANTIFIED CONDITIONAL STATEMENT IN WHICH THE ANTECEDENT CLAUSE EXPRESSES THE SUFFICIENT CONDITION AND THE CONSEQUENT CLAUSE THE CONDITION FOR WHICH IT SUFFICES. THERE ARE KNOWN DIFFICULTIES AND ADVANTAGES IN THIS ANALYSIS. SOME CENTRAL EXAMPLES OF SUFFICIENT CONDITION NEED ANALYSIS AS MULTIPLY QUANTIFIED UNIVERSAL CONDITIONALS. IT IS UNCLEAR WHAT FORM THE ANALYSIS SHOULD TAKE. A RELATIONAL TERM SEEMS DEMANDFD. THE PROBLEMS THIS CREATES ARE DISCUSSED BUT NOT SETTLED.

NERSESIANTS, V S. HEGEL'S DIALECTICS OF POLITICS. SOVIET STUD PHIL 9,319-335 SPR 71.

NETT, ROGER. THE CIVIL RIGHT WE ARE NOT READY FOR: THE RIGHT OF FREE MOVEMENT OF PEOPLE ON THE FACE OF THE EARTH. ETHICS 81,212-227 AP 71.

THE CONCEPT OF "CIVIL RIGHTS" OR BASIC HUMAN RIGHTS, FOR ALL ITS RELEVANCE TO TODAY'S SOCIAL EVENTS, IS INCOMPLETE BOTH IN ITS DEFINITION AND AS A THEORY. WE PRESENT A NEW MORE COMPLETE DEFINITION, AND ARGUE THAT RIGHTS TOGETHER FORM A SET. WE DESCRIBE THE CONDITIONS OF A SET OF RIGHTS ALONG WITH SOME OF THE IMPLICATIONS IN MAINTAINING THEM. WE CONCLUDE THAT THE SET IS NOT COMPLETE, BECAUSE FOR WANT OF ADDITIONAL RIGHTS THE PRESENT ONES DO NOT OPEN UP REAL OPPORTUNITIES TO WHOLE CATEGORIES OF PEOPLE. WE SUGGEST THAT ONE ADDITIONAL RIGHT, THAT TO FREE MOVEMENT, WOULD COMPLETE A FUNCTIONAL SET.

NEU, JEROME. PLATO'S ANALOGY OF STATE AND INDIVIDUAL. PHILOSOPHY 46,238-254 JL 71.

THE BASES, USES, AND IMPLICATIONS OF PLATO'S ANALOGY, PARTICULARLY IN TERMS OF 'JUSTICE', ARE EXAMINED. IT IS DENIED THAT PLATO IS COMMITTED TO (IN SOME INSIDIOUS SENSE) 'PERSONIFYING' THE STATE, EITHER BY HIS 'ORDER OF ARGUMENT' OR SOME 'ORGANIC STEP' FROM REIFICATION TO DEIFICATION. WHERE THE INDIVIDUAL DOES SEEM TO BE SUBORDINATED TO THE STATE, THIS IS NOT BECAUSE OF SOME ORGANIC THEORY OF THE STATE. IT DERIVES RATHER FROM A DOCTRINE OF OBJECTIVE INTERESTS DISCERNIBLE BY THOSE WITH SPECIAL TRAINING AND ABILITY,

INTERESTS WHICH LATER THINKERS (AND PERHAPS PLATO) HAVE TAKEN TO BE THE OBJECT OF A 'REAL WILL'.

NEUMANN, HARRY. THINKERS AND QUACKS: THE CLASS INTEREST OF THE SCHOOLS. EDUC THEORY 21,42-49 WINT 71.

THOUGHT ARISES FROM AWARENESS OF THE QUESTIONABLENESS OF THE MORALITY CLOSEST TO ONE'S HEART. THE CLASS INTEREST OF SCHOOLS--A CLASS INTEREST UNKNOWN TO MARXISTS--IS ACQUISITION OF THE LEISURE IN WHICH THINKERS CAN PURSUE THEIR SPECULATION--PROBABLY THEIR ENDLESS SPECULATION--ABOUT THE WORTH OF WHAT SEEMS BEST TO THEM. INCAPABLE OF THOUGHT, QUACKS SUBORDINATE THE QUEST FOR TRUTH TO SOME CHERISHED MORAL TASTE. PRACTICING QUACKS ACCUSE NON-PRACTICING QUACKS OF HYPOCRISY. THUS SO-CALLED CAMPUS "ACTIVISTS" OFTEN CONDEMN THE "OVER-THIRTY" GENERATION FOR NOT PRACTICING THE MORALITY PREACHED BY IT.

NEVILLE, ROBERT C. THE IMPOSSIBILITY OF WHITEHEAD'S GOD FOR CHRISTIAN THEOLOGY. PROC CATH PHIL ASS 44,130-140 1970.

AN ARGUMENT AGAINST WHITEHEAD'S GOD WHO, LIKE ALL ACTUAL OCCASIONS, CREATES ONES OUT OF MANY; MY COUNTER CLAIM IS THAT WHEREAS FINITE THINGS CREATE ONES OUT OF MANY, GOD CREATES 'EX NIHILO'. IT IS ARGUED FURTHER THAT WHITEHEAD'S GOD (1) INHIBITS HUMAN FREEDOM, (2) CONFLICTS WITH THE INTRINSIC SIGNIFICANCE OF FINITE THINGS, (3) CANNOT ACCOUNT FOR THE RELIGIOUS EXPERIENCE OF GOD'S TRANSCENDENCE OVER CATEGORIES OF GOOD AND EVIL, (4) CANNOT CREATE THE METAPHYSICAL CATEGORIES AS WHITEHEAD CLAIMS, (5) IS TOO FINITE TO BE DIVINE, AND (6) IS NOT AS WORSHIPFUL AS THE COSMOS COMBINING HIM WITH THE WORLD. LEWIS FORD'S OBJECTIONS TO THESE ARE PRINTED IN THE PAPER AND REBUTALS ATTEMPTED.

NEVILLE, ROBERT C. THE SOCIAL IMPORTANCE OF PHILOSOPHY. ABRAXAS 1,31-45 FALL 70.

AN ARGUMENT THAT THE EXTERNAL DEFINITION OF PHILOSOPHY SHOULD BE DERIVED FROM SOCIETY'S NEED FOR WISDOM. ACADEMIC PHILOSOPHY CRITICISED FOR FAILURE TO ORIENT ITS INTERNAL SELF-DIRECTION TO THE EXTERNAL SOCIAL DEMAND. GRADUATE CURRICULUMS ARE CRITICISED AND CHANGES SUGGESTED IN TERMS OF BEING IN TOUCH WITH LIVING ISSUES FIRST AND THE PERSONAGES AND PROBLEMS OF THE PHILOSOPHICAL TRADITION SECOND. PHILOSOPHERS SHOULD BE PROFESSIONALLY IN TOUCH WITH OTHER ACADEMIC DISCIPLINES, CULTURES OTHER THAN THE WESTERN ALONE, AND FEELINGS OF ALIEN PEOPLE TOO INARTICULATE TO BE REGISTERED IN ORDINARY PHILOSOPHICAL VOCABULARIES.

NEWMAN, JAY. THE MOTIVATION OF MARTYRS: A PHILOSOPHICAL PERSPECTIVE. THOMIST 35,581-600 O 71.

THIS PAPER ATTEMPTS TO SHOW THE RATIONALITY OF MARTYRDOM BY ANALYZING IT IN TERMS OF INTERESTS AS OPPOSED TO DRIVES. THE THESIS THAT MARTYRDOM INVOLVES DENIAL OF SELF-INTEREST IS REJECTED, AND FIVE EXPLANATORY MODELS ARE OUTLINED. THE PAPER CONCLUDES WITH SOME COMMENTS ON ALTRUISM AND DETERMINISM.

NIEDEREICHHOLZ, J. SIGNALFLUSSGRAPHEN ZUR ANALYSE STOCHASTISCHER DISKRETER SYSTEME. GRUND KYBER GEIST 11,111-123 1970 (P.I.D.G.).

NIELSEN, KAI. HUME AND THE EMOTIVE THEORY. PHIL STUD IRELAND 19,202-213 1970.

NIELSEN, KAI. NORMS AND POLITICS. PHIL FORUM 2,3-14 FALL 70.

NIELSEN, KAI. REMARKS ON VIOLENCE AND PAYING THE PENALTY. PHIL EXCH 113-120 S 70.

NIKITINA, A G. LOGICAL CONDITIONS FOR TRUTH IN SCIENTIFIC PREDICTION. SOVIET STUD PHIL 1,176-186 FALL 71.

NILSON, STEN SPARRE. ON THE LOGIC OF HISTORICAL EXPLANATION. THEORIA 36,65-81 1970.

IT OFTEN HAPPENS THAT A DISPOSITIONAL AND A PRECIPITATING CAUSAL FACTOR ARE BOTH CONSIDERED BY AN HISTORIAN AS BEING NECESSARY CONDITIONS OF A GIVEN EVENT. THE POSSIBILITY OF DETERMINING THEIR RELATIVE IMPORTANCE IS DISCUSSED. ATTRIBUTIONS OF IMPORTANCE SEEM TO BE MADE SOMETIMES FOR DIDACTIC, PROPAGANDISTIC OR OTHER SUBJECTIVE REASONS, BUT IT ALSO SEEMS POSSIBLE TO APPLY A SPECIFIC LOGICAL PRINCIPLE. EXAMPLES OF ITS APPLICATION BY HISTORIANS ARE OFFERED. IT CONSISTS IN AN APPRAISAL OF PROBABILITIES AND CAN THEREFORE NEVER LEAD TO COMPLETE CERTAINTY, BUT A HIGH DEGREE OF PLAUSIBILITY CAN BE ATTAINED WHEN SUFFICIENT CONCRETE EVIDENCE IS AVAILABLE. THE PRINCIPLE IS FORMULATED IN TERMS OF THE LOGIC OF NECESSARY AND SUFFICIENT CONDITIONS.

NITTA, HIROE. SPRACHE DER DICHTUNG. BIGAKU 22,41-52 JE 71.

WAS UNTERSCHIEDET DIE SATZTE DER LYRIK VON DEN DER SONSTIGEN AUSSAGEN WESENTLICH? DAS METRUM UND REIM ERWEIST SICH ALS KEINES AUSREICHENDES KRITERIUM. DIE PHAENOMENOLOGIE DER SPRACHLICHEN FORM E. CASSIRERS LIEFERT UNS DAFUER EINEN SCHLUESSEL: EIN "EGOMORPHISMUS" DER INNEREN FORM DER SPRACHE. DER VERFASSER WILL DIE WESENSART DES 'ICH' IN DER LYRIK PRUEFFEN.

NITTA, HIROE. SPRACHE DER DICHTUNG. BIGAKU 21,1-11 MR 71.

DIE SPRACHE HAT DIE SYNTAX UND DAS VOKABULAR. DAS KORRELAT, WORT UND SATZ, BEFINDET SICH NICHT IN ANDEREN MITTEILUNGSFORMEN; GESTEN, GESICHTSAUSDRUECKEN, SIGNALEN, TIERISCHER SPRACHE UND KUNSTLERISCHEM GEBILDE. IN DER SPRACHE BEDEUTET DAS WORT EINEN MATERIALBEGRIFF, DER SATZ EINEN BEZIEHUNGSBEGRIFF. IN DIESER PERSPEKTIVE ERSCHEINEN UNS DER MYTHOS UND DIE LOGIK WIE ZWEI GRENZWERTE DER SPRACHLICHEN REDE. UNSERE NAECHSTE AUFGABE IST ES, DEN ORT FUEHR DIE DICHTKUNST ZWISCHEN BEIDEN POLEN GENAU ZU BESTIMMEN.

NOICA, CONSTANTIN. THE TIME OF REALITY AND THE TIME OF LOGOS. DIOGENES 74,31-48 SUM 71.

JUST AS MODERN SCIENCE HAS GIVEN NEW TYPES OF SPACE, ONE COULD GIVE MODELS OF TIME. IN FACT, TIME HAS ALREADY BEEN MODELATED BY MAN, AND WISDOM IN PAST AS WELL AS CONSCIOUS RATIONAL INTERVENTION UPON REALITY TODAY, CHANGES OR PRECIPITATES ALTOGETHER THE NATURE OF TIME, PROVING THAT MEASURE, RHYTHM AND IRREVERSIBILITY ARE NOT ESSENTIAL TO ITS IDEA. A NEW TYPE OF TIME, ONE OF LOGOS, APPEARED. ITS CHARACTERS ARE: 1) IT HAS ONLY TWO DIMENSIONS, PAST AND FUTURE, NO PRESENT WHATEVER; 2) IT IS FREE OF ANY MEASURE OR RHYTHM; 3) IT IS ORIENTED BUT NOT IRREVERSIBLE; 4) IT CAN BE FREELY RETAKEN. THIS IS THE TIME INCORPORATED IN THE MACHINE, ON ONE HAND, IN THE DEEPEST ASPIRATIONS OF MAN AND HIS LOGOS, ON THE OTHER HAND.

NOREN, STEPHEN J. IDENTITY, MATERIALISM, AND THE PROBLEM OF THE DANGLERS. METAPHILOSOPHY 1,318-334 O 70.

THIS PAPER INVESTIGATES THE IDENTITY APPROACH TO MATERIALISM AS FIRST SUGGESTED BY J. J. C. SMART AND LATER AMENDED BY D. K. LEWIS AND D. M. ARMSTRONG. IT IS CLAIMED THAT THE IDENTITY THEORY DOES NOT ALONE INSTANCE MATERIALISM, THAT ANOTHER THEORY IS NEEDED TO

ADEQUATELY DEAL WITH 'MENTAL' PROPERTIES (NOMOLOGICAL DANGLERS). ATTEMPTS BY THE ABOVE TO CONSTRUCT SUPPLEMENTAL THEORIES TO DEAL WITH 'DANGLERS' ARE INVESTIGATED AND FOUND FALSE OR INCONCLUSIVE. THUS, IT IS CONCLUDED THAT I. T. FLOUNDERS ON THE PROBLEM OF THE DANGLERS.

NORMAN, ROBERT. RYLE ON 'THE PROBLEM OF THE SELF'. PHIL STUD IRELAND 19,220-235 1970.

NOSKE, DIETER AND KIRSCH, HERMANN. EIGENTUEMERSEIN UND EIGENTUEMERBEWUSSTSEIN = ZUR GRUNDFRAGE DER KOMMUNISTISCHEN ARBEITERBEWEGUNG. DEUT Z PHIL 18,654-672 1970 (P.I.D.G.).

NOWAK, JERZY. A SIMPLIFICATION OF THE BASIC THEOREM ON AUTOMATA. STUD LOG 26,35-44 1970.

W PRACY AUTOR PRZEDSTAWIA TWIERDZENIE, KTÓRE JEST UPROSZCZENIEM TWIERDZENIA PODANEGO W PRACY "CERTAIN CONSTRUCTION OF FINITE AUTOMATA", BULLETIN DE L'ACADEMIE POLONAISE DES SCIENCES V. XVI, NO 10, (1968). UPROSZCZENIE POLEGA NA ZASTAPIENIU OPERACJI  $F(I,J)$ -SPRZEGANIA I  $G(I,J)$ -WŁACZANIA, OPERACJAMI, KTÓRE SA ICH SZCZEGÓLNYMI PRZYPADKAMI. DZIEKI TEMU UPROSZCZENIU ZBEDNA JEST OPERACJA PRZENUMEROWANIA, KTÓRA NIE ODPOWIDA ŻADNEJ OPERACJI TECHNICZNEJ, A KTÓRA JEST RACHUNKOWO SKOMPLIKOWANA.

NOWAKOWSKI, RYSAARD. TWO DEFINITIONS OF THE EQUIVALENCE OF AUTOMATA. STUD LOG 26,7-17 1970.

W PRACY AUTOR PRZEDSTAWIA DWIE DEFINICJE RÓWNOWAZNOSCI AUTOMATÓW O DOWOLNYCH ZBIORACH STANÓW S, SYGNAŁÓW WEJŚCIOWYCH X I SYGNAŁÓW WYJŚCIOWYCH Y ORAZ WYJASNIA KWESTIE RÓWNOWAZNOSCI OBYDWU DEFINICJI.

NOWELL-SMITH, P. H. CULTURAL RELATIVISM. PHIL SOC SCI 1,1-18 JA 71.

NOZICK, ROBERT. ON THE RANDIAN ARGUMENT. PERSONALIST 52,282-304 SPR 71.

NUCHELMANS, GABRIEL. TRACTATUS 4 POINT 113. MIND 80,106-107 JA 71.

NUSSER, KARLHEINZ. DIE FRANZOESISCHE REVOLUTION UND HEGELS PHAENOMENOLOGIE DES GEISTES. PHIL JAHR 77,276-296 1970 (P.I.D.G.).

NYIRI, J. C. NO PLACE FOR SEMANTICS. FOUND LANG 7,56-69 F 71.

THE PAPER PRESENTS A WITTGENSTEINIAN THEORY OF MEANING THAT WAS IN THIS FORM DEVELOPED BY W. SELLARS, AND ARGUES THAT IN THE LIGHT OF THIS THEORY THE TRADITIONAL SYNTAX-SEMANTICS DICHOTOMY IS UNTENABLE. THE AUTHOR CRITICIZES, ACCORDINGLY, THE SEMANTICAL PROGRAM OF J. J. KATZ, AND ATTEMPTS TO SHOW THAT EVEN IF ONE REMAINS WITHIN THE CONCEPTUAL FRAMEWORK OF THE - ESSENTIALLY INSTRUMENTAL - CHOMSKYAN PARADIGM, THE ELEMENT OF SUBCATEGORIZATION STILL PROVIDES A WAY TO VIEW SEMANTICS AS A PROPER PART OF SYNTAX.

O'DOURKE, RICHARD C. LOGIC, INQUIRY, AND HYPOTHESIS-FORMATION. J CRIT ANAL 2,12-20 AP 70.

THE OBJECTIVE OF THE PAPER IS THE PERTINENCE OF THE STRUCTURE OF KNOWLEDGE TO THE PROBLEM OF INQUIRY. IT IS CONTENDED THAT HYPOTHESIS-FORMATION AS PART OF THE SCIENTIFIC METHOD OR EMPIRICAL INQUIRY IS FACILITATED BY THE DEVELOPMENT OF A LOGIC-IN-USE OR LOGIC-OF-DISCOVERY AS DERIVED FROM THE SYNTACTICAL FRAMEWORK OF THE STRUCTURE OF KNOWLEDGE. LIMITATIONS OF SPACE IN THIS ARTICLE PREVENT THE PRESENTATION OF SUCH A LOGIC AND ALLOW ONLY FOR THE CONCEPTUAL BASIS FOR DEVELOPMENT OF SUCH A SYSTEM.



O'BRIANT, WALTER H. DETERMINISM, FATALISM AND THEISM. SOPHIA 10,22-26  
JL 71.

O'BRIANT ARGUES THAT ATTEMPTS SUCH AS THOSE OF RICHARD TAYLOR AND LEDGER WOOD TO EQUATE DETERMINISM WITH FATALISM ARE MISTAKEN SINCE DETERMINISM INVOLVES ACCEPTING A NOTION OF CAUSAL EFFICACY WHICH IS NOT CONSISTENT WITH FATALISM. THUS A CONSISTENT DETERMINIST IS NEVER A FATALIST, THOUGH A DETERMINIST AND A FATALIST MIGHT HOLD SIMILAR ATTITUDES ABOUT EVENTS. MOREOVER, THERE IS A SIGNIFICANT RELATION BETWEEN FATALISM AND POLYTHEISM, AS CLASSICALLY UNDERSTOOD, BECAUSE FATALISM INVOLVES NOTIONS OF SUPERNATURAL AGENCY AND RIVALRY WHICH ARE NOT GERMANE TO DETERMINISM.

O'BRIEN, D. THE EFFECT OF A SIMILE: EMPEDOCLES' THEORIES OF SEEING AND BREATHING. J HELLEN STUD 90,117-179 1970.

A STUDY OF EMPEDOCLES' TWO SIMILES, IN FRAGMENTS 84 AND 100, AND SECONDARY EVIDENCE, ESPECIALLY ARISTOTLE AND THEOPHRASTUS, ATTEMPTS TO SHOW THAT EMPEDOCLES EXPLAINED VISION BY THE ENTRY OF FIRE AND WATER INTO THE EYE, AND RESPIRATION BY CORRELATING THE ENTRY OF AIR THROUGH MOUTH AND NOSTRILS WITH MOVEMENTS OF BLOOD WITHIN THE BODY. OTHER CURRENT INTERPRETATIONS HAVE ARISEN THROUGH CONFUSION OF EMPEDOCLES WITH PLATO AND FAILURE TO DISENTANGLE THE PRECISE INTENTION OF THE TWO SIMILES.

O'BRIEN, GEORGE DENNIS. DOES HEGEL HAVE A PHILOSOPHY OF HISTORY? HIST THEOR 10,295-317 1971.

IF ONE ACCEPTS THE CURRENT DISTINCTION BETWEEN CRITICAL AND SPECULATIVE PHILOSOPHIES OF HISTORY, HEGEL APPEARS TO FALL IN NEITHER CATEGORY DESPITE GENERAL OPINION THAT HE IS 'SPECULATIVE'. ONE CAN GAIN INSIGHT INTO HOW HEGEL CONCEIVED THE TASK OF PHILOSOPHY OF HISTORY BY RECONSTRUCTING THE DIALECTICAL PROGRESSION OF THE VARIOUS METHODS OF HISTORY WHICH HE DISCUSSES RUNNING FROM ORIGINAL HISTORY THROUGH REFLECTIVE HISTORY (UNIVERSAL, PRAGMATIC, CRITICAL, FRAGMENTARY) TO THE PHILOSOPHICAL METHOD.

O'BRIEN, JAMES F. SOME MEDIEVAL ANTICIPATIONS OF INERTIA. NEW SCHOLAS 44,345-371 SUM 70.

AN INTERPRETATION OF SOME THIRTEENTH AND FOURTEENTH CENTURY THINKERS' VIEWS, PARTICULARLY OCKHAM'S AND BURIDAN'S, ABOUT THE NECESSITY FOR AND THE NATURE OF FORCES INITIATING AND SUSTAINING LOCAL MOTION. BOTH SIMILARITIES AND DIFFERENCES FROM POSITIONS ON INERTIA ARE ANALYZED. INERTIA IS PRESENTED AS A CONCEPT OF BROAD AND FUNDAMENTAL SIGNIFICANCE, THEN AND NOW, RATHER THAN AS A HIGHLY TECHNICAL CONCEPT OF LIMITED GENERAL SIGNIFICANCE. STRESS IS PLACED ON THE CLOSENESS TO EVERYDAY EXPERIENCE OF WHAT INERTIA AND ITS MEDIEVAL CONCEPTIONS SIGNIFY. IT IS SUGGESTED THAT THESE CONCEPTS ARE CAPABLE OF LEGITIMATE INTERPRETATION, BY ANALOGY, IN THE AREA OF THE LIFE SCIENCES AND OF METAPHYSICS. TO DO THIS, INERTIA IS ASSOCIATED WITH THE CONCEPTS OF POWER, HABIT OR VIRTUE. A GENERAL OBJECTIVE IS TO BRING CLOSER TOGETHER THE RECENT WORK OF THE HISTORIANS OF THE PHILOSOPHY OF SCIENCE AND THE PHILOSOPHIES OF NATURE AND METAPHYSICS OF SCHOLASTIC PHILOSOPHIES.

O'CONNOR, JOHN. A NOTE ON PARTICULARITY=ASSUMPTIONS. MIND 80,424-426  
JL 71.

THIS NOTE IS INTENDED TO SHOW A FALLACY IN P. D. SHAW'S CRITICISM OF STANDARD PREDICATE LOGIC. HIS CRITICISM IS VITIATED BY HIS MISUNDERSTANDING OF THE ROLE OF EI IN NATURAL DEDUCTION. SHAW FAILS TO REALIZE THAT IN A DEDUCTION WHICH DEPENDS UPON EI, IT IS NOT THE CASE THAT EACH LINE IN THE DEDUCTION IS IMPLIED BY PREVIOUS LINES. ONCE THIS CONFUSION IS NOTED, IT IS CLEAR THAT HIS CLAIM CONCERNING FALLACIES IN STANDARD PREDICATE LOGIC IS WITHOUT FOUNDATION.

O'DEA, THOMAS F. TRANSFORMATIONS OF THOUGHT IN AMERICA. THOUGHT 46,325-345 AUTUMN 71.

O'DONOGHUE, N D. PATHOS AND SIGNIFICANCE. PHIL STUD IRELAND 19,119-125 1970.

PATHOS IS SEEN AS A HUMAN DIMENSION OF THE SAME ORDER AS LONELINESS, CONTINGENCY AND SUFFERING. AN EXAMINATION OF PATHOS IN LITERATURE, ESPECIALLY IN VIRGIL AND WORDSWORTH LEADS TO A DESCRIPTION OF IT AS THE SENSE OF THE PASSING OF SIGNIFICANCE INTO INSIGNIFICANCE: MICHAEL IN WORDSWORTH'S POEM OF THAT NAME IS CAUGHT IN THE VACUUM LEFT BY VANISHED SIGNIFICANCE. THIS VACUUM IS RELATED TO ARISTOTLE'S CONCEPT OF 'PRIVATION'. PATHOS IS FURTHER RELATED TO WORK AND TO THE HUMAN SENSE OF HOME. FINALLY, PATHOS IS SEEN AS THE MEETING OF THE FINITE AND THE INFINITE IN MAN, AND THE QUESTION IS ASKED WHETHER PATHOS ITSELF HAS ANY FINAL SIGNIFICANCE. A POSITIVE ANSWER IS SUGGESTED IN CHRISTIAN TERMS.

O'FARRELL, FRANK. THE NEED FOR PHILOSOPHY. GREGORIANUM 51,131-161 1970.

MAN'S NEED FOR PHILOSOPHY IS SHOWN TO BE HIS NEED TO REACH THE TRUTH OF THE WORLD IN ORDER TO BE AUTHENTICALLY MAN. THE ARTICLE, FOLLOWING INDICATIONS GIVEN BY ARISTOTLE, SHOWS HOW SCIENTIFIC (AND A FORTIORI EVERYDAY) KNOWING, BY REASON OF ITS FIVEFOLD PARTIALNESS (OF ITS OBJECT, MODE OF KNOWING, GROUNDS OF KNOWING, KIND OF TRUTH, SELF-PRESENCE OF MAN) PRESUPPOSES, AS ITS CONDITION OF POSSIBILITY, PHILOSOPHICAL KNOWING AS THE ONE TRUTH AT WHICH IT AIMS BUT CANNOT REACH.

O'KELLEY, THOMAS. LOCKE'S DOCTRINE OF INTUITION WAS NOT BORROWED FROM DESCARTES. PHILOSOPHY 46,148-151 AP 71.

BECAUSE OF STRONG SIMILARITIES, COMMENTATORS HAVE CONCLUDED THAT LOCKE BORROWED HIS DOCTRINE OF INTUITION FROM THE UNPUBLISHED MANUSCRIPT OF DECARTES' REGULAE WHILE VISITING FRANCE IN 1676-79. THIS INFERENCE IS SHOWN TO BE AN ERROR BY CITING ENTRIES IN LOCKE'S JOURNALS WHICH INDICATE THAT HE WAS NOT AWARE OF SUCH A MANUSCRIPT AS LATE AS 1678. IT IS THEN SHOWN THAT THE 1671 DRAFTS OF THE ESSAY DID INDEED SET OUT SUCH A DOCTRINE, ALTHOUGH LOCKE AT THAT TIME CALLED IT 'DEMONSTRATION'.

O'NEILL, WILLIAM H. THE LOVE OF WISDOM. PERSONALIST 52,459-482 SUM 71.

O'SHAUGHNESSY, BRIAN. THE POWERLESSNESS OF DISPOSITIONS. ANALYSIS 31,1-15 O 70.

O'TOOLE, EDWARD J. FORMS AND KNOWLEDGE IN THE THEAETETUS. PHIL STUD IRELAND 19,102-118 1970.

THE 'THEAETETUS' DOES NOT GIVE FULL AND ADEQUATE DETAILS OF 'PLATO'S THEORY OF KNOWLEDGE'. INDEED IT COULD NOT DO SO, CONCEIVED AND PRESENTED AS AN ATTACK UPON THE METAPHYSICS OF HERACLITUS AND UPON ANY AND ALL EMPIRICISM DERIVING THEREFROM. IT DOES, HOWEVER, INDICATE IN GENERAL DETAIL, AND BY INDIRECTION AND MARKED INFERENCE, THE LARGER OUTLINES OF THE GREAT PRINCIPLES OF PLATO'S THOUGHT. ALL KNOWLEDGE, TRUE KNOWLEDGE THAT IS, IS OF THE NECESSARY AND THE UNIVERSAL. SENSE PERCEPTION IN ANY MANNER IN WHICH IT IS VIEWED, IS THE MERE OCCASION OF, OR MOVEMENT TOWARD, KNOWLEDGE OF THE FULL IDEAL, WHICH ALONE ENTAILS NECESSITY AND STRICT CERTAINTY. TRUE KNOWLEDGE LIES IN THE DIRECTION OF INSIGHT AND REAL VISION. A PARTICULAR THING IS KNOWN ONLY IN THE LIGHT OF THE 'IDEA' OR 'FORM' OF WHICH, IN SOME WAY OR OTHER, IT IS THE EMBODIMENT. WE MAY CONCLUDE FROM THE 'THEAETETUS' THAT THE FORMULA FOR KNOWLEDGE OBTAINED BY DIALECTIC IS THE ABILITY 'TO GIVE AN ACCOUNT (LOGOS) OF ABSOLUTE JUSTICE AND INJUSTICE, WHAT EACH OF THEM IS, AND IN WHAT THEY DIFFER FROM ALL ELSE AND FROM EACH OTHER', OR 'TO THINK OF

JUSTICE ITSELF THAT IT IS, AND HAVE ONE'S THOUGHTS ACCOMPANIED BY A REASON'.

OAKES, ROBERT A. DOES EPISTEMOLOGICAL MONISM ENTAIL THEOCENTRIC IDEALISM? S J PHIL 9,151-156 SUM 71.

JUST AS A BERKELEYAN THEOCENTRIC IDEALISM ENTAILS EPISTEMOLOGICAL MONISM, I.E., SENSE-IMPRESSIONS AS SUSTAINED BY GOD ARE THE THINGS IN THEMSELVES, SO, I HAVE ARGUED, DOES EPISTEMOLOGICAL MONISM ENTAIL THEOCENTRIC IDEALISM. THAT IS, THE EPISTEMOLOGICAL MONIST NECESSARILY FORFEITS HIS CLAIM TO A REALISTIC ONTOLOGY WITH THE RESULT THAT THEOCENTRIC IDEALISM IS A NECESSARY AS WELL AS A SUFFICIENT CONDITION FOR EPISTEMOLOGICAL MONISM. HENCE, I HAVE ATTEMPTED TO SHOW THAT A REALISTIC ONTOLOGY AND EPISTEMOLOGICAL MONISM ARE LOGICALLY INCOMPATIBLE.

OAKES, ROBERT A. PROFESSOR BLANSHARD, CAUSALITY, AND INTERNAL RELATIONS: SOME PERSPECTIVES. IDEAL STUD 1,172-178 MY 71.

OBJECTIVE IDEALISTS OF A MONISTIC BENT (E.G., PROFESSOR BLANSHARD) HAVE BEEN ACCUSED OF BEING 'SPECULATIVE' RATHER THAN 'ANALYTIC' PARTICULARLY WITH REGARD TO THEIR DEFENSE OF THE DOCTRINE OF THE INTERNALITY OF RELATIONS. I TRY TO SHOW THAT, WHILE THE SPECULATIVE AIM OF THINKERS SUCH AS BLANSHARD IS ADMITTEDLY OPPOSED TO THAT OF THE ANGLO-SAXON 'ANALYTIC' MOVEMENT, IT DOES NOT FOLLOW THAT THE DOCTRINE OF THE INTERNALITY OF RELATIONS IS NOT SUPPORTED BY CONCEPTUAL ANALYSIS. ON THE CONTRARY, CONCEPTUAL ANALYSIS IS CONSTANTLY EMPLOYED BY BLANSHARD TO SUPPORT HIS SPECULATIVE AIM.

ORBERTELLO, LUCA. FILOSOFIA E INTERPRETAZIONE. FILOSOFIA 22,97-110 JA 71.

ESAMINANDO IL VOLUME DI F. GUERRERA BREZZI ("FILOSOFIA E INTERPRETAZIONE," BOLOGNA, 1969), L'ARTICOLO CONSIDERA CRITICAMENTE ALCUNI PUNTI DEL PENSIERO DI RICŒUR, IN PARTICOLARE IL SENSO DELLA FINITEZZA DELLA CREATURA, LA CONTINGENZA DELLA LIBERTÀ UMANA, IL MALE E LA COLPA. LA DISCUSSIONE DI QUEST'ULTIMO TEMA IMPLICA QUELLA DEL MITO E DEL SIMBOLO, OLTRE CHE DELLA FEDE. RICŒUR ANALIZZA QUESTI TEMI SECONDO UNA VISUALE CHE, PER QUANTO ORIGINALE, RISENTE FORTEMENTE E TALVOLTA NEGATIVAMENTE DI ALCUNI TIPICI PRESUPPOSTI DEL PENSIERO MODERNO E CONTEMPORANEO.

ODEGARD, DOUGLAS. BERKELEY AND THE PERCEPTION OF IDEAS. CAN J PHIL 1,155-172 D 71.

THERE ARE AT LEAST FOUR POSSIBLE ANALYSES OF WHAT IT IS FOR SOMEONE TO PERCEIVE AN IDEA: AN ADVERBIAL ANALYSIS, AN ACT OBJECT ANALYSIS, AN INTENTIONAL OBJECT ANALYSIS AND AN ANALYSIS ACCORDING TO WHICH WHAT IS PERCEIVED IS AN ENTITY TO WHICH THE PERCIPIENT IS RELATED BUT WHICH DOES NOT EXIST IN THE SAME SENSE AS THE PERCIPIENT (AN ACT ENTITY ANALYSIS). AN ACT ENTITY ANALYSIS BEST FITS BERKELEY'S POSITION ON THE PERCEPTION OF IDEAS. IT ACCOMMODATES PASSAGES WHICH GEORGE PITCHER INTRODUCES IN FAVOUR OF ASCRIBING BOTH AN ACT OBJECT AND AN ADVERBIAL ANALYSIS TO BERKELEY. AND IT LEAVES ROOM FOR SAYING THE SORTS OF THINGS WHICH BERKELEY WANTS TO SAY ABOUT THE PRIVACY AND MIND-DEPENDENCE OF IDEAS.

ODEGARD, DOUGLAS. IMAGES. MIND 80,262-265 AP 71.

J. SHORTER ARGUES AGAINST RYLE THAT IMAGES ARE IN CERTAIN RESPECTS THINGS IN THEIR OWN RIGHT. J. SQUIRES DEFENDS RYLE AGAINST SHORTER BY ARGUING THAT IMAGES TAKE ONLY OBLIQUE PREDICATES. SQUIRE'S END IS SOUND BUT HIS MEANS INEFFECTIVE, SINCE HE FAILS TO COME TO GRIPS WITH SHORTER'S MOST PLAUSIBLE ARGUMENTS AND FAILS TO APPRECIATE THE IMPLICATIONS OF RYLE'S VIEW FOR THE NUMERICAL IDENTITY OF IMAGES.

ODEGARD, DOUGLAS. KANT'S USE OF "ANALYTIC JUDGMENT". KANTSTUDIEN 61,328-338 1970 (P-I.D.G.).

ODEGARD, DOUGLAS. LOCKE AND THE SIGNIFICATION OF WORDS. LOCKE NEWS 1,11-17 AUTUMN 70.

(1) CONTRARY TO APPEARANCES LOCKE OFFERS TWO THEORIES UNDER THE SLUGAN 'WORDS SIGNIFY IDEAS'. ONE THEORY ASSERTS THAT WORDS ARE USED TO LET OTHERS KNOW WHAT IDEAS WE HAVE. THE OTHER ASSERTS THAT THE MEANINGS OF OUR WORDS CONSISTS IN IDEAS IN OUR MINDS. LOCKE'S DEFENCE OF THE FIRST THEORY PRESUPPOSES THE SECOND AND HE FAILS TO ANCHOR THE LATTER FIRMLY. (2) C B MARTIN FAILS TO SHOW THAT FOR LOCKE, IF A NON-PARTICLE IS USED AT TIME 'T' TO SIGNIFY AN IDEA OF X, AN IDEA OF X NEED NOT ACTUALLY OCCUR AT 'T' IN THE USER'S MIND.

ODEGARD, DOUGLAS. PERSONS AND BODIES. PHIL PHENOMENOL RES 31,225-242 D 70.

THE THESES 'I AS A PERSON AM NOT IDENTICAL WITH THE BODY CALLED "MY BODY"' AND 'NO EMBODIED PERSON IS IDENTICAL WITH THE BODY CALLED "HIS BODY"' ARE BOTH TRUE. ATTENDING TO THE GENERAL CONCEPTS 'PERSON' AND 'BODY' WILL NOT DISCLOSE THIS, HOWEVER; INSTEAD, ONE MUST WORK FROM ONE'S OWN CASE, MEET OBJECTIONS RAISED BY THEORIES WHICH MAKE BODILY CONTINUITY A NECESSARY CONDITION OF PERSONAL CONTINUITY, AND THEN DEDUCE THE SECOND GENERAL THESIS.

ODEGARD, DOUGLAS. THE SENSE OF MENTAL EVENTS=CORPOREAL EVENTS. SYNTHESIS 22,360-368 MY 71.

TWO ARGUMENTS FOR THE NONSENSE OF 'MENTAL EVENTS=CORPOREAL EVENTS' ARE SHOWN TO BE DEFICIENT. THE FIRST ARGUMENT WORKS WITH THE NOTION OF A CATEGORY MISTAKE, THE SECOND ADOPTS A VERIFICATIONIST'S POINT OF VIEW. AN ALTERNATIVE READING FOR 'MENTAL EVENTS=CORPOREAL EVENTS', SOMETIMES INTRODUCED TO AVOID NONSENSE, IS SHOWN TO PRODUCE AN INCOHERENT CONCEPT.

ODELL, S JACK. NONSENSE. METAPHILOSOPHY 2,44-49 JA 71.

WHEN THE MAN ON THE STREET CHARGES ANOTHER WITH HAVING UTTERED NONSENSE, HE FREQUENTLY MEANS ONLY TO REGISTER HIS COMPLETE DISAGREEMENT WITH WHAT THE OTHER HAS SAID; OR TO SAY THAT WHAT ANOTHER HAS SAID IS PLAINLY FALSE; OR THAT WHAT ANOTHER HAS SAID IS SOMEHOW ABSURD OR PREPOSTEROUS. AN ORDINARY SPEAKER MAY USE THE WORD 'NONSENSE' TO EXPRESS HIS CONTEMPT AS WELL. WHEN ONE USES THE WORD IN ANY OF THESE WAYS ONE DOES NOT WISH TO BE TAKEN TO MEAN THAT WHAT ANOTHER HAS SAID IS WITHOUT SENSE OR MEANING. PHILOSOPHERS WHO SAY THAT ANOTHER PHILOSOPHER IS SPEAKING NONSENSE SOMETIMES USE THE WORD 'NONSENSE' IN THE NONLITERAL WAYS I HAVE JUST DESCRIBED. UNLIKE ORDINARY MEN, HOWEVER, PHILOSOPHERS FREQUENTLY USE THE WORD LITERALLY; AND IT IS THEIR USE OF IT IN THIS WAY THAT INTERESTS ME. PHILOSOPHERS WHO CHARGE THAT OTHER PHILOSOPHERS ARE, STRICTLY SPEAKING, TALKING NONSENSE, BELIEVE TO JUDGE FROM HOW THEY TALK, THAT SENSE AND NONSENSE CONSTITUTE A CLEAR-CUT DICHOTOMY. THEY BELIEVE THAT EVERY STATEMENT IS EITHER SENSE OR NONSENSE AND THAT THERE IS BETWEEN SENSE AND NONSENSE NO MIDDLE GROUND UPON WHICH TO FLOUNDER.

OESTERLE, JOHN A. MORALLY GOOD AND MORALLY RIGHT. MONIST 54,31-39 JA 70.

BY "MORALLY GOOD" WE MEAN THE STATE OF POSSESSING WHAT IS GENERALLY REGARDED AS GOOD CHARACTER, ROOTED IN VIRTUE; BY "MORALLY RIGHT" WE MEAN THE INDIVIDUALLY RIGHT OR GOOD ACTIONS A MAN PERFORMS. HOW CLOSELY ARE THE TWO RELATED? TO WHAT EXTENT IS DOING THE RIGHT THING AT THIS MOMENT INFLUENCED BY A MAN'S BEING MORALLY GOOD? AN UNBRIDGEABLE GAP APPEARS TO EXIST BETWEEN THE REALM OF BEING MORALLY



GOOD AND THE PRACTICAL ARENA OF CONCRETE ACTION; BEING MORALLY GOOD DOES NOT GUARANTEE DOING THE RIGHT THING. "APPETITIVE RECTITUDE," THE WILLINGNESS TO DO WHAT IS KNOWN TO BE THE RIGHT THING AND TO ACT EVEN THOUGH IT MAY NOT TURN OUT RIGHT, NARROWS THE GAP; THOUGH THE GAP WILL NEVER WHOLLY DISAPPEAR, IT CAN BE MORE AND MORE OVERCOME BY MEANS OF SUCH APPETITIVE RECTITUDE.

OETZEL, EGON. ZUR VERTEIDIGUNG UND ERSCHLIESSUNG DES HEGELSCHEN PHILOSOPHISCHEN ERBES DURCH G W PLECHANOW. DEUT Z PHIL 18,1521-1529 1970 (P.I.D.G.).

OGILVY, JAMES A. SOCRATIC METHOD, PLATONIC METHOD, AND AUTHORITY. EDUC THEORY 21,3-16 WINT 71.

PLATO ADAPTED THE SOCRATIC METHOD OF VERBAL QUESTIONING TO THE MEDIUM OF WRITING. LIKE PLATO, THE CLASSROOM TEACHER MUST SPEAK TO MANY DIFFERENT HEARERS WITH THE SAME WORDS. WHILE PLATO'S EARLIER DIALOGUES DESCRIBE THE SOCRATIC METHOD, THE LATER DIALOGUES SHOW A MODIFICATION OF THE MAIEUTIC METHOD TO SUIT THE SHIFT IN MEDIA. CAREFUL BUT INCOMPLETE DEVELOPMENT OF THEORY PERMITS EACH HEARER TO ATTEMPT A COMPLETION IN A WAY MOST APPROPRIATE TO HIS OWN RESOURCES. LEGITIMATE EDUCATIONAL AUTHORITY CONSISTS IN THE ABILITY TO PRACTICE THE PLATONIC METHOD.

OHMANN, RICHARD. SPEECH ACTS AND THE DEFINITION OF LITERATURE. PHIL RHET 4,1-19 WINT 71.

WORKS OF LITERATURE HAVE MORE THAN A FAMILY RESEMBLANCE. USING AUSTIN'S THEORY OF SPEECH ACTS, LITERATURE CAN BE DEFINED AS DISCOURSE WITHOUT THE ILLOCUTIONARY FORCES THAT WOULD NORMALLY ATTACH TO ITS SENTENCES, BUT WITH A SPECIAL ILLOCUTIONARY FORCE, HERE CALLED "MIMETIC".

OISERMAN, T I. W I LENIN UND DIE HEGELSCHES DIALEKTIK. DEUT Z PHIL 18,791-808 1970 (P.I.D.G.).

OIZERMAN, T I. THE SOCIAL MEANING OF THE PHILOSOPHY OF HEGEL. SOVIET STUD PHIL 9,299-318 SPR 71.

OLARTE, TEODORO. G W F HEGEL: EL ULTIMO GRAN FILOSOFO DE OCCIDENTE. REV FILOSOF (COSTA RICA) 8,1-6 JA-JE 70.

OLDING, A. FLEW ON SOULS. SOPHIA 9,11-12 O 70.

ANTHONY FLEW HAS ARGUED THAT GIVEN THE PLATONIC CONCEPT OF THE SOUL IT IS SELF-CONTRADICTORY TO DENY THAT PEOPLE ARE INCORPOREAL SOULS AND THAT IT IS ABSURD TO SAY YOU SEE SOMEONE. AGAINST HIS FIRST ARGUMENT IT IS SUGGESTED THAT THE PLATONIST WOULD SAY THAT HIS OPPONENT HAS A MISTAKEN VIEW NOT A SELF-CONTRADICTORY ONE. SIMILARLY, HE WOULD DENY THAT IT IS ABSURD TO SAY YOU SEE SOMEONE IF YOU ACCEPT THE PLATONIST THEORY.

OLIVIER, PAUL. CROCE ET LA CULTURE FRANCAISE. RIV STUD CROCE 6,457-468 O-D 69.

CET ARTICLE REPOND A UN COMPTE-RENDU PUBLIE DANS LA MEME REVUE (AN. VI, FAS. II, AVRIL-JUIN 1969, "CROCE NELLA CULTURA FRANCESE", ALFREDO PARENTE). IL A POUR BUT DE PRECISER LA PRESENCE ET L'INFLUENCE DE CROCE DANS LA CULTURE FRANCAISE ACTUELLE, EN SOULIGNANT LE CARACTERE TROP DISCRET ET TROP MARGINAL DE CETTE PRESENCE ET DE CETTE INFLUENCE. LA PLACE DE CROCE EST CEPENDANT MARQUEE, COMME EN CREUX, DANS NOMBRE DE NOS PREOCCUPATIONS ET DE NOS DEBATS PRESENTS. IL INDIQUE EN OUTRE UN CERTAIN NOMBRE DE RECHERCHES POSSIBLES QUI PERMETTRAIENT D'ETABLIR UNE INFLUENCE CACHEE ET COMME ANONYME DU PHILOSOPHE DE NAPLES DANS LA Pensee FRANCAISE.

OLIVIER, PAUL. LE TRICENTENAIRE DE VICO EN FRANCE. RIV STUD CROCE 7,187-195 AP-JE 70.

CET ARTICLE, ESSENTIELLEMENT BIBLIOGRAPHIQUE, EST UNE ETUDE CRITIQUE DES OUVRAGES ET ARTICLES CONSACRES A VICO A L'OCCASION DU TRI-CENTENAIRE; IL ESSAYE DE FAIRE LE POINT SUR L'ETAT PRESENT DES ETUDES VICHIANNES EN FRANCE, ET DE DEFINIR LES CONDITIONS D'UN VERITABLE RENOUVEAU DE CES ETUDES. LE RISQUE, D'UNE DECOUVERTE OU D'UNE RE-DECOUVERTE TROP INTERESSEE, RESIDE ESSENTIELLEMENT DANS LA TENTATION D'UNE UTILISATION OU D'UN TRAVESTISSEMENT DE L'OEUVRE DU PHILOSOPHE DE NAPLES.

OLSCAMP, PAUL J. GEORGE BERKELEY'S UNIQUE ARGUMENTS ABOUT GOD. STUD INT FILOSOF 2,29-48 FALL 70.

OLSCAMP, PAUL J. HOW OUGHT PHILOSOPHY DEPARTMENTS RESPOND TO THE DEMAND FOR BLACK STUDIES? S J PHIL 9,201-206 SUM 71.

OLSON, RICHARD. SCOTTISH PHILOSOPHY AND MATHEMATICS 1750-1830. J HIST IDEAS 32,29-44 JA-MR 71.

ATTEMPTS TO DEMONSTRATE USING THE MATHEMATICAL WORK OF JOHN LESLIE, THAT EPISTEMOLOGICAL AND PEDAGOGICAL DOCTRINES ASSOCIATED WITH THE COMMON SENSE PHILOSOPHERS THOMAS REID AND DUGALD STEWART ENCOURAGED THE USE OF GEOMETRICAL TECHNIQUES AND DISCOURAGED THE USE OF ANALYTICAL TECHNIQUES AMONG SCOTTISH MATHEMATICIANS IN THE PERIOD BETWEEN 1750 AND 1830.

OOSTHUIZEN, D C S. PHENOMENOLOGICAL PSYCHOLOGY. MIND 79,487-501 D 70.

THE AIM OF THIS PAPER IS THAT OF DETERMINING WHETHER RYLE CAN JUSTIFIABLY BE CALLED A PHYSICALIST; WHETHER HE IS IN "THE CONCEPT OF MIND" ANALYZING ON BEHAVIORIST ASSUMPTIONS. THE BURDEN OF THE PAPER IS AN ANALYSIS OF THE NOTION OF ANALYSIS AS IT IS EMPLOYED BY RYLE. THIS ANALYSIS OF RYLE'S NOTION PROCEEDS VIA AN EXAMINATION OF TWO RIVAL PSYCHOLOGICAL MODELS - THAT OF THE BEHAVIORIST AND THAT OF THE PHENOMENOLOGIST. THE CONCLUSION OF THE PAPER IS THAT BECAUSE RYLE IS CONCERNED CHIEFLY WITH LOGICAL AND CONCEPTUAL ISSUES RATHER THAN WITH EMPIRICAL ONES, HE CANNOT JUSTIFIABLY BE CALLED A BEHAVIORIST OR PHYSICALIST. A FURTHER CONCLUSION OF THE PAPER IS THAT HUSSERL'S PHENOMENOLOGY MUST BE REINTERPRETED; MUST BE DEMYTHOLOGISED. WHEN THIS IS DONE, IT WILL BE FOUND THAT HUSSERL'S METHOD IS NO DIFFERENT FROM THE 'CONCEPTUAL ANALYSIS' EMPLOYED BY RYLE. THE APPARENT DIFFERENCES WHICH LIE BETWEEN THE TWO METHODS RESULT FROM HUSSERL'S ACCOUNT OF WHAT HE IS DOING, RATHER THAN FROM HIS PHILOSOPHICAL METHOD IN ITSELF.

OPALEK, K. ON THE LOGICAL-SEMANTIC STRUCTURE OF DIRECTIVES. LOG ANAL 13,169-196 MR-JE 70.

IT IS PECULIAR ABOUT DIRECTIVES /NORMS, COMMANDS, RULES, REQUESTS, ETC./ THAT THEY REFER TO VERBAL ACTS OF INFLUENCING CONDUCT, THESE ACTS BEING PRODUCED BY THE VERY FORMULATION OF DIRECTIVE STATEMENTS. THE DIRECTIVE FORMULA IS D /UT P/, D STANDING FOR THE DIRECTIVE OPERATOR OF THE TYPES: D /"IT IS OBLIGATORY..."/, F/"IT IS FORBIDDEN..."/, AND P/"IT IS PERMITTED"/, FOLLOWED BY THE UT-CLAUSE, FORMULATED IN SUBJUNCTIVE MOOD, AND SO DIFFERING FROM THE THAT-CLAUSE IN WHICH P IS TREATED AS SCHEMATIC SENTENCE WHICH EXPRESSES PROPOSITION. THE UT-CLAUSE IS CONSISTENT WITH PURPOSIVE-PROSPECTIVE "CHARACTER OF THE DIRECTIVE STATEMENT IS REFERRING TO.

OPARIN, A. I. MODERN ASPECTS OF THE PROBLEM OF THE ORIGIN OF LIFE.  
SCIENTIA 65,195-206 1971.

ACCORDING TO MODERN CONCEPTS, THE ORIGIN OF LIFE ON EARTH IS BASED ON THE BUILDING UP OF COMPLEX CARBON COMPOUNDS, FROM WHICH MULTIMOLECULAR SYSTEMS DEVELOPED. THE INITIAL STEPS OF THIS PROCESS WERE DEFINITELY OF A CHEMICAL NATURE, BUT AT A CERTAIN STAGE OF DEVELOPMENT OF MATTER THE TRANSITION FROM CHEMICAL TO BIOLOGICAL EVOLUTION OCCURRED. THE NEW OBJECTIVE LAWS APPEARED DETERMINING THE PRINCIPAL FEATURES OF LIFE ON OUR PLANET. HOWEVER, LIFE AS WE KNOW IT TODAY DID NOT APPEAR AS A RESULT OF ANY PURPOSEFUL PROCESS REGULATED BY A PLAN ESTABLISHED BEFOREHAND. WE CONCEIVE OF ITS PRESENT MANIFESTATION AS INEVITABLE ONLY BECAUSE WE ARE NOT FAMILIAR WITH ANY MANIFESTATION OF LIFE, OTHER THAN LIFE ON EARTH.

OPPENHEIM, FELIX E. DEMOCRACY: CHARACTERISTICS INCLUDED AND EXCLUDED.  
MONIST 55,29-50 JA 71.

EXTREME-TYPE REPRESENTATIVE DEMOCRACY IS EXPLICATED IN TERMS OF THREE VARIABLE CHARACTERISTICS: EQUAL FREEDOM AND OPPORTUNITY OF POLITICAL PARTICIPATION, AND EQUAL PARTICIPATION. IT WOULD BE MISLEADING TO INCLUDE AMONG THE DEFINING CHARACTERISTICS: EQUALITY OF POLITICAL POWER, MAJORITY RULE, EQUALITY OF INFORMATION, OR ANY SUBSTANTIVE PRINCIPLES. IT TURNS OUT THAT MOST "DEMOCRATS" DO NOT FAVOR DEMOCRACY OF THE EXTREME TYPE.

OPPENHEIM, FRANK M. A ROYCEAN ROAD TO COMMUNITY. INT PHIL QUART  
10,341-377 SEPT 70.

THIS ROYCEAN ROAD TO COMMUNITY TAKES THE READER BY SOME CAMPSITES WHERE ROYCE EXPERIENCED COMMUNITY, AND THEN LEADS HIM TO ROYCE, THAT MATURE "MINER IN METAPHYSICS" IN THE ACT OF PHILOSOPHIZING. HERE HE FINDS ROYCE INTERPRETING "MIND," POINTING UP HIS LATE "SOCIAL APPROACH" TO METAPHYSICS, AND THEN REACHING THE BASIC FORM OF REALITY AS AN UNFENDING COMMUNITY OF INTERPRETATION. THESE ROYCEAN IDEAS ARE THEN TESTED, IN THE SECOND PART, BY WITNESSING THEIR METHODOLOGICAL USE AS ROYCE REFINES THE CONDITIONS FOR THE CONSCIOUSNESS OF A GENUINE COMMUNITY. THEY ARE AGAIN TESTED FOR FERTILITY AND FACILITATION WHEN APPLIED TO EXPLORING THESE CURRENT PROBLEMS: HOW TO CONCEIVE COMMUNITY MORE EXACTLY? IS COMMUNITY A WELL-SPRING TO MEANING IN METAPHYSICS? IS COMMUNITY A SIGN OF GOD?

ORGAN, TROY. THE ANATOMY OF VIOLENCE. PERSONALIST 51,417-433 FALL 70.

THE ARTICLE ATTEMPTS TO EXAMINE WHY PEOPLE ACT VIOLENTLY AND WHAT WE CAN EXPECT ABOUT VIOLENCE IN THE FUTURE. A VIOLENT ACT IS DEFINED AS AN ACT OF A SENTIENT BEING UPON ANOTHER SENTIENT BEING WITHOUT REGARD FOR HIS FEELINGS OR WISHES. THERE ARE THREE FORMS OF VIOLENCE: (1) THE HEDONIC, WHICH BRINGS RELIEF TO THOSE SUFFERING BOREDOM AND MONOTONY; (2) THE FRUSTRATED, WHICH IS AIMED PRIMARILY AT STOPPING A STATE OF AFFAIRS WHICH SEEMS INTOLERABLE; AND (3) THE COMMITTED, WHICH GROWS OUT OF CONVICTION OF THE WORTH OF A SPECIFICALLY DESIRED RESULT. THE TEMPO OF EVENTS IN HUMAN AFFAIRS IS NOW SUCH THAT THE RATIONAL PROCESSES ASSOCIATED WITH DEMOCRACY AND EDUCATION MAY PROVE TO BE FAR TOO SLOW IN THE FUTURE. MAN'S PRESERVATION ON THIS PLANET MAY DEPEND UPON THE RATIONAL USES OF VIOLENCE.

ORLANDO, PASQUALE. IL PROBLEMA CRITICO-GNOSEOLOGICO IN GAEOANO  
SANSEVERINO. AQUINAS 14,133-164 1971.

ORLANDO, PASQUALE. IN MARGINE AL NEOTOMISMO NAPOLETANO VINCENZO DE GRAZIA. AQUINAS 13,146-160 1970.

ORMEA, FERDINANDO. MARXISTEN ANGESICHTS DES TODES. INT DIALOG 2 3,98-114 1970 (P.I.D.G.).

OSBORNE, HAROLD. TASTE AND JUDGMENT IN THE ARTS. J AES EDUC 5,13-28 0 71.

OSSES, ANDRES ORTIZ. FILOSOFIA ESPANOLA Y FILOSOFIA EUROPEA. G METAF 26,171-184 MR-JE 71.

SOBRE LA COMUN BASE DE LA METAFISICA OCCIDENTAL SE CONFRONTA EL REALISMO DE LA FILOSOFIA ESPANOLA (AMOR RUIBAL) FRENTE AL IDEALISMO CENTROEUROPEO (HEIDEGGER)-ASI COMO FRENTE AL POSITIVISMO ANGLOAMERICANO (WITTGENSTEIN). -LA RELACION OCUPA EN AMOR RUIBAL EL PUESTO QUE EL SER OBTIENE EN HEIDEGGER. PERO A SU VEZ AMBAS PROTOCATEGORIAS OBTIENEN CARACTER PROLINGUISTICO: SER DICE RELATIO Y RFLACION DICE "RELATO" (LOGOS). -EL LENGUAJE ES ASI LA "IDENTIDAD EN LA DIFERENCIA" DEL FILOSOFAR ACTUAL.

OSSWALD, HORST. MODELLTHEORETISCHE UNTERSUCHUNGEN IN DER KRIPKE-SEMANTIK. ARCH MATH LOG 13,3-21 1970 (P.I.D.G.).

OSTROUCHOW, D A. UEBER DIE KODIERUNG DER NATURLICHEN ZAHLEN MIT HILFE VON SCHEMATA NORAMLER ALGORITHMEN (ORIGINAL IN RUSSISCHER SPRACHE). Z MATH LOG 16,347-352 1970 (P.I.D.G.).

OTT, HEINRICH. L'HERMENEUTIQUE DE LA SOCIETE: LE PROBLEME DE L'HISTORICITE COLLECTIVE. RIV INT FILOSOF DIRITTO 48,240-260 AP-S 71.

OTTONELLO, FRANCO. LE APOPIE DELL'IDENTITA IN LUIGI SCARAVELLI. G METAF 26,331-358 JL-AG 71.

OVERCAST, H EDWIN AND TULLOCK, GORDON. A DIFFERENTIAL APPROACH TO THE REPEATED PRISONER'S DILEMMA. THEOR DECIS 1,350-358 JF 71.

THE REPEATED PRISONER'S DILEMMA GAME IS CONVERTED INTO A DIFFERENTIAL GAME BY ASSUMING THAT THE PLAYERS, INSTEAD OF MAKING DECISIONS INDIVIDUALLY FOR EACH REPETITION OF THE PRISONER'S DILEMMA GAME, MAKE DECISIONS ON THE RATIO OF COOPERATIVE AND NONCOOPERATIVE GAMES THAT THEY WISH TO PLAY OVER THE NEXT FEW MOVES, AND THAT THE ACTUAL PLAYS ARE THEN DETERMINED USING THIS RATIO AND A RANDOMIZING PROCEDURE. ALTHOUGH IT SOUNDS LIKE A SIGNIFICANT DEPARTURE, THIS ASSUMPTION IS PROBABLY NOT TOO DIFFERENT FROM REALITY. SINCE EACH PLAYER CAN ALWAYS OBTAIN BY HIS OWN ACTION AT LEAST THE PAYOFF WHICH HE WOULD RECEIVE FROM THE NONCOOPERATIVE-NONCOOPERATIVE PAIR OF STRATEGIES, THAT PART OF THE DIFFERENTIAL GAME WHICH IS DOMINATED BY SUCH A DUAL NONCOOPERATIVE STRATEGY FOR EITHER PLAYER IS AN UNLIKELY OUTCOME. THIS DOMINATED AREA CAN BE READILY COMPUTED FOR ANY GAME, INCLUDING THOSE WITH MORE THAN TWO PLAYERS. FORMAL TESTING WITH EMPIRICAL DATA WAS IMPOSSIBLE BECAUSE OF UNCERTAINTY ABOUT THE PROPER NULL HYPOTHESIS. NEVERTHELESS, EXPERIMENTAL RESULTS REPORTED BY RAPAPORT ARE CONSISTENT WITH THE THEORY.

OVSYANNIKOV, M F AND SREDNII, D D. HEGEL'S ESTHETICS AND THE CONTEMPORARY STRUGGLE OF IDEAS. SOVIET STUD PHIL 9,374-393 SPR 71.

THE AESTHETICS OF HEGEL CAN BE CALLED THE PHILOSOPHY OF LITERATURE. ITS BASIC NOTION IS THE IDEAL. IT SYNTHESIZES KANT AND FICHTE'S NOTION OF THE IDEAL, INCLUDING IN ITSELF THE PROBLEMS OF THE ABSOLUTE AND RELATIVE (SYSTEM OF CLASSES), THE INFINITE AND FINITE (SUBJECT AND SUBSTANCE OF ART), ESSENCE AND OCCURRENCE (CRITICISM OF THE THEORY OF IMITATION AND THE PROBLEM OF TRUTH), CONTENT AND FORMS (RECOGNITION IN KNOWLEDGE AND ART). THE IDEAL DETERMINES THE



DISTINCTIVENESS OF ART AS A RESULT OF THE SPIRITUAL-PRACTICAL ASSIMILATION OF THE WORLD. IT IS THE UNITY OF THE ARTIST'S CREATIVE FANTASY AND THOUGHT (THE SUBJECT AND IDEA, TRUTH AND TENDENTIOUSNESS IN THE WORK OF ART). FROM THIS ARISES THE QUESTION OF THE ARTIST'S RELATIONSHIP TO SOCIETY AND THE SOCIAL FUNCTION OF ART. HEGEL'S APPROACH TO THE SOLUTION OF THESE PROBLEMS WAS STEPPED; HE COMBINED SYSTEMATIC ANALYSIS WITH THE CONCRETE HISTORICAL. THE SHORTCOMINGS AND MERITS OF HEGELIAN DIALECTICS, HIS CLASSICAL HUMANISM, SURFACE IN AESTHETICS, THE INVESTIGATION OF WHICH SHOULD NOT BE DOGMATICAL (OR BY ANALOGY OR BY COMPLETE NEGATION).

OWENS, JOSEPH. 'CAUSE OF NECESSITY' IN AQUINAS' 'TERTIA VIA'. MED STUD 33,21-45 1971.

ATTENTION HAS REPEATEDLY BEEN DRAWN TO THE PECULIAR PROCEDURE OF THE ARGUMENT FROM CONTINGENCE IN AQUINAS. FROM THE CONTINGENCE OF SENSIBLE THINGS IT ARGUES TO THE EXISTENCE OF NECESSARY BEINGS, AND FROM THESE TO A CAUSE OF THEIR NECESSITY, GOD. THE BACKGROUND INDUCING THIS PROCEDURE IS FOUND IN ARISTOTLE, THE ARABIANS, MAIMONIDES, AND EARLIER WORKS OF AQUINAS. TODAY THE NEED FOR INTERMEDIATE NECESSARY BEINGS DROPS OUT, BUT THE COMBINED EXEMPLARISM AND EFFICIENT CAUSALITY AT WORK HERE ARE STILL PROFOUNDLY RELEVANT.

PAGANO, GIACOMA MARIA. SARTRE E "L'INSUPERABILE FILOSOFIA DEL NOSTRO TEMPO". RIV STUD CROCE 6,435-446 D-D 69.

L'ARTICOLO, CHE RAPPRESENTA SOLO L'INIZIO DI UNA PIU LUNGA E COMPLETA ANALISI DELLA 'CRITIQUE DE LA RAISON DIALECTIQUE', CONDOTTA DALL'A. NEL VOLUME 'SARTRE E LA DIALETTICA' (NAPOLI, GIANNINI 1970), AFFRONTA ATTENTAMENTE L'ESAME CRITICO DEL PROBLEMA DEL MARXISMO SARTRIANO, VISTO NELLA SUA INTEGRAZIONE ALLA SOCIOLOGIA E ALLA PSICANALISI, E TENDE A MOSTRARE LA CONTINUITA E LA ORGANICITA DEL PENSIERO DI SARTRE, A PARTIRE DALLE PRIME OPETE, FINO A QUELLE PIU MATURE.

PAGGIARO, LUIGI. C'E UN PROGRESSO NELLA TECNOLOGIA CONTEMPORANEA? SAPIENZA 23,465-468 1970.

PAHI, BISWAMBHAR AND APPLEBEE, RALPH C. SOME RESULTS ON GENERALIZED TRUTH-TABLES. NOTRE DAME J FORM LOG 12,435-440 D 71.

A MODEL IS A SYSTEM  $M = (A, D, OH)$ , WHERE A, CALLED THE SET OF TRUTH-VALUES, IS A NON-EMPTY SET; D, CALLED THE SET OF DESIGNATED ELEMENTS, IS A SUBSET OF A, AND OH IS A FINITE SET OF OPERATIONS OF FINITE POSITIVE ARITY DEFINED ON A. A MODEL M IS CALLED FULL IF EACH OPERATION IN OH IS ONTO. TWO MODELS ARE CALLED EQUIVALENT IF THEY HAVE THE SAME SET OF VALID WFFS. IN THE STUDY OF A CERTAIN TYPE OF EXTENSIONS OF PROPOSITIONAL CALCULI IT IS SOMETIMES IMPORTANT TO KNOW WHETHER OR NOT AN ARBITRARY FINITE MODEL HAS AN EQUIVALENT FULL MODEL. HENCE THE NEED FOR AN EFFECTIVE METHOD TO ANSWER SUCH QUESTIONS. THE PROBLEM IS FULLY SOLVED HERE FOR FINITE MODELS WITH ONLY ONE OPERATION AND SUFFICIENT CONDITIONS ARE GIVEN FOR MODELS IN THE GENERAL CASE FOR SOLVING THE PROBLEM. THE MAIN THEOREMS ARE APPLIED TO OBTAIN SOME NEW TARSKI-MCKINSEY TYPE TRANSLATIONS BETWEEN DIFFERENT PROPOSITIONAL CALCULI. (EDITED).

PAILTHORP, CHARLES. C I LEWIS AND THE CERTAINTY OF COMMONPLACE JUDGMENTS. TRANS PEIRCE SOC 7,211-220 FALL 71.

PALACIOS, LEOPOLDUS-EULOGIUS. DE HABITUDINE INVERSA INTER COMPREHENSIONEM ET EXTENSIONEM CONCEPTUUM. LAVAL THEOL PHIL 27,81-88 F 1971.

PRONUNCIATUM DE HABITUDINE INVERSA INTER COMPREHENSIONEM ET EXTENSIONEM CONCEPTUUM OLIM BERNARDUS BOLZANO RECUSAVIT, HODIE ALBERTUS MENNE IN OPERE SUO "EINFUEHRUNG IN DIE LOGIK" INFITIATUR.

ATTAMEN VIDETUR HOC PRONUNCIATUM VERUM ESSE DUMMODO RECTA SERVETUR NOTIO COMPREHENSIONIS ET EXTENSIONIS CONCEPTUUM. TRIA SUNT EXEMPLA ADVERSUS HANC DOCTRINAM AB ALBERTO MENNE PROPOSITA QUAE CRISI SUBJICIUNTUR ET REFELLUNTUR.

PALEK, B. THE TREATMENT OF REFERENCE IN LINGUISTIC DESCRIPTION. TEOR METOD 3,53-60 1971.

THE DESCRIPTION OF NATURAL LANGUAGE MUST NOT OVERLOOK THE NECESSITY OF REFERENCE. THE AUTHOR PROCEEDS FROM THE DEFINITION OF THE CONCEPTUAL SPHERE INVOLVED TO THE WAYS IT IS EXPRESSED. IN NATURAL LANGUAGE REFERENCE SPLITS INTO NAMING AND "INSTAURATION". THE MAIN DEVICES OF INSTAURATION (INSTAURATORS), WHICH SUGGEST TO THE LANGUAGE-USER THE IDEA THAT A PARTICULAR OBJECT ACTUALLY IS, OR MAY BE, ARE PRONOUNS, NUMERALS, AND CERTAIN ADJECTIVES AND ADVERBS, VARIOUS TYPES OF INSTAURATION ARE DESCRIBED.

PALMER, JOHN R. THEORIES OF SOCIAL CHANGE AND THE MASS MEDIA. J AES EDUC 5,127-149 0 71.

PALMER, RICHARD E. "PHENOMENOLOGY", EDMUND HUSSERL'S ARTICLE FOR THE ENCYCLOPAEDIA BRITANNICA: A NEW COMPLETE TRANSLATION. J BRIT SOC PHENOMENOL 2,77-90 MY 71.

PANACCIO, CLAUDE. STRUCTURE ET SIGNIFICATION DANS L'OEUVRE DE MERLEAU-PONTY. DIALOGUE 9,374-380 1970.

IL S'AGIT DE CERNER LE SENS ATTRIBUE PAR MERLEAU-PONTY A LA DISTINCTION DE LA STRUCTURE ET DE LA SIGNIFICATION. ON CONSTATE PAR LA QUE SA POSITION SUR CETTE QUESTION EST SENSIBLEMENT RESTEE LA MEME DE 1939 A 1960: LA "STRUCTURE" CONCERNE TOUJOURS LA RELATION PREOBJECTIVE DU CORPS AVEC SON MILIEU ET LE TERME DE "SIGNIFICATION" EST RESERVE POUR DESIGNER L'IDEALISATION QUI S'ENRACINE DANS CETTE COMMUNION ANTEPREDICATIVE. DANS LES DERNIERS ECRITS CEPENDANT, MERLEAU-PONTY INSISTE D'AVANTAGE SUR LA DIMENSION ONTOLOGIQUE DE LA STRUCTURE.

PANAGIOTOU, SPIRO. VLASTOS ON 'PARMENIDES' 132A1-B2: SOME OF HIS TEXT AND LOGIC. PHIL QUART (SCOT) 21,255-259 JL 71.

PANASIUK, RYSZARD. PHILOSOPHIE, STAAT UND POLITIK BEI DEN JUNGHEGELIANERN. STUD FILOZOF 4,139-158 1970.

THE EVOLUTION OF YOUNG HEGELIAN'S GROUP WAS CONNECTED WITH THEIR DIALOGUE WITH THE PRUSSIAN STATE. THEY CAME TO TREAT THEMSELVES AS THE "PARTY OF REASON" OPPOSED TO AN IRRATIONAL "CHRISTIAN STATE". THE IDEAL OF YOUNG HEGELIAN'S WAS A DEMOCRATIZATION OF POLITICAL LIFE. THEIR POLITICAL DEMANDS WERE ACCOMPANIED BY PHILOSOPHICAL ARGUMENTATION IN WHICH THEY EXPRESSED THE AFFIRMATION OF MAN AGAINST HIS ALIENATION IN SOCIAL AND POLITICAL LIFE. THE "CRITICAL ACTIVITY" OF YOUNG HEGELIAN'S HELP TO DEMOCRATISE THE POLITICAL OPINION IN GERMANY AND TO CREATE THE PHILOSOPHY OF FEUEBACH, STIRNER, KIERKEGAARD AND MARX.

PANCHERI, LILLIAN U. JAMES, LEWIS AND THE PRAGMATIC A PRIORI. TRANS PIERCE SOC 7,135-149 SUM 71.

USING LEWIS' VIEWS IN "MWO" AS A PARADIGM, IT IS PROPOSED THAT IN CERTAIN OF HIS WRITINGS JAMES HOLDS THAT THERE IS AN ELEMENT IN KNOWLEDGE WHICH IS BOTH A PRIORI AND PRAGMATIC. RESOLUTION OF DISPARITIES BETWEEN THIS AND OTHER OF JAMES' VIEWS IS ATTEMPTED. PARALLELS OF THOUGHT AND EXPRESSION BETWEEN JAMES AND LEWIS ARE NOTED AND IT IS PROPOSED THAT JAMES COULD HAVE INFLUENCED LEWIS ON THIS MATTER.

PANIKKAR, RAIMUNDO. IL MESSAGGIO DELL'INDIA DI IERI AL MONDO DI OGGI. FILOSOFIA 22,3-28 JA 71.

PANKO, STANISLAV. DIACHRONIC EPISTEMOLOGY. STUD FILOZOF 4,191-210 1970.

CELEM ARTYKULU JEST PROBA TYPOLOGII ZAGADNIEN DOTYCZACYCH ROZWOJU POZNANIA, ZWASZCZA POZNANIA NAUKOWEGO. WYMIENIA SIE MIANOWICIE I ANALIZUJE TU CZTERY TYPY TAKICH ZAGADNIEN: 1) KWESTIE DOTYCZACE ANALOGII POMIEDZY EWOLUCJA POZNANZI A EWOLUCJA BIOLOGICZNA I TECHNOLOGICZNA; 2) KWESTIE DOTYCZACE STRATEGII NAUKOWYCH, CZYLI REGU STOSOWANYCH W PROCESIE DOKONYWANIA NOWYCH ODKRYC; 3) PROBLEM PODMIOTOWYCH UWARUNKOWAN POZNANIA, CZYLI ZAGADNIENIE WPYWOW WYWIERANYCH PRZEZ PODMIOT NA PROCESY, STRUCTURE I TRECZ POZNANIA; 4) PROBLEM MODELI ROZWOJU NAUKI. CAOKSZTAT TYCH BADAN PROPONUJE SIE NAZWAC "EPISTEMOLOGIA DIACHRONICZNA".

PANTAZI, RADU. LE DEBUT DE LA PERIODE MARXISTE DANS L'HISTOIRE DE LA PHILOSOPHIE EN ROUMANIE. PHIL LOG 15,71-82 1971.

PARENTE, ALFREDO. IL 'PRIMATO DEL FARE' E IL PRAMMATISMO: ATTIVITA IN GENERE E ATTIVITA PRATICA. RIV STUD CROCE 8,121-137 AP-JE 71.

PARENTE, ALFREDO. IL CONCETTO CROCIANO DELLA VITALITA. RIV STUD CROCE 7,399-409 O-D 70.

PARENTE, ALFREDO. INTORNO AL CONCETTO CROCIANO DI "VITALE": STORIA E SOSTANZA DI UN'INTERPRETAZIONE. RIV STUD CROCE 8,1-13 JA-MR 71.

PARENTE, ALFREDO. LA DIALETTICA NELLA FILOSOFIA DI GIAMBATTISTA VICO. RIV STUD CROCE 6,393-402 J-D 69.

RENEDETTO CROCF, IL MAGGIORE INTERPRETE DI VICO, NON PRESE MAI IN CONSIDERAZIONE L'ESISTENZA DI UN PROBLEMA DELLA DIALETTICA NELL'AUTORE DELLA "SCIENZA NUOVA". IN REALTA VICO SENTI LA STORIA UMANA DRAMMATICAMENTE, MA NON POSE IN TERMINI FILOSOFICI IL PROBLEMA DELLA DIALETTICA, CHE E IL PROBLEMA DEL DIVENIRE FONDATA SUGLI OPPOSTI, QUALI POI SI VIDE IN HEGEL. A. PARENTE RITIENE PERCOI INFONDATA L'ATTRIBUZIONE DELLA DIALETTICA A VICO DA PARTE DELLO STUDIOSO CATTOLICO FRANCO AMERIO, IL QUALE NON CONOSCE I VERTI TERMINI DEL PROBLEMA E SCAMBIA PER DIALETTICA LA SEMPLICE SUCCESSIONE VICIANA ("CORSI E RICORSI") DELLE ETA STORICHE, CHE VICO NON POSE IN ANTITESI.

PARENTE, ALFREDO. LA DIALETTICA NELLA FILOSOFIA DI GIAMBATTISTA VICO. RIV STUD CROCE 7,1-16 JA-MR 70.

SEE PART 1 OF THIS ARTICLE FOR THE ABSTRACT (ED).

PARENTE, ALFREDO. LINEAMENTI DEL CONCETTO DI DIALETTICA-REPLICA AL FRANCHINI. RIV STUD CROCE 7,263-286 JL-S 70.

LA DIALETTICA E IL CARATTERE DELLA STORIA E DELLA VITA, LA QUALE NASCE SEMPRE DALL'URTO DEGLI OPPOSTI, CIOE DALLA DRAMMATICA LOTTA TRA IL POSITIVO, CHE DEVE AFFERMARSI COME NUOVA CREAZIONE, E IL NEGATIVO CHE SI DEVE SUPERARE E ANNIENTARE: TRA IL BENE E IL MALE, LA VERITA E L'ERRORE, IL BELLO E IL BRUTTO, LA LIBERTA E LA SCHIAVITU, ECC. NEL CORSO DI TALE LOTTA NON C'E POSTO PER DUE CLASSICI CONCETTI ERRONEAMENTE ASSEGNATI ALLA DIALETTICA: UNO, CHE RIMONTA A NICOLA CUSANO, CIOE LA COINCIDENTIA OPPOSITORUM; L'ALTRO CHE DERIVA DA HEGEL, CIOE "L'AUFHEBUNG" CHE VUOL DIRE SUPERAMENTO E, INSIEME, CONSERVAZIONE DEL NEGATIVO. LA COINCIDENTIA E "L'AUFHEBUNG" AVVENGONO NEL SOPRAGGIUNTO MOMENTO DELLA QUIETE, E NON APPARTENGONO ALLA DIALETTICA, CHE E CRUDA E VIRULENTA ANTITESI DI TERMINI E TIENE IN MOTO LA VITA.

PARENTE, MARGHERITA ISNARDI. THEOPHRASTE, METAPHYSICA 6 A 23 SS.  
PHRONESIS 26,49-64 1971.

LE PASSAGE 6 A 23 SS. DE LA METAPHYSIQUE DE THEOPHRASTE, SI, CONTRE L'OPINION DE PLUSIEURS EDEITEURS, ON LE LIT SANS Y SUPPRIMER AUCUN MOT NOUS DONNE UN EXEMPLE PARMI LES AUTRES ET TRES IMPORTANT, DE LA TENDANCE DE LA PREMIERE ACADEMIE (ET NON PAS DE PLATON LUI MEME, LA THEORIE QU'ON Y ENVISAGE NE POUVANT PAS ETRE RECONDUITE A PLATON) A VOIR LA REALITE, DANS SA TOTALITE, PARTAGEE EN DEUX CHAINES METAPHYSIQUES, CELLE DES ETRES QUI DEPENDENT DE L'UN ET DES NOMBRES (L'AME, LE CIEL, LE TEMPS, TOUT CE QUI A ON SOI UN PRINCIPE D'ORDRE MATHEMATIQUE) ET CELLE DES ETRES QUI DEPENDENT DE LA DYADE INDEFINIE, QUI N'ONT EN SOI AUCUNE FORME, ORDRE OU DETERMINATION.

PARFIT, DEREK A. ON "THE IMPORTANCE OF SELF-IDENTITY". J PHIL  
68,683-690 21 O 71.

PARFIT, DEREK. PERSONAL IDENTITY. PHIL REV 80,3-27 JA 71.

SOME PEOPLE BELIEVE THAT THE IDENTITY OF A PERSON THROUGH TIME IS, IN ITS NATURE, ALL-OR-NOTHING. THIS BELIEF MAKES THEM ASSUME THAT, IN THE SO-CALLED 'PROBLEM CASES', THE QUESTION "WOULD IT STILL BE ME?" MUST HAVE, BOTH A DEFINITE ANSWER, AND GREAT IMPORTANCE. I DENY THESE ASSUMPTIONS. I TRY TO SHOW THAT THE IDENTITY OF A PERSON THROUGH TIME IS ONLY, IN ITS LOGIC, ALL-OR-NOTHING. IN ITS NATURE, IT IS A MATTER OF DEGREE. I THEN PROPOSE A WAY OF THINKING IN WHICH THIS WOULD BE RECOGNIZED.

PARIS, J B AND KUNEN, K. BOOLEAN EXTENSIONS AND MEASURABLE CARDINALS.  
ANNALS MATH LOG 2,359-377 F 1971.

PARK, DESIREE. KANT AND BERKELEY'S "IDEALISM". STUD INT FILOSOF 2,3-10  
FALL 70.

PARK, DESIREE. LENIN AND BERKELEY: ORIGINS OF A CONTEMPORARY MYTH. STUD  
INT FILOSOF 2,11-28 FALL 70.

PARKINSON, G H R. BERTRAND RUSSELL, 1872-1970. STUD LEIBNIZ 2,161-170  
1970 (P.I.D.G.).

PARKS, R Z. ON JENNINGS ON VON WRIGHT ON PREFERENCE. MIND 80,288-289  
AP 71.

IN AN EARLIER ARTICLE IN "MIND" (1967), R.E. JENNINGS CLAIMS THAT VON WRIGHT, IN "THE LOGIC OF PREFERENCE", PUTS "AN INCONSISTENT INTERPRETATION ON THE OPERATOR 'P'" AND THAT HIS PRINCIPLE OF CONJUNCTIVE EXPANSION, I.E., THAT P IS PREFERRED TO Q IF P AND NOT-Q IS PREFERRED TO NOT-P AND Q, IS FACTUALLY FALSE. THE FIRST CLAIM IS UNCLEAR AND THE SECOND FALSE. A PURPORTED COUNTEREXAMPLE IS SEEN TO FAIL TO TAKE INTO ACCOUNT VON WRIGHT'S DISTINCTION BETWEEN CONDITIONAL AND UNCONDITIONAL PREFERENCE.

PARKS, R Z. THE MYSTERY OF PHI AND PSI. TRANS PEIRCE SOC 7,176-177 SUM  
71.

IN SEVERAL EARLIER PAPERS, FISCH AND TURQUETTE SUGGESTED THAT PEIRCE'S INCLUSION OF THE BINARY CONNECTIVES PHI AND PSI IN HIS THREE-VALUED LOGIC IS SOMEHOW MYSTERIOUS. THE MYSTERIOUSNESS IS ATTRIBUTED TO THEIR ABSENCE FROM ANY WELL-KNOWN THREE-VALUED SYSTEM AND LACK OF A CLEAR MOTIVATION FOR THEIR INTRODUCTION. AN ATTEMPT TO DISPEL THE MYSTERY IS MADE BY POINTING OUT THAT PEIRCE'S CONNECTIVES DO OCCUR IN THE THREE-VALUED SYSTEM OF SOBOCINSKI AND BY PROVIDING MOTIVATIONAL ARGUMENTS.



PARKS, ZANE AND RESCHER, NICHOLAS. A NEW APPROACH TO ARISTOTLE'S  
APODEICTIC SYLLOGISMS. REV METAPH 24,678-689 JE 71.

PARRY, WILLIAM TUTHILL. MOST=MOST-SOME. PHIL STUD 22,10-16 JA-F 71.

THE PROBLEM IS TO PROVE ARGUMENT FORM (A'): "MOST Y ARE Z, MOST Y ARE X; THEREFORE SOME X ARE Z" BY TRADITIONAL LOGIC. J.J. TOOHEY CAME CLOSEST WITH 3RD-FIGURE DICTA. OUR PROOF VALIDATES FORM (E) "NO X ARE Z, MOST Y ARE X, ERGO MOST Y ARE NOT Z" BY DICTUM DE OMNI ET NULO. BY SUBALTERNATION OF "HALF-OR-MORE" TO "MOST" AND INDIRECT REDUCTION, (A') REDUCES TO (E). A VARIANT PROOF REDUCES (E) TO DARI, TRANSLATING E.G. "MOST Y ARE X" AS "SOME CLASS WITH MORE THAN HALF THE Y IS A CLASS OF X."

PARSONS, CHARLES D. A PLEA FOR SUBSTITUTIONAL QUANTIFICATION. J PHIL 68,231-237 22 AP 71.

I ARGUE THAT, CONTRARY TO STATEMENTS BY QUINE, SUBSTITUTIONAL QUANTIFICATION EXPRESSES IN SOME CASES A GENUINE CONCEPT OF EXISTENCE THAT IT APPROPRIATE TO CERTAIN CONCEPTIONS ABOUT ABSTRACT ENTITIES. I RAISE AN OBJECTION TO THE SUGGESTION THAT, SHORT OF SET THEORY, ALL QUANTIFICATION OVER ABSTRACT ENTITIES IS SUBSTITUTIONAL.

PARSONS, CHARLES D. AXIOMATIZATION OF AQVIST'S CS--LOGICS. THEORIA 36,43-64 1970.

PARSONS, CHARLES D. ONTOLOGY AND MATHEMATICS. PHIL REV 80,151-176 AP 71.

THE PAPER DISCUSSES THE ONTOLOGICAL COMMITMENT OF ELEMENTARY AND CONSTRUCTIVE THEORIES IN MATHEMATICS. IN CONTRAST TO QUINE'S POSITION, IN DEALING WITH FINITARY ARITHMETIC IT IS NECESSARY TO CONSIDER ALTERNATIVE CONCEPTIONS OF ONTOLOGY FROM THAT BASED ON CLASSICAL QUANTIFICATIONAL LOGIC. AN ACCOUNT OF THE EXISTENCE OF NUMBERS IS DEVELOPED WHICH MIGHT BE TAKEN TO CLAIM THE EXISTENCE ONLY OF INSCRIPTIONS, BUT IT WORKS ONLY BECAUSE IT USES A DIFFERENT CONCEPTION OF EXISTENCE, INVOLVING MODALITY. FOR THIS REASON IT DOES NOT QUALIFY AS 'NOMINALIST'. I ARGUE THAT CONTRARY TO WHAT IS SUGGESTED BY SOME WRITERS, STRONGER 'ABSTRACT' CONCEPTIONS IN CONSTRUCTIVE MATHEMATICS REQUIRE NOT A RICHER ONTOLOGY (WITH INTENSIONAL ENTITIES) BUT ADDITIONAL PREDICATES, E.G. TRUTH PREDICATES. IT IS EXPLAINED HOW TO INTERPRET PREDICATIVE SET THEORY IN THE SAME WAY.

PARSONS, KATHRYN PYNE. A NOTE ON MEANING INVARIANCE. S J PHIL 9,126-130 SUM 71.

PARSONS, KATHRYN PYNE. ON CRITERIA FOR MEANING CHANGE. BRIT J PHIL SCI 22,131-144 MY 71.

THERE IS A PROBLEM OF WHETHER A SCIENTIFIC TERM MEANS THE SAME WHEN THERE HAS BEEN A CHANGE IN THE THEORIES CONTAINING IT. CRITERIA FOR SAMENESS OF MEANING WHICH INSIST THAT SOME DISTINGUISHED CLASS OF STATEMENTS MUST BE CARRIED OVER FROM ONE THEORY TO ANOTHER, E.G., THOSE OF PUTNAM AND FINE, YIELD ENTIRELY INAPPROPRIATE RESULTS FOR CERTAIN GENERALLY DESCRIBABLE CASES IN SCIENCE. MOREOVER THEY ARE MISTAKEN IN PRINCIPLE.

PARSONS, T. SOME PROBLEMS CONCERNING THE LOGIC OF GRAMMATICAL MODIFIERS. SYNTHESIS 21,320-334 O 70.

THE MAIN PROBLEM DISCUSSED IS HOW TO REPRESENT GRAMMATICAL MODIFIERS (E.G. ADVERBS) IN A LOGICALLY PERSPICUOUS NOTATION. A SUGGESTION OF REICHENBACH'S IS EXAMINED AND REJECTED. THE MAIN PROPOSAL IS TO REPRESENT MODIFIERS BY OPERATORS ADDED TO A FIRST-ORDER PREDICATE CALCULUS. SENTENCES CONTAINING THAT-CLAUSES AND ACTION CLAUSES ARE

DISCUSSED, AND A METHOD IS SKETCHED FOR CONVERTING ALL FIRST-ORDER INTENSIONAL LANGUAGE INTO SECOND-ORDER EXTENSIONAL LANGUAGE.

PARTEE, BARBARA HALL. OPACITY, COREFERENCE, AND PRONOUNS. SYNTHESIS 21,359-385 0 70.

PARTEE, MORRIS HENRY. INSPIRATION IN THE AESTHETICS OF PLATO. J AES ART CRIT 30,87-95 FALL 71.

PARTEE, MORRIS HENRY. PLATO'S BANISHMENT OF POETRY. J AES ART CRIT 29,209-222 WINT 70.

THE STRICTURES OF REPUBLIC X SERVE AS A TOUCHSTONE FOR INTERPRETATIONS OF PLATO'S UNSYSTEMATIC AESTHETIC. HIS EXTREME POSITION IN THE LAST BOOK OF THE GREATEST REPOSITORY OF HIS THOUGHT REPRESENTS HIS BOLDEST CONCLUSIONS. JUDGING POETRY SOLELY IN TERMS OF ITS EFFECTS, PLATO FEELS THAT ARTFUL LANGUAGE TENDS TO SEDUCE THE UNWARY TO EMBRACE THE TRANSIENT BEAUTY OF PLEASURE INSTEAD OF TO LIFT THE SOUL TO CONTEMPLATE THE TRUE BEAUTY OF VIRTUE. HIS CONSISTENT MISTRUST OF ART IN HIS EXPLICIT CONSIDERATION OF POETRY MUST TAKE PRECEDENCE OVER HIS TACIT ENJOYMENT AND HIS USE OF POETRY IN THE DIALOGUES.

PASENKIEWICZ, KAZIMIERZ. KILKA UWAG NATEMAT Czynnosci Organizujacych Teorie. PRACE LOG 6,15-19 1971.

ACCORDING TO AUTHOR'S OPINION, IN THE PROCESS OF CONSTRUCTING ANY SCIENTIFIC THEORY SOME ORGANIZING PROCESSES OCCUR WHICH PRECEDE ALL THE KNOWLEDGE-CREATING PROCESSES. THESE PROCESSES ARE COMPOSED OF ORGANIZATION OF THE DOMAIN OF A THEORY IN QUESTION, AND OF CONSTRUCTION OF THE LANGUAGE OF THAT THEORY. ORGANIZATION OF THE DOMAIN CONSISTS OF CLASSIFICATION AND TAXONOMY. CONSTRUCTION OF ABSTRACT LANGUAGE OF THE THEORY IN QUESTION IS FOUNDED UPON THE CONCRETE LANGUAGE OF THE DOMAIN OF THAT THEORY. ABSTRACT LANGUAGES INCLUDE ABSTRACT NAMES, PREDICATES OF ABSTRACT ARGUMENTS AND LOGICAL CONSTANTS.

PASENKIEWICZ, KAZIMIERZ. PROBA ANALIZY PODSTAWOWYCH PROCESOW POZNAWCYCH I WIEDZTWORCZYCH. PRACE LOG 5,25-34 1970.

THE AIM OF THE WORK IS TO POINT OUT THE ELEMENTARY COGNITIVE FUNCTIONS OF WHICH THE KNOWLEDGE-CREATING AND COGNITIVE PROCESSES APPEARING IN ALL FIELDS OF COGNIZANCE ARE COMPOSED. IN THE PERFORMED ANALYSIS THE MAIN STAGES OF DEVELOPMENT OF KNOWLEDGE, BEGINNING WITH CONCRETE KNOWLEDGE, THROUGH ABSTRACT KNOWLEDGE TO METATHEORY AND METHODOLOGY HAVE BEEN TAKEN INTO CONSIDERATION. THE NECESSITY OF EVER ENLARGING OF THE RANGE OF COGNITIVE EXPRESSIONS, BEGINNING WITH THE LANGUAGE OF CONCRETE SCIENCES TO METALANGUAGES HAS BEEN ALSO INCLUDED. THE ANALYSIS HAS BEEN PERFORMED ON THE BASIS OF A MODEL, SIMPLIFIED TO A MAXIMUM, OF ANY SECTOR OF REALITY. AS A RESULT OF HIS CONSIDERATION THE AUTHOR COMES TO THE CONCLUSION THAT THE FOLLOWING SHOULD BE INCLUDED TO THE ELEMENTARY COGNITIVE PROCESSES; DISTINGUISHING, PERCEPTION, ATTRIBUTION, COMPILING, CLASSIFICATION, ABSTRACTION, AND ASSERTION. ALL THE COGNITIVE PROCESSES IN THE PARTICULAR FIELDS OF COGNIZANCE AND SCIENTIFIC KNOWLEDGE ARE COMPOSED OF JUST THOSE ELEMENTARY FUNCTIONS.

PASHMAN, JON. REPLY TO MR KLEIMAN. S J PHIL 9,93-94 SPR 71.

KLEIMAN IS CORRECT TO REQUEST CLARIFICATION OF THE NOTION OF RELEVANCE. HE IS WRONG TO IMPLY THAT NATURALISM DOES NOT RELATE GENESIS TO TRUTH. HE IS WRONG TO IMPLY THAT 'PROJECTION' IS NON-THEORETICAL AND WRONG IN THINKING THAT FREUD NEEDS A LARGER THEORY TO UNDERCUT THEISM.

PASKF, GERALD H. RESPONSIBILITY AND THE INCOMPATIBILITY PRINCIPLE. PERSONALIST 51,477-485 FALL 70.

MORAL RESPONSIBILITY IS COMPATIBLE WITH DETERMINISM. THE CONTRARY BELIEF IS BASED UPON TWO PRINCIPLES WHICH I SHOW TO BE UNACCEPTABLE. IN ADDITION, I SHOW THAT THE PSYCHOLOGICAL TENSION FELT TO EXIST BETWEEN RESPONSIBILITY AND DETERMINISM IS DISSIPATED WHEN ONE RECOGNIZES THAT THERE CAN BE NO CONFLICT BETWEEN ONE'S RATIONALITY AND ONE'S MORALLY RELEVANT SELF, AND HENCE WHETHER ONE'S RATIONALITY IS CAUSED IS IMMATERIAL. THESE POINTS ARE DEVELOPED USING HARD DETERMINISM AS A FOIL.

PATOCCHI, MAURO AND GUZZO, AUGUSTO AND SOLDINI, ADRIANO. IL LATINO - NUOVE INTERVISTE LUGANESI - LE DUE CULTURE E LE LINGUE CLASSICHE. FILOSOFIA 21,383-388 JL 70.

GLI INTERVISTATORI E L'INTERVISTATO SONO D'ACCORDO NEL RITENERE RACCOMANDABILE LO STUDIO DEL LATINO SPECIALMENTE A POPOLI PER I QUALI IL LATINO ERA L'ANTICA LINGUA DA LORO PARLATA E SCRITTA. RINUNZIARE AL LATINO PUO' OFFUSCARE LA COSCIENZA STORICA DI TALI POPOLI, E QUANDO LA COSCIENZA STORICA SI OSCURA, SI RIMANE PRIGIONIERI DELLE PASSIONI DEL PRESENTE, SENZA SAPERLE PRONTAMENTE CRITICARE E VALIDAMENTE MODERARE E DOMINARE.

PATOCKA, JAN. DER SUBJEKTIVISMUS DER HUSSELSCHEN UND DIE MOEGlichkeit EINER "ASUBJEKTIVEN" PHAENOMENOLOGIE. PHIL PERSPEKT 2,317-334 1970 (P.I.D.G.).

PATTANYUS, JOHN E. JUSTICE IN GENERAL AND GENERAL JUSTICE ACCORDING TO ARISTOTLE. STUD PHIL HIST PHIL 5,79-137 1970.

ARISTOTLE'S THEORY OF JUSTICE EVOLVED FROM PLATONIC IDEALISM TO NATURALISTIC RATIONALISM. THIS DEVELOPMENT CAN BE TRACED BY FOLLOWING THE PARALLEL EVOLUTION OF HIS PSYCHOLOGY IN ITS FIRST TWO PHASES. OTHER-RELATEDNESS AND THE OBJECTIVE MEAN OF EQUALITY ARE THE TWO BASIC CHARACTERISTICS BY WHICH ARISTOTLE DISTINGUISHES JUSTICE FROM THE OTHER VIRTUES. GENERAL JUSTICE IS THE TOTALITY AND PERFECTION OF ALL VIRTUES. ITS OTHER-RELATEDNESS DIRECTS THE SUBJECT TO THE COMMON GOOD OF ALL THE MEMBERS OF THE POLIS THROUGH THE EXERCISE OF ALL THE VIRTUES, AND IT MAKES GENERAL JUSTICE THE POLITICAL VIRTUE. THE OBJECTIVE MEAN OF GENERAL JUSTICE IS THE AGGREGATE OF ALL THE MEANS OF THE PARTICULAR VIRTUES. OF THE TWO DISTINCTIVE FEATURES OF JUSTICE, OTHER-RELATEDNESS IS MORE CHARACTERISTIC OF GENERAL JUSTICE THAN ITS MEAN OF EQUALITY.

PATTARO, ENRICO. IL REALISMO GIURIDICO COME ALTERNATIVA AL POSITIVISMO GIURIDICO. REV INT FILOSOF DIRITTO 48,61-126 JA-MR 71.

CONTENUTO: 1) RICOSTRUZIONE DEL PENSIERO DI K. OLIVECRONA; 2) PRESENTAZIONE DELLA FILOSOFIA DI A. HAEGERSTROEM; 3) INQUADRAMENTO DEL REALISMO SCANDINAVO NELL'AMBITO DEL NEO-EMPIRISMO CONTEMPORANEO; 4) ANALISI DEL POSITIVISMO GIURIDICO ITALIANO IN QUANTO RISULTA DAL KELSENISMO E DAL NEO-POSITIVISMO LOGICO. OBIETTIVO: DIMOSTRARE CHE SOLTANTO UNA FILOSOFIA GIURIDICA REALISTICA E COERENTE CON LE PREMESSE EPISTEMOLOGICHE DEL NEO-EMPIRISMO CONTEMPORANEO (DA B. RUSSELL A CH. MORRIS), MENTRE NON LO E IL POSITIVISMO GIURIDICO. COME L'OBIETTIVO E RAGGIUNTO: MOSTRANDO CHE IL REALISMO GIURIDICO RISPETTA IL PRINCIPIO DELLA AVALUTATIVITA DELLA SCIENZA; CHE STORICAMENTE IL REALISMO GIURIDICO E L'UNICA FILOSOFIA GIURIDICA NATA DIRETTAMENTE ALL'INTERNO DEL NEO-EMPIRISMO; CHE IL POSITIVISMO GIURIDICO NON RISPETTA IL PRINCIPIO DELLA AVALUTATIVITA DELLA SCIENZA, E CHE (ANCHE) PER CIO OGGI (IN ITALIA) E IN CRISI.

PAUL, ANTHONY M. FIGURATIVE LANGUAGE. PHIL RHET 3,225-248 FALL 70.

METAPHOR, METONOMY, SYNECDOCHE AND THE LIKE ARE THE SEMANTIC FIGURES OF SPEECH. AN UTTERANCE IS SEMANTICALLY FIGURATIVE IF AND ONLY IF IT MEETS THREE CONDITIONS: 1) AT LEAST ONE EXPRESSION MUST BE USED NON-LITERALLY IN IT; 2) IT MUST BE INTELLIGIBLE; 3) BEING NON-LITERAL, ITS INTELLIGIBILITY MUST RESULT FROM SEMANTIC DERIVATION, NOT, AS IN CODE UTTERANCES, FROM IMPLICIT OR EXPLICIT STIPULATION OF MEANINGS. MOST OF THE PAPER IS DEVOTED TO EXPLICATING THE NOTIONS OF LITERALNESS, INTELLIGIBILITY, AND SEMANTIC DERIVATION.

PAUL, ANTHONY M. HANSON ON THE UNPICTURABILITY OF MICRO-ENTITIES. BRIT J PHIL SCI 22,50-53 F 71.

N R HANSON'S ARGUMENT TO THE EFFECT THAT SUB-ATOMIC ENTITIES ARE IN PRINCIPLE UNPICTURABLE (PRESENTED IN "THE CONCEPT OF THE POSITRON") IS UNSOUND FOR TWO REASONS. FIRST, IT INVOLVES AN INADEQUATE CONCEPT OF PICTURABILITY. SECOND, IT REQUIRES THE FALSE PRESUPPOSITION THAT MICRO-PHYSICS MUST EXPLAIN WHY ALL PICTURABLE THINGS ARE PICTURABLE.

PAUSON, MARIAN L. STRUCTURES IN ART MEDIA. TULANE STUD PHIL 19,65-78 1970.

PAYNE, T R. THE 80TH ANNIVERSARY OF THE BIRTH OF S L RUBINSTEIN. STUD SOVIET THO 10,255-261 S 70.

PEARL, LEON. IS THEAETETUS DREAMING? PHIL PHENOMENOL RES 31,108-113 SEPT 70.

I ARGUE THAT IF A MAN IS AWAKE AND BELIEVES THAT HE IS AWAKE, THEN THIS CONSTITUTES A SUFFICIENT CONDITION FOR HIS KNOWING THAT HE IS AWAKE. I TRY TO EXPLAIN THE ABOVE FACT BY POINTING OUT THAT OUR CONCEPT OF BEING AWAKE INVOLVES NOT ONLY THAT A MAN IS AWARE OF HIS SURROUNDINGS BUT ALSO THAT HIS THOUGHTS ARE EFFECTED BY THE BELIEFS AND MEMORIES WHICH ARE DORMANT WHEN DREAMING.

PEARL, LEON. OBJECTIVE AND SUBJECTIVE DUTY. MIND 80,413-417 JL 71.

PEARS, D F. IFS AND CANS: PART I. CAN J PHIL 1,249-274 D 71.

AN EXAMINATION OF J.L. AUSTIN'S DISTINCTION BETWEEN CONDITIONALS AND PSEUDO-CONDITIONALS (SEE HIS 'IFS AND CANS' IN 'PHILOSOPHICAL PAPERS', OXFORD, 1961). I ARGUE THAT THERE ARE TWO KINDS OF PSEUDO-CONDITIONALS: THOSE IN WHICH THE ANTECEDENT GOVERNS THE SUBORDINATE VERB, THUS FORMING A SUBORDINATE CONDITIONAL, AND THOSE IN WHICH THE ANTECEDENT HAS A DIFFERENT FUNCTION. THE FORMER I CALL 'INTEGRATED PSEUDOS', THE LATTER 'NON-INTEGRATED PSEUDOS'.

PEDEN, CREIGHTON. SOCIAL RESPONSIBILITY AND DEVELOPMENT BANKS. J SOC PHIL 2,8-10 O 71.

IT IS CONTENDED THAT THE RESPONSIBILITY OF THE BANKING INDUSTRY IS TO SERVE THE PUBLIC INTEREST IN THE STRONGEST POSSIBLE WAY. REGIONAL DEVELOPMENT BANKS ARE INDICATED AS A CRUCIAL PUBLIC INTEREST WHICH SHOULD LOGICALLY BE DEVELOPED UNDER THE CURRENT STRUCTURES OF THE FEDERAL RESERVE, USING THE PROFITS OF THE RESERVE AS THEIR PRIMARY RESOURCE. THIS ARGUMENT TAKES INTO ACCOUNT THE CONGRESSIONAL REPORT "ACTIVITIES BY VARIOUS CENTRAL BANKS TO PROMOTE ECONOMIC AND SOCIAL WELFARE PROGRAMS," AS WELL AS THE CRITIQUE OF THIS REPORT PREPARED BY THE DIVISION OF INTERNATIONAL FINANCE OF THE BOARD OF GOVERNORS OF THE FEDERAL RESERVE SYSTEM.



PEGIS, ANTON C. HENRY OF GHENT AND THE NEW WAY TO GOD (III). MED STUD 33,158-179 1971.

PELTZ, RICHARD. CLASSIFICATION AND EVALUATION IN AESTHETICS: WEITZ AND ARISTOTLE. J AES ART CRIT 30,69-78 FALL 71.

WEITZ CLAIMS THAT THE "POETICS" OFFERS TWO DEFINITIONS OF TRAGEDY, ONE OF 'TRAGEDY' AND ONE OF 'GOOD TRAGEDY,' EACH WITH ITS OWN SET OF DEFINING CHARACTERISTICS. I ARGUE THAT IN THE "POETICS" ALL DEFINING CHARACTERISTICS DEFINE 'TRAGEDY' DESCRIPTIVELY: 'GOOD TRAGEDY' DEPENDS ON THIS DEFINITION BUT IS NOT ITSELF DEFINED AS ANOTHER SPECIES OF TRAGEDY. I ARGUE FURTHER THAT WEITZ'S EXTREME SEPARATION OF DESCRIPTION AND EVALUATION IMPLIES THE DENIAL THAT ANY AESTHETIC TERMS ARE DESCRIPTIVE.

PENELHUM, TERENCE. THE IMPORTANCE OF SELF-IDENTITY. J PHIL 68,667-678 21 0 71.

PENNER, T M I. FALSE ANTICIPATORY PLEASURES: PHILEBUS 36A 3-41 A 6. PHRONESIS 15,166-178 1970.

PENNOCK, J ROLAND. DEMOCRATIC POLITICAL THEORY: A TYPOLOGICAL DISCUSSION. MONIST 55,61-88 JA 71.

THE MOST ESSENTIAL ELEMENTS OF DEMOCRATIC THEORIES ARE THEIR THEORY OF WHAT PROVIDES POLITICAL UNITY, THEIR KEY VALUES, THEIR ACCEPTANCE OR NONACCEPTANCE OF INTERPERSONAL COMPARISONS, AND THEIR VIEWS OF THE RELATIONS BETWEEN INDIVIDUAL AND COLLECTIVITY. THE ARTICLE DEVELOPS A CLASSIFICATION BASED ON THESE ELEMENTS (RADICAL INDIVIDUALISM, UTILITARIANISM, RIGHTS AND DUTIES THEORY AND COLLECTIVISM); AND DEMONSTRATES THE MUTUAL INTERDEPENDENCE OF NORMATIVE AND EMPIRICAL APPROACHES.

PENZO, GIORGIO. RIFLESSIONI SULLA DIMENSIONE DELL'ESSERE DI HEIDEGGER. AQUINAS 14,49-62 1971.

PEPPER, STEPHEN C. A DYNAMIC VIEW OF PERCEPTION. PHIL PHENOMENOL RES 22,42-46 S 71.

ACTS OF PERCEPTION ARE SHOWN TO BE BASED ON DYNAMIC DRIVES AND INTERESTS, AND SO TO BE PARTS OF PURPOSIVE ACTS. A NUMBER OF CONSEQUENCES FOLLOW. FOR INSTANCE, IN DISTAL AUDITORY OR VISUAL PERCEPTIONS THERE ARE TWO OBJECTS—THE TRANSCENDENT OBJECT OF THE DISTANT GOAL AND SOURCE OF STIMULATION, AND THE IMMEDIATE SENSORY OBJECT WITH ITS ANTICIPATORY REFERENCES. THIS LEADS TO AN OPERATIONAL-CORRESPONDENCE THEORY OF TRUTH TO VERIFY THE REFERENCES. PASSIVE TRADITIONAL THEORIES ARE CONFUSED ON THIS AND OTHER RELEVANT POINTS.

PERKINS, LISA H. SUGGESTION FOR A JUSTIFICATION OF PUNISHMENT. ETHICS 81,55-61 0 70.

THE OBJECT OF THE ARTICLE IS TO PROVIDE A UTILITARIAN JUSTIFICATION OF LEGAL PUNISHMENT MORE PLAUSIBLE THAN THE STANDARD ONES (REFORM, DEFERENCE, ETC.). A SCHEMA IS SET UP BY WHICH THE UTILITY OF "PUBLIC VENGEANCE" MAY BE EVALUATED, AND IT IS CONCLUDED THAT THE USEFULNESS OF PUBLIC VENGEANCE IS SUFFICIENT TO PROVIDE A JUSTIFICATION OF THE PRACTICE OF PUNISHMENT.

PERKINS, MORELAND. MATTER, SENSATION AND UNDERSTANDING. AMER PHIL QUART 8,1-12 JA 71.

PERKINS, MORELAND. SENTIENCE. J PHIL 68,329-337 3 JE 71.

PERKINS, ROBERT L. HEGEL AND THE SECULARIZATION OF RELIGION. INT J PHIL RELIG 1,130-146 FALL 70.

WHAT IS HEGEL'S RELATION OF THE SECULARIZATION OF RELIGION? THERE ARE TWO PARTS OF THE ARTICLE. THE FIRST DEALS WITH THE SOCIOLOGICAL AND THEOLOGICAL ANALYSIS OF THE CHURCH. THE SECOND ANALYZES HIS TRANSFORMATION OF FAITH, CONSIDERED AS ACT, INTO PHILOSOPHIC PROPOSITIONS. ARE HEGEL'S INTENTION AND ACHIEVEMENT ONE AND THE SAME?

PERREIAH, ALAN R. APPROACHES TO SUPPOSITION-THEORY. NEW SCHOLAS 45,381-408 SUM 71.

THE PAST 25 YEARS HAVE SEEN AN INCREASING INTEREST IN LATER MEDIEVAL LOGIC AND IN THE THEORY OF SUPPOSITION. A REVIEW OF LITERATURE REVEALS, HOWEVER, WIDE DIFFERENCES OF INTERPRETATION OF SUPPOSITION-THEORY. TAKING THE THEORY IN THE WIDEST SENSE AS A CONTRIBUTION TO SEMIOTIC OR THE THEORY OF SIGNS, THIS STUDY SHOWS HOW SUPPOSITION HAS BEEN VARIOUSLY TREATED AS A SYNTACTICAL, SEMANTICAL AND EVEN PRAGMATICAL THEORY. THE MAIN VIEWS OF P. BOEHNER, E. MOODY, P. GEACH, D. P. HENRY, W. C. KNEALE AND L. M. DE RIJK ARE EXAMINED, COMPARED AND APPRAISED WITH RESPECT TO OVERALL PROGRESS IN THE ELUCIDATION OF SUPPOSITION-THEORY.

PERRY, CHARNER M. VIOLENCE-VISIBLE AND INVISIBLE. ETHICS 81,1-21 O 70.

PERRY, JOHN. THE SAME F. PHIL REV 79,181-200 APR 70.

IN SEVERAL PLACES PETER GEACH HAS ARGUED THE "IT MAKES NO SENSE TO JUDGE WHETHER X AND Y ARE 'THE SAME'. UNLESS WE ADD OR UNDERSTAND SOME GENERAL TERM THE SAME F." HIS VIEW, DEVELOPED IN CONSCIOUS OPPOSITION TO FREGE, IS THAT "X IS THE SAME F AS Y" DOES NOT "SPLIT UP" INTO "X IS AN F AND X IS THE SAME AS Y," IN THE SAME WAY THAT "X IS A BETTER SWIMMER THAN Y" DOES NOT SPLIT UP INTO "X IS A SWIMMER AND X IS BETTER THAN Y." IF WE FIND EXAMPLES IN WHICH X AND Y ARE THE SAME F BUT X AND Y ARE DIFFERENT G'S, WE MUST ADMIT THAT GEACH IS CORRECT. I ARGUE THAT APPARENT COUNTEREXAMPLES TO THE EQUIVALENCE OF "X AND Y ARE THE SAME F" AND "X AND Y ARE F'S AND ARE THE SAME," OF THE FORM "X IS THE SAME F AS Y, BUT X AND Y ARE DIFFERENT G'S," ERR EITHER BECAUSE (1) THEY HAVE THE GRAMMATICAL, BUT NOT THE LOGICAL FORM OF A COUNTEREXAMPLE, SINCE THE REFERRING EXPRESSIONS DO NOT HAVE THE SAME REFERENTS IN BOTH CONJUNCTS, OR (2) ONE OF THE CONJUNCTS DOES NOT ASSERT OR DENY IDENTITY BUT ONE OF THE OTHER RELATIONS OFTEN EXPRESSED BY PHRASES OF THE FORM "IS THE SAME F AS." I ARGUE THAT GEACH'S CRITICISMS OF THE DISTINCTIONS IMPLICIT IN (1) AND (2) IN HIS ARTICLE "IDENTITY," ARE UNFOUNDED.

PERRY, THOMAS D. LANGUAGE REFORM IN THE TIME-GAP PROBLEM. METAPHILOSOPHY 2,101-120 AP 71.

CONCEPTUAL-LINGUISTIC REFORM IS SOMETIMES UNAVOIDABLE IF WE ARE TO SOLVE A PHILOSOPHICAL PROBLEM, BUT IN RECOGNIZING THIS WE NEED NOT REVIVE OR LEGITIMIZE REVISIONARY METAPHYSICS (RADICAL RECONSTRUCTION OF 'THE ORDINARY CONCEPTUAL FRAMEWORK'). ANALYZING THE TIME-GAP PUZZLE IN ORDER TO SHOW THIS, THE PAPER ALSO POINTS OUT HOW ATTEMPTS TO 'DISSOLVE' A PROBLEM AND TO SOLVE IT VIA CONCEPTUAL REFORM MAY BE SUCCESSIVE PHASES OF ONE LARGER PROCEDURE AND SUBJECT TO THE SAME STANDARD FOR GOOD SOLUTIONS.

PERTICONE, GIACOMO. RICORDO DI GIORGIO DEL VECCHIO (1878-1970). RIV INT FILOSOF DIRITTO 48,3-7 JA-MR 71.

PERZANOWSKI, JERZY AND WRONSKI, ANDRZEJ. THE DEDUCTION THEOREMS FOR THE SYSTEM T OF FEYS-WRIGHT. PRACE LOG 6,11-14 1971.

PERZANOWSKI, JERZY. METAMATEMATYCZNE ZNACZENIE TEORII KATEGORII I FUNKTOROW. PRACE LOG 5,35-39 1970.

THE NOTIONS OF CATEGORY AND FUNCTOR ARE POPULARLY DEALT WITH IN THIS ARTICLE AND BRIEFLY ALSO THE ORIGIN OF THE THEORY OF CATEGORIES, NEXT, THE IMPORTANCE FOR THE FOUNDATIONS OF MATHEMATICS RELATION OF THE THEORY OF CATEGORIES TO THE THEORY OF SETS IS DISCUSSED.

PERZANOWSKI, JERZY. Z GENEZY PROGRAMU HILBERTA. PRACE LOG 5,39-42 1970.

HILBERT'S WORKS ON THE THEORY OF INVARIANTS (1) ARE POINTED TO IN THIS ARTICLE AS THE SOURCE OF HIS FORMULATING OF THE PROBLEM OF DECIDABILITY.

PETER, CARL J. THE PLACE OF PHILOSOPHY IN THE EDUCATION OF FUTURE PRIESTS. PROC CATH PHIL ASS 44,249-260 1970.

DEFINING THE ORDAINED MINISTRY IN THE CHRISTIAN CHURCHES IS A FUNCTION OF DEFINING CHRISTIAN FAITH. THEREFORE BECAUSE OF THE CULTURAL POLARIZATION OF CHRISTIANS TODAY IN THEIR ASSESSMENT OF THAT FAITH (EXAGGERATING EITHER ITS EXISTENTIAL OR ITS DOCTRINAL CHARACTER), AND GIVEN THE LATTER'S ESSENTIALLY HERMENEUTICAL CHARACTER AS A WORD-EVENT, CANDIDATES FOR THE OFFICIAL ROLE OF SERVICE TO THAT FAITH NEED TRAINING IN THAT BROADEST FIELD OF HUMAN INQUIRY THAT IS PHILOSOPHY.

PETERSON, RICHARD A. TECHNOLOGY: MASTER, SERVANT, OR MODEL FOR HUMAN DIGNITY. PHIL FORUM (DEKALB) 9,201-210 JE 71.

PETRAS, JOHN W AND CURTIS, JAMES E. THE DEVELOPMENT OF THE SOCIOLOGY OF SOCIOLOGY: SOME COMPONENTS IN THE U S AND CANADIAN CASES. ARCH RECHTS SOZ 56,305-323 1970 (P.I.D.G.).

PETREMENT, S. REMARQUES SUR LAGNEAU, ALAIN, ET LA PHILOSOPHIE ALLEMANDE CONTEMPORAINE. REV METAPH MORALE 75,292-300 JL-S 70.

CET ARTICLE VISE A MONTRER QU'IL N'Y A PAS D'OPPOSITION NI D'INCOMPATIBILITE ENTRE LA TRADITION ISSUE D'ALAIN ET DE SON MAITRE LAGNEAU, D'UNE PART, ET D'AUTRE PART LE COURANT DE Pensee NE DE LA PHENOMENOLOGIE ET DE LA "PHILOSOPHIE DE L'EXISTENCE". SI LE VOCABULAIRE EST DIFFERENT DANS CES DEUX TRADITIONS, LES IDEES FONDAMENTALES SONT EN GRANDE PARTIE LES MEMES. EN PARTICULIER LA DOCTRINE DE HUSSERL S'ACCORDE PROFONDEMENT AVEC CELLES DE LAGNEAU ET D'ALAIN.

PETRIE, HUGH G. A DOGMA OF OPERATIONALISM IN THE SOCIAL SCIENCES. PHIL SOC SCI 1,145-160 MY 71.

THE TERMS USED IN AN OPERATIONAL DEFINITION UNDERLIE IT. THEY MUST BE OBSERVABLE ON DIFFERENT OCCASIONS. THIS ROLE MUST BE PLAYED AT SOME POINT TO AVOID AN INFINITE REGRESS. A DOGMA IN SOCIAL SCIENCE IS THAT THE OBSERVABLES CAN BE SPECIFIED 'A PRIORI', USUALLY IN BEHAVIORISTIC TERMS. BUT THIS IS NOT ESSENTIAL TO OPERATIONALISM AND SEEMS TO BE FALSE. ONE IS LEFT WITH THE NECESSITY OF JUSTIFYING THE CHOICE OF OBSERVABLES AS WELL AS SHOWING THE RELIABILITY OF THE PROPOSED DEFINITION. RELIABILITY AND VALIDITY BECOME RELATIVE TO THE CHOICE OF OBSERVABLES.

PETRIE, HUGH G. AUSTIN'S USAGE OF 'INTENTIONAL'. MIND 80,441-444 JL 71.

THIS NOTE DEFENDS AUSTIN'S THESIS THAT 'INTENTIONAL' QUALIFIES ACTION VERBS ONLY IF THERE IS SOMETHING UNTOWARD ABOUT THE ACTION. 'INTENTIONAL' CAN BE USED TO MARK OFF ACTION FROM MERE BEHAVIOR. IF SO, THEN ALL ACTION IS INTENTIONAL. HOWEVER, AUSTIN USES 'INTENTIONAL' IN THE ORDINARY SENSE TO MARK OFF WITHIN THE CLASS OF ACTIONS, THOSE WHICH ARE NOT NATURAL AND IN NEED OF EXPLANATION.

PETRIE, HUGH G. PRACTICAL REASONING: SOME EXAMPLES. PHIL RHET 4,29-41 WINT 71.

THE PAPER PRESENTS A GOOD REASONS MODEL OF PRACTICAL REASONING. EACH PRO AND CON REASON IS REPRESENTED BY AN ARISTOTELIAN PRACTICAL SYLLOGISM. A NUMBER OF PRACTICAL EXAMPLES ARE THEN EXAMINED ON THE BASIS OF THE MODEL. THIS EXAMINATION SUPPORTS THE THESIS THAT MOST DISAGREEMENTS IN PRACTICAL REASONING ARE BASED ON DIFFERENT ASSESSMENTS OF THE FACTUAL MINOR PREMISES, RATHER THAN DIFFERENCES IN BASIC VALUES.

PFEIFFER, HELMUT. EIN BEZICHTUNGSSYSTEM FUER ORDINALZAHLEN. ARCH MATH LG 13,74-90 1970 (P.I.D.G.).

PHILIPPE, M D. PHANTASIA IN THE PHILOSOPHY OF ARISTOTLE. THOMIST 35,1-42 JA 71.

THE FIRST PART IS AN ANALYSIS OF "DE ANIMA", III, 3, WHERE ARISTOTLE STUDIES THE IMAGINATION CONSIDERED IN ITSELF. THE SECOND PART CONSIDERS THE ROLE OF IMAGINATION IN HUMAN ACTIVITIES AND IN THE VITAL FUNCTIONS OF PERFECT ANIMALS. ARISTOTLE HAS BOTH SEEN THE IMPORTANCE AND RICHNESS OF IMAGINATION (A CONSEQUENCE OF HIS REALISM AND HIS CONCEPT OF THE SUBSTANTIAL UNION BETWEEN SOUL AND BODY), AND UNDERSTOOD ITS DANGERS. HE HAS SOUGHT TO SPECIFY WHAT IT IS: THE LEAST DETERMINED KNOWLEDGE, THE MOST MOBILE AND DYNAMIC ONE (A SELF-MOVEMENT WITHOUT FINALITY). IMAGINATION CAN BE CONSIDERED EITHER AS AN INTERMEDIARY BETWEEN SENSE KNOWLEDGE AND INTELLECTUAL KNOWLEDGE (ARISTOTLE), OR AS A SYNTHESIS OF THE TWO TYPES OF KNOWLEDGE (PLATO).

PHILLIPS, D C. JAMES, DEWEY, AND THE REFLEX ARC. J HIST IDEAS 32,555-568 O-D 71.

ON THE BASIS OF THE THEORY OF THE REFLEX ARC AS IT WAS IN THE MID 19TH C, T.H. HUXLEY HELD THAT MAN WAS A CONSCIOUS AUTOMATON. WILLIAM JAMES STRESSED THE TRIADIC NATURE OF REFLEX ACTION, BUT HE VACILLATED ON THE AUTOMATISM ISSUE. JOHN DEWEY WAS INDEBTED TO JAMES IN AT LEAST THREE WAYS, AND HIS VIEWS ALSO REFLECTED HIS NEO-HEGELIAN ORGANICISM. DEWEY'S EMPHASIS ON THE RESPONSE AS THE CULMINATION OF REFLEX ACTION WAS PARTICULARLY IMPORTANT FOR HIS PHILOSOPHICAL POSITION.

PHILONENKO, A. KANT UND DIE ORDNUNGEN DES REELLEN. KANTSTUDIEN 61,307-327 1970 (P.I.D.G.).

PHILONENKO, ALEXIS. MELANCOLIE ET CONSOLATION CHEZ NIETZSCHE. REV METAPH MORALE 76,77-98 JA-MR 71.

PHIPPS JR, T E. THE RELATIVITY OF PHYSICAL SIZE. DIALECTICA 23,189-215 1969.

THE TRUE SOURCE OF INGRAINED DIFFICULTIES IN QUANTUM MEASUREMENT THEORY IS THE ACCEPTED EQUATIONS OF MOTION. THEIR "INCOMPLETENESS," MAINLY AN INABILITY TO DESCRIBE THE SPECIFICITY OF EXPERIENCE, REQUIRES FOR CORRECTION NOT EXTRA POSTULATES (VON NEUMANN) BUT EXTRA PARAMETERS. HALF THE CLASSICAL CANONICAL VARIABLES VANISHED DURING CORRESPONDENCE. A PRINCIPLE OF RELATIVITY OF PHYSICAL SIZE



(EXTENDED SCALE INVARIANCE) RESTORES FORMAL ANALOGUES OF THESE PARAMETERS AND RESOLVES MAJOR PROBLEMS.

PICCIONE, BRUNO L. G. NICOLAI HARTMANN, LA RAZON Y LO IRRACIONAL. CUAD FILOSOF 9,263-270 JL-D 69.

PICLIN, MICHEL. BERGSON ET LA TRANSCENDANCE. REV PHIL FR 95,445-469 1970.

PIECZKOWSKI, AUGUST AND KOTAS, JERZY. ALLGEMEINE LOGISCHE UND MATHEMATISCHE THEORIEN. Z MATH LOG 16,353-376 1970 (P.I.D.G.).

PIECZKOWSKI, AUGUST. ON THE DEFINITIVE IMPLICATION. STUD LOG 27,101-112 1971.

PIEKLO, CHRISTOPHER. SOME COMMENTS ON MR PORTMAN'S PAPER. DIALOGUE (PST) 14,28-29 D 71.

MR. PORTMAN OF THE UNIVERSITY OF NEW MEXICO CLAIMS THAT DOSTOEVSKY'S "UNDERGROUND MAN" ESCAPES SARTRE'S ETHICAL SYSTEM AS POSITED IN "BEING AND NOTHINGNESS" AND "THE FLIES". BECAUSE OF MR. PORTMAN'S FAILURE TO PROPERLY INTERPRET SARTRE'S ONTOLOGY, MR. PIEKLO BELIEVES THAT MR. PORTMAN HAS FALLEN INTO A FAULT ON THE ISSUE. THOUGH THE UNDERGROUND MAN SEEMS TO FOLLOW NO ETHICAL SYSTEM, IT WOULD SEEM THAT HE ASSERTS THE SAME FREEDOM THAT ORESTES DOES IN "THE FLIES". ORESTES AND THE UNDERGROUND MAN ARE, RESPECTIVELY, HONEST AND DISHONEST PERHAPS, BUT NOT DWELLERS IN DIFFERENT REGIONS OF BEING.

PIEPER, ANNE-MARIE. VIER WEGE DES WISSENS: INTERPRETATION DER SOKRATISCHEN URSACHENFORSCHUNG NACH PLATONS DIALOG "PHAIDON". PHIL JAHR 77,355-377 1970 (P.I.D.G.).

PIETRAS, THOMAS P. AMOS BRONSON ALCOTT: A TRANSCENDENTAL PHILOSOPHY OF EDUCATION. EDUC THEORY 21,105-111 WINT 71.

PIETROWSKI, EDWARD F. DEWEY: INDIVIDUALITY AS A MARK OF NON-VALUE. STUD INT FILOSOF 2,131-134 FALL 70.

PIGUET, J-CLAUDE. KUNST UND PHILOSOPHIE. STUD INT FILOSOF 2,49-63 FALL 70.

DER AUFSATZ BEANTWORTET DREI FRAGEN: 1. WAS HAT DIE PHILOSOPHIE IN IHRER GESCHICHTE VON DER KUNST GELERNT? 2. WAS LERNT HEUTE DIE PHILOSOPHIE DER GEGENWART VON DER KUNST? 3. WAS KANN DIE ZUKUNFTIGE PHILOSOPHIE VON DER WELT DER KUNST UND DER AESTHETIK NOCH LERNEN? DIE ANTWORTEN LAUTEN: ZU 1: FAST NICHTS, DENN "KUNST" IST EIN NEUER BEGRIFF. ZU 2: 2.1. SINN FUER DAS WAHRGENOMMENE (REALISMUS DES ANSCHAUlichen). 2.2. RICHTIGE EINWAENDE GEGEN DEN NOMINALISMUS DER WISSENSCHAFTEN. 2.3. GEFAHR DER AESTHETISIERUNG UND DES AESTHETISMUS. ZU 3: IDEE EINER ZUKUNFTIGEN AESTHETIK ALS STRENGEN (ABER NICHT WISSENSCHAFTlichen) ERKENNTNIS VON WIRKLICHEN (ANSCHAUlichen) DINGEN UNTER DER BEDINGUNG EINER RADIKALEN SPRACHKRITIK.

PILATI, A. LA 'LOGICA DELLA SCOPERTA SCIENTIFICA' DI K R POPPER: ALCUNE CONSIDERAZIONI SULL'ATTIVITA' SCIENTIFICA. PEN LING OPER 2,157-162 AP-JE 71.

OGGETTO: DEFINIRE I CARATTERI DELLA SCIENZA USANDO COME BASE LE ANALISI DI POPPER. LA SCIENZA E' UNA PECULIARE ATTIVITA' SOCIALE IL CUI SCOPO E' PRODURRE CONOSCENZE: IL TRATTO DISTINTIVO DI TALI CONOSCENZE E' D'ESSER PRODOTTE IN CONFORMITA' AD ASSETTI DI REGOLE E D'ESSERE SOTTOPONIBILI A CONTROLLI. L'OSSERVANZA DEGLI ASSETTI DI REGOLE GARANTISCE IL SUPERAMEN TO DEI CONTROLLI E CON CIO' L'INTERSOGGETTIVITA' DEI RISULTATI (OGGETTIVI TA DELLA SCIENZA) E LA LORO ACCETTABILITA' ENTRO IL PATRIMONIO SCIENTIFI CO.

PILET, PAUL-EMILE. QUELQUES ASPECTS METHODOLOGIQUES DE L'INFORMATION BIOLOGIQUE. DIALECTICA 25,3-16 1971.

IMPORTANCE OF NUCLEIC ACIDS (DNA AND RNA) WAS DISCUSSED IN RELATION WITH THE FORMATION, THE TRANSPORT AND THE TRANSLATION OF THE BIOLOGICAL INFORMATION. THE PROCESS OF BIOSYNTHESIS OF PROTEINS WERE PRESENTED WITH SOME CRITICAL REFERENCES. A METHODOLOGICAL APPROACH OF SUCH ESSENTIAL QUESTIONS WAS SUGGESTED.

PILLOTE, J H. A CONFUSION ABOUT 'MORAL'. PHIL STUD IRELAND 19,214-219 1970.

THIS ARTICLE IS CONCERNED WITH SHOWING THAT KURT BATER, IN "THE MORAL POINT OF VIEW", BY FAILING TO DISTINGUISH BETWEEN THE DESCRIPTIVE AND NORMATIVE SENSES OF THE TERM 'MORAL' IS LED TO THE UNCOMFORTABLE CONCLUSION THAT ALL MORAL JUDGMENTS ARE JUSTIFIED MORAL JUDGMENTS. THE AUTHOR SUGGESTS A RESOLUTION OF THIS PROBLEM.

PINCUS, DAVID. SUPPORT STRUCTURES FOR THE AXIOM OF CHOICE. J SYM LOG 36,28-38 MR 71.

A SUPPORT STRUCTURE PERMITS ONE TO PROVE WEAK FORMS OF THE AXIOM OF CHOICE IN A CONTEXT IN WHICH THE FULL AXIOM OF CHOICE IS FALSE. SUPPORT STRUCTURES EXIST IN FRAENKEL MOSTOWSKI MODELS AND IN FAMILIAR COHEN MODELS FOR THE INDEPENDENCE OF THE AXIOM OF CHOICE. IN THIS PAPER TWO THEOREMS ARE PROVED SHOWING HOW THE SUPPORT STRUCTURE OF A FRAENKEL-MOSTOWSKI MODEL CAN BE EMBEDDED IN THAT OF A COHEN MODEL. THESE EMBEDDINGS WILL RESULT IN METATHEOREMS ON THE TRANSFER OF FRAENKEL-MOSTOWSKI CONSISTENCY RESULTS TO ZERMELO-FRAENKEL SET THEORY. THE METATHEOREMS WILL APPEAR IN A SUBSEQUENT PAPER.

PIRELA, ALBERTO E SERRANO. LAS ONTOLOGIAS REGIONALES EN LA TEORIA EGOLOGICA DE COSSIO. ANU FILOSOF 4,349-362 1971.

PIRES, CELESTINO. DEUS E A TEODOGIA EM MARTIN HEIDEGGER. REV PORT FILOSOF 26,237-284 JL-D 70.

PIRLOT, PAUL. ORGANICISME EN BIOLOGIE ET EN PSYCHOLOGIE. DIALOGUE 9,303-336 1970.

PIROGOW, S. GEGENSTAND UND FORSCHUNGSMETHODEN DER WISSENSCHAFTSOEKONOMIE. SOWJET GES BEITR 10,1280-1288 1970 (P.I.D.G.).

PIRRO, VINCENZO. FILOSOFIA E POLITICA IN GENTILE. G CRIT FILOSOF ITAL 1,469-501 O-D 70.

TEMA DELL'ARTICOLO E IL RAPPORTO TRA L'ATTUALISMO GENTILIANO E IL FASCISMO. SECONDO L'AUTORE GENTILE ADERTI AL FASCISMO OBBEDENDO AL PRINCIPIO ATTUALISTICO CHE IDENTIFICA TEORIA E PRASSI, FILOSOFIA E POLITICA. L'ARTICOLO SOTTOLINEA CHE G. VIDE NEL FASCISMO L'ATTUAZIONE DELLA RIFORMA POLITICO-RELIGIOSA INIZIATA COL RISORGIMENTO. ACCOGLIENDO LA TEST GENTILIANA DELL'IDENTITA DI INDIVIDUO E STATO, L'A. SOSTIENE CHE IL FASCISMO E STATO L'ESPRESSIONE DEL POPOLO ITALIANO IN UN PARTICOLARE PERIODO DELLA SUA STORIA.

PITT, JACK. WITH RUSSELL AT THE ARCHIVES. RUSSELL 2,3-7 SUM 71.

PIZZORNI, P REGINALDO M. LA DINAMICA DEL DIRITTO NATURALE. AQUINAS 13,85-112 1970.

PUR AMMETTENDO CHE LA NATURA UMANA RIMANE SOSTANZIALMENTE SEMPRE LA MEDESIMA, DOBBIAMO RICONOSCERE CHE LA TRASFORMAZIONE DELLE CONDIZIONI ECONOMICHE E SOCIALI RICHIEDONO ANCHE NUOVE FORME DEI POSTULATI DI DIRITTO NATURALE, AI QUALI I SISTEMI FINORA DOMINANTI

PIU NON ADERISCONO. DOBBIAMO QUINDI RICONOSCERE CHE NELLA CREATURA UMANA, IN CUI IL DIRITTO NATURALE AFFONDA LE SUE RADICI, ESISTE ANCHE UNA VERA COMPONENTE STORICA CHE E COLLEGATA COL DIRITTO NATURALE E CHE RENDE NECESSARIO UNO STUDIO SEMPRE NUOVO DELLA CONCRFTA E STORICA NATURA UMANA. VI E DUNQUE UN DINAMISMO CHE SPINGE LA LEGGE NON SCRITA O NATURALE AD EFFONDERSI SEMPRE PIU NELLA LEGGE SCUTTA O POSITIVA E RENDERLA PROGRESSIVAMENTE PIU PERFETTA E PIU GIUSTA NEL CAMPO STESSO DELLE DETERMINAZIONI CONTINGENTI. IN CONCLUSIONE, LA LEGGE NATURALE E IN SE IMMUTABILE, MENTRE LA MATERIA A CUI SI RIFERISCE, LA SUA CONOSCENZA E LA SUA FORMULAZIONE POSSONO VARIARE E PROGREDIRE; ED IN QUESTO SENSO SI PUO PARLARE DI UNA DINAMICA COSTANTE DEL DIRITTO NATURALE.

PIZZORNI, REGINALDO M. SULLA NOZIONE DI DIRITTO NATURALE. AQUINAS 14,103-124 1971.

PLACE, U T. THE INFALLIBILITY OF OUR KNOWLEDGE OF OUR OWN BELIEFS. ANALYSIS 31,197-204 JE 71.

IT WOULD APPEAR THAT A MAN CANNOT BELIEVE A PROPOSITION WITHOUT KNOWING THAT HE BELIEVES IT. AN ACCOUNT IS GIVEN OF THIS FEATURE IN TERMS OF THE THEORY THAT TO BELIEVE P IS TO BE DISPOSED TO ASSERT P AND ACT ON P. THE PHENOMENA OF HETERO- AND AUTOSUGGESTION ARE CITED AS EVIDENCE THAT AN ASSERTION IS AUTOMATICALLY ACCEPTED AS A BASIS FOR ACTION UNLESS THE RECIPIENT NOTICES A CONTRADICTION BETWEEN THE ASSERTION AND HIS PRE-EXISTING BELIEFS WHICH HE CANNOT DO WITHOUT KNOWING THAT HE DOES IT.

PLACE, U T. UNDERSTANDING THE LANGUAGE OF SENSATIONS. AUSTR J PHIL 49,158-166 AG 71.

WITTGENSTEIN'S 'PRIVATE LANGUAGE ARGUMENT' IN THE "PHILOSOPHICAL INVESTIGATIONS" HAS BEEN TAKEN BY KENNY AS SHOWING THAT SENSATION WORDS LIKE 'PAIN' AND 'THROB' CANNOT BE UNDERSTOOD AS REFERRING TO PRIVATE EXPERIENCES. WHILE ACCEPTING WITTGENSTEIN'S CONTENTION THAT SUCH WORDS COULD NOT ACQUIRE THEIR MEANING BY PRIVATE OSTENSIVE DEFINITION, IT IS ARGUED THAT THERE IS NO REASON WHY THE MEANING OF A WORD DENOTING A PRIVATE EXPERIENCE SHOULD NOT BE EXPLAINED BY POINTING TO ITS STANDARD PUBLICLY OBSERVABLE CONCOMITANTS. IN EXPLAINING THE MEANING OF A WORD BY THE OSTENSIVE METHOD, WHAT IS POINTED AT IS NOT AND CANNOT BE PART OF THE MEANING OF THE WORD IN QUESTION. ALL THAT IS REQUIRED IS THAT ATTENTION BE DRAWN TO A NUMBER OF INSTANCES TO WHICH THE WORD APPLIES.

PLANCK, MAX. MUNDO SENSIBLE, MUNDO REAL Y MUNDO DE LA CIENCIA FISICA O IMAGEN FISICA DEL MUNDO. CUAD FILOSOF 9,91-95 JA-JE 70.

PLANTINGA, ALVIN. THE INCOMPATIBILITY OF FREEDOM WITH DETERMINISM: A REPLY. PHIL FORUM 2,141-148 FALL 70.

THIS PAPER IS A REPLY TO "PLANTINGA'S PUZZLES ABOUT OTHER MINDS" BY JAMES TOMBERLIN.

PLANTINGA, ALVIN. WHAT GEORGE COULD NOT HAVE BEEN. NOUS 5,227-232 MY 71.

THIS IS A REPLY TO JOSEPH CAMP'S "PLANTINGA ON DE DICTO AND DE RE" IN THE SAME ISSUE OF "NOUS".

PLATT, DAVID S. IS EMPIRICAL THEOLOGY ADEQUATE? INT J PHIL RELIG 2,28-42 SPR 71.

THEOLOGY IS DEAD AND STERILE UNLESS GROUNDED IN EXPERIENCE. EMPIRICAL THEOLOGY IS A NECESSARY CONDITION FOR THEISM. HOWEVER, THE DOCTRINE OF A PURELY CONTINGENT GOD IS METAPHYSICALLY INADEQUATE. SUPPLEMENTATION BY REASON OR REVELATION IS ESSENTIAL.

AS A PROOF THE ONTOLOGICAL ARGUMENT IS SOPHISTRY. AS A STATEMENT OF FAITH IT PROVIDES PROFOUND INSIGHT INTO WHAT THE BELIEVER FEELS ABOUT GOD. A FULLY ADEQUATE FAITH CALLS FOR A COMBINATION OF THE EMPIRICAL AND THE NON-EMPIRICAL.

PLATT, DAVID. GOD: FROM EXPERIENCE TO INFERENCE: A PHENOMENOLOGICAL STUDY. INT PHIL QUART 10,598-610 D 70.

THE FIRST PART OF THE PAPER DEALS WITH PHENOMENOLOGICAL DESCRIPTIONS OF VARIOUS MODES IN WHICH THE DIVINE DIMENSION IS ENCOUNTERED IN HUMAN EXPERIENCE. IN THIS PART I MAKE USE OF PEIRCE'S CATEGORIES OF SECONDNESS AND THIRDSNESS, RE-INTERPRETING THEM SOMEWHAT AS THEY MIGHT APPLY TO OUR EXPERIENCE OF GOD. IN THE SECOND PART OF THE PAPER I TRY TO INDICATE WHAT CAUTIOUS INFERENCES AN EMPIRICIST MIGHT MAKE AS TO THE REALITY OF GOD, ON THE BASIS OF THE PHENOMENOLOGICAL DESCRIPTION IN THE FIRST PART. THE INFERENCES ARE WHAT MIGHT BE CALLED INTIMATIONS OF DIVINITY. TO GO BEYOND SUCH INTIMATIONS REQUIRES A SPECIFIC ACT OF FAITH.

PLATTEL, MARTIN. UTOPIA AND CREATIVE THINKING. HUMANITAS 7,7-22 SPR 71.

CONTEMPORARY WESTERN INDUSTRIAL NATIONS ARE IN CRISIS. THE OLD INDIVIDUALISTIC IDEALS OF CAPITALISTIC SOCIETY AND ITS UNCHECKED POWER OF SCIENCE AND TECHNOLOGY ARE BEING SCRUTINIZED. WE FIND AWAKENING A NEW SPIRIT OF APPRECIATION FOR SOCIAL UTOPIAS. SUCH RENEWAL REAPPEARS REGULARLY IN HISTORY AT TIME OF REVOLUTIONARY CHANGES. UTOPIAS ARE NORMATIVE AND CRITICAL VISIONS, BUT THEY INCLUDE ALSO CRITICAL NEGATIVITY. THERE ARE DIFFERENT APPROACHES TO THE PROBLEM OF UTOPIAN THINKING AND SCIENTIFIC THINKING. THE CONCLUSION IS THAT WHICH IS CONSIDERED UTOPIC THOUGHT TODAY CAN BECOME A REALISTIC POSSIBILITY TOMORROW.

PLEYDELL=PEARCE, A G. PERCEPTUAL ILLUSION, SYMBOLIC CONSTRUCTS AND STIMULUS-RESPONSE PSYCHOLOGY. J BRIT SOC PHENOMENOL 2,41-48 MY 71.

PLOCHMANN, GEORGE KIMBALL. INTERPRETING PLATO'S SYMPOSIUM. MOD SCH 48,25-43 N 70.

THIS ESSAY ORIGINATES IN A DISCUSSION OF THE EXCELLENCE AND SHORTCOMINGS OF STANLEY ROSEN'S BOOK ON PLATO'S SYMPOSIUM, ADDING TO EACH POINT OR CRITICISM A NUMBER OF OBSERVATIONS UPON THE INTERPRETING OF THAT DIALOGUE IN LIGHT OF ITS UNIQUE METHOD, WHICH MOVES WITHIN A COMPLEX UNITY OF PERSONAL TRAITS, DRAMATIC EVENTS, AND DIALECTICALLY ENGENDERED SCHEMATA OF TERMS HAVING LESS OR GREATER COGENCY AND RELEVANCE TO THE ENTIRE RANGE OF HUMAN ASPIRATION.

PLOCHMANN, GEORGE KIMBALL. THE GOD FROM THE MACHINE MAY SOON BE DEAD. PHIL FORUM (DEKALB) 9,265-282 JE 71.

THIS ARTICLE DISCUSSES THE WAYS IN WHICH MACHINES OF MANY TYPES ENHANCE THE DIGNITY OF MAN - OR WORSEN HIS DEGRADATION. TO THIS END IT IS NECESSARY CAREFULLY TO DISTINGUISH WAYS IN WHICH MACHINES CAN BE RELATED TO THEIR MAKERS AND USERS, SHOWING THE DIVERSE EFFECTS THEY CAN HAVE UPON THE LATTER AND UPON OTHERS IN SOCIETY. THE SUGGESTION IS OFFERED THAT AT A CERTAIN POINT WE SHALL BECOME SO GLUTTED WITH MACHINES THAT THEY CAN NO LONGER HAVE BENEFICIAL EFFECTS ON MAN.

PLOTNICOV, LEONARD. CREATIVE RESPONSE TO CUSTOMS AND TRADITIONS. HUMANITAS 7,63-78 SPR 71.

WITH THE EMERGENCE AND EVOLUTION OF MAN THERE AROSE, IN PARALLEL DEVELOPMENT, MAN'S DEFINING CHARACTERISTIC--CULTURE--AND WITH IT A PARADOX. CULTURE WAS AND IS A PROSTHESIS; MAN'S EXTENSION OF HIMSELF THAT IS HIS PRINCIPLE FORM OF ADAPTATION TO PHYSICAL



ENVIRONMENTS. HENCE CULTURE IS MAN'S FUNDAMENTAL MEANS OF SURVIVAL. BUT IT IS ALSO ANOTHER ENVIRONMENT TO WHICH MAN HAS HAD TO ADAPT THROUGH BOTH BIOLOGICAL AND CULTURAL ADJUSTMENTS. CREATIVE RESPONSE TO CUSTOMS AND TRADITIONS IS THE PARADOX OF PERPETUALLY ADJUSTING CULTURE TO ITSELF.

PLUZANSKI, TADEUSZ. LE MARXISME ET LE TEILHARDISME. STUD FILOZOF 4,159-176 1970.

POCHTAR, RICARDO. EXPERIENCIA DEL LENGUAJE Y PASIVIDAD. CUAD FILOSOF 9,245-262 JL-D 69.

POEGGELER, OTTO. DIE VERWIRKLICHUNG DER PHILOSOPHIE: HEGEL UND MARX. PHIL PERSPEKT 2,186-208 1970 (P.I.D.G.).

POEGGELER, OTTO. HEGEL UND DIE ANFAENGE DER NIHILISMUS-DISKUSSION. MAN WORLD 3,163-199 S-N 70.

DER BEGRIFF DES NIHILISMUS WURDE NICHT ZUERST 1799 VON F.H. JACOBI GEBRAUCHT, SONDERN SCHON VORHER, Z. B. 1796 IN EINEM KANT-BUCH VON JENISCH. DER BEGRIFF WURDE DANN ZU EINEM DER LEITWÖRTE IN DER DISKUSSION UM DEN DEUTSCHEN IDEALISMUS. DER AUFSATZ ENTWICKELT VOR ALLEM, WIE JACOBI, HEGEL UND DER SPAETE FICHTE SICH ZU DER FRAGE AEUSSERTEN, OB DIE IDEALISTISCHE PHILOSOPHIE DEM NIHILISMUS VERFALLE ODER GAR DURCH IHRE KONSEQUENTE AUSGESTALTUNG NOTWENDIGER WEISE NIHILISMUS WERDEN MUESSE.

POGGELER, OTTO. HEIDEGGER TODAY. S J PHIL 8,273-308 WINT 70.

HEIDEGGERS DENKEN KAM IN EINER ERSTEN PHASE NACH 1927 ALS EXISTENZ-PHILOSOPHIE ZUR WIRKUNG, DANN IN EINER ZWEITEN PHASE NACH 1945 ALS DIE FORDERUNG EINER "KEHRE". EIN UEBERBLICK UEBER DIE POSITIONEN, VON DENEN AUS HEIDEGGERS WERK GEDEUTET WIRD, ZFÜGT JEDOCH, DASS ES ZU EINER VERBINDLICHEN HEIDEGGER-INTERPRETATION NOCH NICHT GEKOMMEN IST. - DER ZWEITE TEIL DIESER AUFSATZES ENTWICKELT, WIE HEIDEGGER AUF DEM WEG SEINES DENKENS SEINE ENTSCHEIDENDEN FRAGEN ARTIKULIERT.

POLE, DAVID. BREADTH AND DEPTH OF UNDERSTANDING. PHILOSOPHY 46,109-120 AP 71.

UNDERSTANDING IS WIDELY THOUGHT OF BEHAVIOURALLY, AS A CAPACITY TO USE WORDS, ETC.; A VIEWED BACKED BY ARGUMENTS THAT PROVE TO LACK FORCE. LIKEWISE ATTENTION. DEEPER UNDERSTANDING NORMALLY SHOWS ITSELF IN THE Surer AND SUBTLER HANDLING OF OBJECTS, INCLUDING LOGICAL OBJECTS. IT NEEDS NOT. NOR NEED SURFACE QUICKNESS REPRESENT GENUINE DEPTH. THOUGHT AS SUCH IS PROGRESSIVE AND DIRECTIONAL, PROCEEDING BY WAY OF THE RECOGNITION OF DIFFICULTIES. ATTENTION IS FOCUSED ACCORDINGLY. FOR THE CONCEPT TO BE INTELLIGIBLE AT ALL SUCH HEIGHTENED ATTENTION OR AWARENESS MUST NORMALLY, NOT NECESSARILY, ISSUE IN DEEPENED UNDERSTANDING, A NEW ABILITY TO RELATE IT TO OTHER THINGS; HENCE, TOO, IN ITS BEHAVIOURAL CORRELATE.

POLE, DAVID. SELF AND PERSONALITY. J BRIT SOC PHENOMENOL 1,30-36 O 70.

THE PAPER CONCERNS THE ANALYSIS OF "THE SENSE OF UNREALITY" AND RECENT EMPHASIS, IN THE STUDY OF MENTAL ILLNESS, ON RELATED FEARS. ONE MIGHT ANSWER, 'I THINK, THEREFORE I AM'. ONE CANNOT RATIONALLY DOUBT ONE'S OWN REALITY. THE SICK AND THE THERAPISTS BOTH CONFUSE PERSONALITY, A PREDICATE REPRESENTING A SET OF CHARACTERISTICS, IN PRINCIPLE RE-INSTANTIABLE, WITH THE SELF THAT HAS THEM. A SELF: A PLURALITY OF EXPERIENCE BELONGS TO ONE SUBJECT. "IS THIS EXPERIENCE MY OWN?" FOR ME NO SUCH QUESTIONS CAN ARISE: I NEITHER HAVE NOR NEED WAYS OF DECIDING.

POLE, DAVID. THE SOCRATIC INJUNCTION. J BRIT SOC PHENOMENOL 2,31-40 MY 71.

SELF-KNOWLEDGE IS RIGHTLY THOUGHT VALUABLE, AT LEAST TAKEN AS ONE AMONG OTHER POTENTIALLY CONFLICTING VALUES. SARTRE, WHILE PROFESSING SOME SORT OF VALUE-RELATIVISM, CALLS ITS ABSENCE AS 'BAD FAITH'. HE CONDEMNS IT APPARENTLY, BUT DOGMATICALLY WITH THE MERE USE OF A NAME. SELF-DECEPTION HE MAY REGARD AS LOGICALLY IMPOSSIBLE; BUT WRONGLY. THE FACT IS EMINENTLY FAMILIAR, AND SUPPOSED LOGICAL DIFFICULTIES INVOLVED PROVE SURMOUNTABLE. NOW KNOWLEDGE IN GENERAL IS VALUABLE. FOR THE CONCEPT OF BELIEF IS INTELLIGIBLE ON THIS PRESUPPOSITION ALONE: THAT BELIEF, NOT NECESSARILY IS, BUT OUGHT TO BE GUIDED BY REASON, ARGUMENTS, EVIDENCE AND THE LIKE. AS TO SELF-KNOWLEDGE, TO HOPE FOR ANY REAL SATISFACTION I MUST KNOW WITHOUT SELF-DECEPTION WHAT I TRULY WANT.

POLL, THERESIA. ENDSPIEL: RUECKBLICK AUF EINEN ARBEITSKREIS DER FRITZ-THYSSEN-STIFTUNG IM RAHMEN DES FORSCHUNGSUNTERNEHMENS "19 JAHRHUNDERT". PHIL JAHR 77,422-434 1970 (P.I.D.G.).

POLLOCK, JOHN L. HENKIN STYLE COMPLETENESS PROOFS IN THEORIES LACKING NEGATION. NOTRE DAME J FORM LOG 12,509-511 D 71.

AS THEY ARE CUSTOMARILY FORMULATED, HENKIN STYLE COMPLETENESS PROOFS ARE NOT APPLICABLE TO LOGICAL THEORIES LACKING NEGATION. THE PURPOSE OF THIS NOTE IS TO SHOW THAT IF SUCH A THEORY CONTAINS DISJUNCTION, EITHER AS A PRIMITIVE LOGICAL CONSTANT OR AS A DEFINED ONE, THEN A SLIGHT MODIFICATION OF THE ORDINARY CONSTRUCTIONS CAN BE USED TO CONSTRUCT A COMPLETENESS PROOF. THIS PROCEDURE YIELDS COMPLETENESS PROOFS FOR A LARGE GROUP OF TRUTH=FUNCTIONALLY INCOMPLETE PROPOSITIONAL CALCULI. MANY OF THESE COMPLETENESS RESULTS ARE ALREADY KNOWN, BUT THIS PROCEDURE YIELDS A MUCH SIMPLER PROOF THAN THE CUSTOMARY ONES, AND ESTABLISHES ALL OF THESE RESULTS SIMULTANEOUSLY RATHER THAN PIECEMEAL. THE PROCEDURE CAN ALSO BE USED IN MORE COMPLEX CASES, E.G., FIRST-ORDER THEORIES LACKING NEGATION.

POLLOCK, JOHN L. PERCEPTUAL KNOWLEDGE. PHIL REV 80,287-319 JL 71.

POLLOCK, JOHN L. ZERMELO-FRAENKEL SET THEORY AND CUMULATIVE TYPE THEORY. LOG ANAL 13,452-466 D 70.

POLLOCK, LANSING. A DILEMMA FOR RAWLS? PHIL STUD 22,37-43 AP 71.

IN JUSTICE AS FAIRNESS, RAWLS ATTEMPTS TO JUSTIFY HIS TWO PRINCIPLES OF JUSTICE BY SETTING UP CONDITIONS IN WHICH RATIONAL MEN WOULD CHOOSE THE TWO PRINCIPLES. I ACCUSE RAWLS OF CIRCULAR REASONING IN THAT, WHILE THE PRINCIPLES SUPPOSEDLY HAVE SIGNIFICANCE BECAUSE OF THE NATURE OF THE CONDITIONS IN WHICH THEY ARE CHOSEN, THE PRIMARY REASON FOR SETTING CERTAIN CONDITIONS IS TO GAIN ACKNOWLEDGEMENT OF THE TWO PRINCIPLES.

POMPA, LEON. VICO'S SCIENCE. HIST THEOR 10,49-83 1971.

THE ARTICLE SEEKS TO CLARIFY VICO'S PROJECT OF A SCIENCE OF HUMAN AFFAIRS BY AN ANALYSIS OF THE THIRD "SCIENZA NUOVA". IT CONCLUDES THAT ON VICO'S VIEW SUCH A SCIENCE REQUIRES A CORRECT EPISTEMOLOGICAL THEORY AND APPROPRIATE METHODOLOGICAL PRINCIPLES, TRUE THEORIES ABOUT THE NATURE OF ITS SUBJECT MATTER, AND ADEQUATE VERIFICATION. THESE ARE PROVIDED BY PHILOSOPHY, THEORETICAL SOCIOLOGY AND HISTORY AS RECONSTRUCTED BY VICO.

PONCELET, G. LE PRINCIPE DE CAUSALITE HUMF ET HEISENBERG. INT LOG REV 2,167-175 D 70.

PONZIO, AUGUSTO. GRAMMATICA GENERATIVA FENOMENOLOGICA. FILOSOFIA 22,77-96 JA 71.

SENZ'ALTRO VALIDE CI SEMBRANO LE CRITICHE CHE CHOMSKY RIVOLGE ALLA PSICOLINGUISTICA DELLO STIMOLO-RISPOSTA. TUTTAVIA, NON CREDIAMO CHE I LIMITI DELLA PSICOLOGIA COMPORTAMENTISTICA POSSANO ESSERE SUPERATI TORNANDO A POSIZIONI MENTALISTICHE, POSTULANDO LA PRESENZA DI STRUTTURE MENTALI UNIVERSALI E CONSIDERANDO IL LINGUAGGIO COME ATTIVITA CREATIVA. SI TRATTA, INVECE, DI SUPERARE L'ALTERNATIVA CLASSICA DI EMPIRISMO E RAZIONALISMO. BISOGNA CONCEPIRE I RAPPORTI FRA SOGGETTO E AMBIENTE COME RAPPORTI DIALETTICI IN SENSO MARXIANO, RICONOSCENDO AL LINGUAGGIO IL CARATTERE DI LAVORO.

POOLE, ROGER C. STRUCTURALISM AND PHENOMENOLOGY: A LITERARY APPROACH. J BRIT SOC PHENOMENOL 2,3-16 MY 71.

POPKIN, RICHARD H. THE PHILOSOPHY OF BISHOP STILLINGFLEET. J HIST PHIL 9,303-320 JL 71.

PORTMAN, STEPHEN G. EXISTENTIAL ETHICS AND BEING AS A VALUE. DIALOGUE (PST) 14,11-15 O 71.

POSS, RICHARD L. MEASURABLE CARDINALS AND CONSTRUCTIBILITY WITHOUT REGULARITY. NOTRE DAME J FORM LOG 12,300-304 JL 71.

IT HAS BEEN SHOWN, BY DANA SCOTT AND OTHERS, THAT THE AXIOM OF CONSTRUCTIBILITY ( $V = L$ ) IS INCOMPATIBLE WITH THE EXISTENCE OF A MEASURABLE CARDINAL. WE HAVE SHOWN ("WEAK FORMS OF THE AXIOM OF CONSTRUCTIBILITY," "NOTRE DAME JOURNAL OF FORMAL LOGIC XII," 3) THAT THE PROPOSITION  $(P)$ : "IF  $X$  IS A SET AND EVERY ELEMENT OF  $X$  IS CONSTRUCTIBLE THEN  $X$  IS CONSTRUCTIBLE" IS STRICTLY WEAKER THAN  $V = L$  IN THE FIELD OF SET THEORY WITHOUT THE AXIOM OF REGULARITY. IN THIS PAPER WE SHOW THAT, IN GB SET THEORY WITH AC BUT WITHOUT THE AXIOM OF REGULARITY,  $(P)$  IS ALSO INCOMPATIBLE WITH THE EXISTENCE OF MEASURABLE CARDINALS.

POSS, RICHARD L. WEAK FORMS OF THE AXIOM OF CONSTRUCTIBILITY. NOTRE DAME J FORM LOG 12,257-299 JL 71.

THIS WORK TREATS CERTAIN AXIOMS WHICH, WHILE NOT PROVEABLE IN ORDINARY SET THEORY, ARE CONSEQUENCES OF THE AXIOM OF CONSTRUCTIBILITY. LET  $P(A)$  BE THE PROPOSITION THAT EVERY SUBSET OF  $\Omega$ -SUB- $A$  IS CONSTRUCTIBLE. THEN FOR INCREASING ORDINALS  $A$  THE  $P(A)$  GIVE A CHAIN OF PROPOSITIONS EACH OF WHICH IS INDEPENDENT OF ZERMELO-FRAENKEL SET THEORY AND NONE OF WHICH IMPLY THE AXIOM OF CHOICE. FURTHERMORE, IF  $\aleph$ -SUB- $A$  IS REGULAR,  $P(A)$  IS STRICTLY STRONGER THAN THE CONJUNCTION OF THE  $P(B)$  FOR  $B$  LESS THAN  $A$ . IN ANY CASE IF  $B$  IS LESS THAN  $A$  THEN  $P(A)$  IS STRICTLY STRONGER THAN  $P(B)$ . IN ZERMELO-FRAENKEL SET THEORY THE PROPOSITION "IF EVERY ELEMENT OF A SET IS CONSTRUCTIBLE THEN THAT SET IS CONSTRUCTIBLE" IS EQUIVALENT TO THE AXIOM OF CONSTRUCTIBILITY ( $V=L$ ). IF, HOWEVER, WE DISPENSE WITH THE AXIOM OF REGULARITY, WE HAVE THE PROPER DECOMPOSITION OF  $V=L$  INTO THE AXIOM OF REGULARITY AND THE PROPOSITION MENTIONED IN THE PREVIOUS SENTENCE. FINALLY IN SET THEORY WITHOUT THE AXIOM OF REGULARITY, THIS PROPOSITION DOES NOT IMPLY THE AXIOM OF CHOICE.

POST, JOHN F. THE POSSIBLE LIAR. NOUS 4,405-409 N 70.

THE SENTENCE  $P$ , " $P$  IS POSSIBLY FALSE," PROVES TO BE BOTH POSSIBLY AND NOT POSSIBLY FALSE. ONLY UNCONTROVERSIAL MODAL PRINCIPLES ARE REQUIRED, THUS YIELDING AN ANTI-NOMY. ALSO, THE MODAL TERMS IN  $P$  AND THE PROOF BEHAVE AS CONNECTIVES. THE PAPER SKETCHES OTHER MEMBERS OF THE LARGE POSSIBLE LIAR FAMILY OF ANTI-NOMIES. LEADING ATTEMPTS

TO SOLVE THE ANTI-NOMIES WITHIN NATURAL LANGUAGE BY DISTINGUISHING PROPER FROM IMPROPER SELF-REFERENCE (E.G., R L MARTIN AND F SOMMERS) FAIL TO EXCLUDE CERTAIN MEMBERS OF THE FL FAMILY, HOWEVER SUCCESSFUL THEY ARE IN EXCLUDING ALL VERSIONS OF THE LIAR (THOUGH I ARGUE THE POINT ELSEWHERE). FURTHER, CRITICAL RATIONALISM (E.G., POPPER'S OR SELLERS') AND SOME FORMS OF PRAGMATISM AND EMPIRICISM CAN BE SHOWN TO BE FALSE, IF SELF-APPLICABLE, BY MEANS ANALOGOUS TO THOSE USED TO SHOW THE FALSITY OF "EVERYTHING A CRETAN SAYS, INCLUDING THIS, IS POSSIBLY FALSE" (THE POINT IS ARGUED ELSEWHERE).

POTTER, KARL H. REALISM, SPEECH-ACTS, AND TRUTH-GAPS IN INDIAN AND WESTERN PHILOSOPHY. J INDIAN PHIL 1,13-21 0 70.

BY ANALYZING SOME OF THE ISSUES IN THE RUSSELL-STRAWSON DEBATE OVER REFERRING, THE AUTHOR BRINGS OUT CERTAIN FEATURES IN A PARALLEL DEBATE BETWEEN NYAYA AND BUDDHISM IN INDIA. THIS ALLOWS CERTAIN QUESTIONS TO BE FORMULATED WHICH HE HOPED WOULD BE CONSIDERED DURING THE SYMPOSIUM WHICH PRESENTATION OF THIS PAPER INTRODUCED.

POTTHOFF, KLAUS. IDEALE IN NICHTSTANDARDMODELLEN DER GANZEN ZAHLEN. Z MATH LOG 16,321-326 1970 (P.I.D.G.).

POUR-EL MARIAN BOYKAN. A RECURSION-THEORETIC VIEW OF AXIOMATIZABLE THEORIES. DIALECTICA 24,267-276 1970.

THE EARLY DEVELOPMENT OF RECURSION THEORY WAS RELATED TO THE STUDY OF AXIOMATIZABLE FORMAL THEORIES BY MEANS OF THE WELL-KNOWN RESULTS OF GODEL AND CHURCH. LATER WORK IN RECURSION THEORY GENERATED PROBLEMS AND TECHNIQUES WHICH HAD LITTLE TO DO WITH FORMAL THEORIES. THIS PAPER ATTEMPTS TO REFOCUS ATTENTION ON THE RELATION BETWEEN ABSTRACT RECURSION THEORY AND AXIOMATIZABLE FORMAL THEORIES. A BRIEF HISTORICAL ACCOUNT OF THIS IMPORTANT AREA IS INTERLACED WITH NUMEROUS OPEN PROBLEMS EMBODYING SPECIFIC DIRECTIONS FOR FURTHER RESEARCH.

POZZO, GIANNI M. IL TECNICISMO E LE SUE APORIE. SAPIENZA 23,460-464 1970.

STABILITA LA DIFFERENZA TRA TECNICA E TECNICISMO (CHE NE E L'ESORBITANZA), SI METTE IN EVIDENZA COME LA CRISI DEL MONDO MODERNO, CONTRASSEGNA TO LARGAMENTE DALL'IDOLATRIA DELLA MACCHINA, POSSA VENIRE SUPERATA SOLO MEDIANTE IL RECUPERO DELL'UMANESIMO MORALE DELLA PERSONA, RIPONENDO LA TECNICA E I SUOI VALORI AL SERVIZIO DELLA SPIRITUALITA E DELLA LIBERTA UMANA.

PRADO, C G. A NOTE ON ANALOGICAL PREDICATION. NEW SCHOLAS 44,603-604 FALL 70.

THE OBJECTION THAT GOD CANNOT BE DESCRIBED ANALOGICALLY UNLESS GOD IS INDEPENDENTLY IDENTIFIABLE HAS NOT PROVED FATAL TO THE APPEAL TO ANALOGICAL PREDICATION AS A WAY OF PRESERVING COGNITIVE CONTENT IN STATEMENTS ABOUT GOD. THAT THIS IS SO IS PUZZLING, FOR THERE IS NO ANSWER TO THE QUESTION: WHAT IS IT WE ARE ABLE TO DESCRIBE ONLY ANALOGICALLY? IT SEEMS FRUITFUL TO ASK, THEREFORE, HOW AND WHENCE THE IDEA OF THIS X, THE ESSENCE OF WHICH IS SUCH THAT IT CANNOT BE DESCRIBED LITERALLY? APPEALS TO EXPERIENCE OR TRADITIONAL ARGUMENTS YIELD DETERMINATE CONCEPTS SUCH AS "A FELT PRESENCE" OR "THE NECESSARY BEING." IT SEEMS ANALOGICAL PREDICATION IS REQUIRED ONLY IN ORDER TO ATTRIBUTE MORAL PROPERTIES TO GOD. IF THIS IS THE CASE, ANALOGICAL PREDICATION IS IN FACT NOT TO THE POINT. FIRST, SUCH QUESTIONS AS THAT POSED BY THE PROBLEM OF EVIL MUST BE RESOLVED, OR THE MORAL ATTRIBUTES ARE RENDERED WHOLLY MYSTERIOUS. SECOND, THERE IS THE QUESTION OF OUR WARRANT FOR PREDICATING ANY MORAL QUALITIES TO FELT PRESENCES, FIRST CAUSES, ETC.



PRADO, C G. GAPS, BELIEFS, AND ARTHUR DANTO. PHIL FORUM (BOSTON) 2,402-406 SPR 71.

PRADO, C G. THE THIRD WAY REVISITED. NEW SCHOLAS 45,395-501 SUM 71.

PRASAD, RAJENDRA. THE CONCEPT OF MOKSA. PHIL PHENOMENOL RES 31,381-393 MR 71.

THIS PAPER IS AN EXERCISE IN CONCEPTUAL MAPPING OF THE LOGICAL STATUS OF THE NOTION OF MOKSA IN ANCIENT INDIAN VALUE=THEORY. ITS CONCLUSION IS THAT IT CANNOT FULFIL THE LOGICAL ROLE OF JUSTIFYING MORALITY WHICH IT IS CLAIMED TO DO. THE MOKSA=THEORY ASSUMES THAT THE SYSTEM OF MORALITY NEEDS JUSTIFICATION WHICH CAN BE OBTAINED ONLY BY GOING BEYOND MORALITY. BOTH OF THESE ASSUMPTIONS HAVE BEEN QUESTIONED. WE MAY BE ADVISED TO STOP OUR JUSTIFICATORY SEARCH WHEN WE TALK ABOUT MOKSA, SINCE IT IS THE ULTIMATE VALUE, BUT THEN WE COULD VERY WELL HAVE STOPPED AT THE STAGE OF MORALITY.

PRATT, VERNON. FEELING AWED BY GOD. MIND 79,607-612 O 70.

BY CONSIDERING A PASSAGE FROM 'WIND IN THE WILLOWS' THE AUTHOR ATTEMPTS TO SHOW HOW AND WHY IT IS ILLEGITIMATE TO ARGUE FROM THE OCCURRENCE OF A CERTAIN KIND OF EXPERIENCE--THE 'NUMINOUS' EXPERIENCE--TO THE EXISTENCE OF GOD.

PRATTE, RICHARD. MORAL QUESTIONS IN THE CONTEXT OF TODAY'S RAPIDLY CHANGING SOCIETY. J THOUGHT 5,254-261 O 70.

THE SEARCH FOR ANSWERS TO MORAL QUESTIONS, IN THE CONTEXT OF TODAY'S RAPIDLY CHANGING SOCIETY, IS A CHALLENGE THAT CALLS FOR A STANDARD OF MORALITY BEYOND THE ABSOLUTIST AND SUBJECTIVIST POSITIONS. THE POSITION OUTLINED, "EXPERIENTIAL RELATIVISM," IS EXPERIENTIAL IN THAT ITS BASES FOR MORAL JUDGMENT IS THE EXPERIENCE OF THE HUMAN RACE AND IS RELATIVISTIC INsofar AS IT AVOIDS BASES OF MORAL JUDGMENT GROUNDED IN ABSOLUTE PRINCIPLES OR THE DESIRES AND WHIMS OF THE INDIVIDUAL. IT IS A POSITION OF MORAL RESPONSIBILITY BASED ON INTERPERSONAL RELATIONSHIPS, WHICH ENABLES MAN TO PENETRATE BELOW THE SURFACE OF TRADITIONAL MORAL SYSTEMS, AND IS A POSITIVE FORCE IN SHAPING MODERN MAN'S THINKING.

PRAWITZ, DAG. THE ALTERNATIVES TO AN ACTION. THEORIA 36,116-126 1970.

THE INTERPRETATION OF THE NOTION OF ALTERNATIVE IN CONNECTION WITH A UTILITARIAN THESIS HAVE BEEN DISCUSSED BY BERGSTROEM, AQVIST, AND THE AUTHOR IN CONNECTION WITH A MONOGRAPH BY BERGSTROEM. IT IS SHOWN THAT BERGSTROEM'S OBJECTION TO A PROPOSAL MADE BY THE AUTHOR DOES NOT AFFECT AN (IDEAL) ABSOLUTE NOTION OF OUGHT. A UTILITARIAN THESIS IS THEN PROPOSED FOR A TENSED NOTION OF OUGHT. IT IS ALSO SHOWN THAT CERTAIN PROPOSALS MADE BY AQVIST ARE INCONSISTENT WITH LAWS OF DEONTIC LOGIC THAT HE ASSUMES.

PRELLER, ANNE. SUBSTITUTION ALGEBRAS IN THEIR RELATION TO CYLINDRIC ALGEBRAS. ARCH MATH LOG 13,91-96 1970 (P.I.O.G.).

PRESS, HOWARD E. MARX, FREUD, AND THE PLEASURE PRINCIPLE. PHIL FORUM 2,36-49 FALL 70.

I FIND THE ROOT MOTIVE OF MARX'S THOUGHT IN AN ARCHETYPE; RECOVERY OF THE SEPARATED OBJECT. THIS RECOVERY, APPROPRIATION, IS MARX'S COMMUNISM IN ESSENCE, AND IT COMES FROM EROS, THE GREAT COMBINER. I CONTRAST THIS REVOLUTIONARY EROTIC CONSCIOUSNESS WITH THE CONSERVATIVE "FREUDIAN" CONSCIOUSNESS, RESIGNED TO THE LOSS OF THE OBJECT. IN THIS I FOLLOW FREUD'S OWN LEAD. FOR MARX AS FOR FREUD THE EGO IS A PLEASURE=EGO, BUT FOR MARX, PLEASURE, SENSUOUSNESS, IS THE GREAT CULTURE=UILDER, AND NOT INIMICAL TO CULTURE. THE ESSENCE OF MARXISM IS A REVOLUTION IN SENSUOUSNESS, RESTORING THE

OBJECT=WORLD TO SOCIAL MAN.

PRESS, HOWARD E. WHITEHEAD'S ETHIC OF FEELING. ETHICS 81,161-168 JA 71.

PRIBRAM, KARL H. THE REALIZATION OF MIND. SYNTHESIS 22,313-322 MY 71.

THE REALIZATION OF MIND PRESENTS A POSTCRITICAL BIOLOGIST POSITION ON THE MIND=BRAIN=BEHAVIOR PROBLEM. THE VIRTUES OF THE MULTIPLE=ASPECT VARIANT OF THE IDENTITY STANCE AND OF SEVERAL VERSIONS OF DUALISM ARE REVIEWED AS ARE THEIR LIMITATIONS. THE BIOLOGICAL APPROACH IS THEN DEVELOPED. MULTIPLE EMBODIMENTS OF BIOLOGICAL STRUCTURES ARE COMMON=PLACE AND THEREFORE READILY ACCEPTED IN BIOLOGY. THE BIOLOGIST POSITION THUS SHARES THE MULTIPLE VIEW OF IDENTITY WITH THE CRITICAL APPROACH; HOWEVER, FOR THE BIOLOGIST, MULTIPLICITY REGARDS ALL SORTS OF REALIZATIONS NOT SOLELY THOSE THAT CAN BE ENCODED LINGUISTICALLY.

PRICE, ROBERT G. WILLIAM OF OCKHAM AND SUPPOSITIO PERSONALIS. FRAN STUD 30,131-140 1970.

PRIESTLEY, C D C. EMPTINESS IN THE SATYASIDDHI. J INDIAN PHIL 1,30-39 D 70.

PRIKRY, KAREL. ON A PROBLEM OF GILLMAN AND KEISLER. ANNALS MATH LOG 2,179-187 D 70.

PRIMACK, MAXWELL. HARMONIOUS DISAGREEMENT, MORAL COMMITMENT, AND THE APA. J CRIT ANAL 2,13-20 D 70.

PRIOR, A N. LOGICAL LAWS AND TRUTH=VALUELESS SENTENCES. PHIL STUD 21,95 D 70.

PROMIENSKA, H. ETYKA A IDEAL ZDROWIA PSYCHICZNEGO W PSYCHOANALIZIE. ETYKA 8,53-65 1971.

THE ARTICLE POINTS OUT THE CURRENTLY PROGRESSING INTEGRATION OF PSYCHOLOGY, MEDICINE, AND ETHICS. THE ORIGINS OF THIS PROCESS CAN BE DISCOVERED IN PROGRESSING FROM NARROW CONCEPTIONS OF ETIOLOGY OF AN ILLNESS (MEDICINE) WHICH ARE RELATED TO ONE FACTOR ONLY, AND OF HUMAN BEHAVIOUR (PSYCHOLOGY) TO CONCEPTIONS OF MULTIDIMENSIONAL MAN. THEY CAN ALSO BE DISCOVERED IN THE TENDENCY TO MAKE ETHICS A SCIENCE BY IMPLYING FROM THE KNOWLEDGE OF HUMAN NATURE A JUSTIFICATION FOR NORMS OF HUMAN BEHAVIOUR. THE CONCEPT OF MENTAL HEALTH IS A SYMBOL OF THE INTEGRATION OF THESE DISCIPLINES. A MODEL OF PSYCHOANALYTICAL ETHICS, BASED ON THE PRIMARY VALUE OF THE MENTAL HEALTH, HAS BEEN USED BY THE AUTHOR IN ORDER TO SHOW SOME COINCIDENCE OF MORAL VALUES AND SCIENTIFIC DESCRIPTION OF LAWS GOVERNING THE MENTAL DEVELOPMENT OF MAN.

PROTASENKO, Z M. PARTISANSHIP (PARTIINOST') IN PHILOSOPHY AND POLITICAL PARTIES. SOVIET STUD PHIL 9,121-140 FALL 70.

PRUFER, THOMAS. ARISTOTELIAN THEMES. STUD PHIL HIST PHIL 5,73-78 1970.

LAPIDARY FORMULATIONS OF ARISTOTELIAN TOPOI AND CRUXES.

PRUFER, THOMAS. REDUCTION AND CONSTITUTION. STUD PHIL HIST PHIL 5,341-343 1970.

HUSSERL'S TRANSCENDENTAL REDUCTION; MOTIVATIONS AND MISUNDERSTANDINGS. THE TRANSCENDENTAL TIME-STREAM AND HEIDEGGER'S INTERPLAY OF MANIFESTATION AND HIDDENNESS. THE CIRCULAR AND ITERATIVE STRUCTURE OF PHILOSOPHICAL QUESTIONING.

PUC CETTI, ROLAND. MR BRENNAN ON PERSONS' BRAINS. ANALYSIS 31,30-32 O 70.

THIS IS A REPLY TO ANDREW BRENNAN'S CRITICISM OF THE THESIS THAT IF YOU TRANSPLANT PERSON X'S BRAIN INTO PERSON Y'S FORMER BODY THE RESULTING COMPOSITE ORGANISM WILL STILL BE X IN TERMS OF PERSONAL IDENTITY. IT ARGUES, FIRST, THAT IT IS NECESSARY TO DISTINGUISH THE BRAIN FROM THE BODY IN ORDER TO DESCRIBE THE OPERATION; SECOND, THAT SUCCESSIVE RETRANSPLANTATION OF THE SAME BRAIN INVOLVES PASSING A PERSON FROM BODY TO BODY; THIRD, THAT EVEN IN AN ACCIDENTAL FATHER-DAUGHTER EXCHANGE OF BRAINS THE OLD PERSONAL RELATIONSHIP COULD BE RETAINED THOUGH THE BODIES ARE NOW INAPPROPRIATE TO IT; AND FOURTH, THAT FOR A NEW PERSON TO RESULT FROM BRAIN TRANSPLANTATION IN THE "STRONG" SENSE OF "NEW PERSON", ALL THE FORMER MEMORIES, CHARACTER TRAITS, ETC. WOULD HAVE TO BE ARTIFICIALLY REPLACED BY NEW ONES THROUGH BRAIN SURGERY, WHICH JUST EMPHASISES THE POINT THAT THE BRAIN IS THE PHYSICAL BASIS OF PERSONALITY.

PUC CIARELLI, EUGENIO. EL ACCESO A LA ESENCIA DE LA FILOSOFIA. CUAD FILOSOF 9,13-28 JA-JE 70.

PUC CIARELLI, EUGENIO. MAX SCHELER Y SU IDEA DE LA FILOSOFIA. CUAD FILOSOF 9,191-220 JL-D 69.

PUELLES, ANTONIO MILLAN. PARA UNA FENOMENOLOGIA DEL DINERO. ANU FILOSOF 4,247-274 1971.

PULIGANDLA, R. PRIMORDIAL ONTOLOGICAL ALTERNATIVES. SW J PHIL 2,117-127 SPR-SUM 71.

THE AUTHOR OBSERVES THAT IN THE HISTORY OF PHILOSOPHY, IN THE EAST AS WELL AS WEST, THE PRIMORDIAL CATEGORIES OF BEING ARE 'SUBSTANCE' AND 'PROCESS'. HE THEN TRIES TO SHOW THAT THESE ARE THE ONLY CATEGORIES THAT ARE POSSIBLE AND THAT ANY OTHER PROPOSED CATEGORY IS REDUCIBLE TO ONE OR THE OTHER OR A COMBINATION OF THESE TWO. THIS CONCLUSION IS REACHED THROUGH TWO KINDS OF DEMONSTRATION, THE PHENOMENOLOGICAL AND ANALYTICAL. IT IS FINALLY ARGUED THAT IT IS OF THE VERY ESSENCE OF THOUGHT THAT WE CAN ONLY HAVE THE CATEGORIES OF 'SUBSTANCE' AND 'PROCESS' AND NONE ELSE.

PULIGANDLA, RAMAKRISHNA. COULD THERE BE AN ESSENTIAL UNITY OF RELIGIONS? INT J PHIL RELIG 2,14-27 SPR 71.

BY CLARIFYING THE NOTIONS 'ESSENTIAL' AND 'UNITY', THE AUTHOR EXAMINES THE OFT-HEARD BELIEF THAT THERE IS AN ESSENTIAL UNITY OF RELIGIONS, AT LEAST THE GREAT ONES. HE ARGUES THAT INsofar AS EVERY RELIGION IS BASED ON SOME SET OR OTHER OF ONTOLOGICAL PROPOSITIONS, THE UNITY OF ANY TWO GIVEN RELIGIONS IS TO BE SOUGHT IN THE UNITY OF THEIR UNDERLYING ONTOLOGICAL PROPOSITIONS. BY CLEARLY SETTING FORTH THE NECESSARY AND SUFFICIENT CONDITIONS FOR THE UNITY OF TWO OR MORE RELIGIONS, THE AUTHOR ARGUES THAT THERE IS NO ESSENTIAL UNITY BETWEEN THE SEMITICALLY BASED RELIGIONS SUCH AS JUDAISM, CHRISTIANITY, AND ISLAM AND SUCH NON-SEMITIC RELIGIONS AS HINDUISM, AND BUDDHISM. FINALLY, THE CLAIM THAT MYSTICS OF DIFFERENT RELIGIONS BEAR WITNESS TO THE SAME KIND OF EXPERIENCE IS EXAMINED AND REJECTED AS FALSE AND UNSUPPORTABLE.

PURTILL, RICHARD L. BEATING THE IMITATION GAME. MIND 80,290-294 AP 71.

IN THIS PAPER I SHOW THAT THE 'IMITATION GAME' PROPOSED BY A. N. TURING IN HIS PAPER "COMPUTING MACHINERY AND INTELLIGENCE" CANNOT HELP US TO ANSWER THE QUESTION "CAN (COULD) COMPUTERS THINK." I ARGUE THAT IF THE COMPUTER IS PROGRAMMED BY A HUMAN BEING TO PLAY TURING'S GAME WE MERELY HAVE A BATTLE OF WITS BETWEEN PROGRAMMER AND PLAYER, WITH THE MACHINE AS A TOOL. I EXPLORE SOME POSSIBLE WAYS IN WHICH THE MACHINE MIGHT PLAUSIBLY BE SAID TO BE SELF PROGRAMMED, AND

SHOW THAT THESE CASES DO NOT COUNT AS THINKING BY THE MACHINE. FINALLY, I SHOW THAT THE PROSPECT OF A MACHINE WHICH COULD RELEVANTLY ANSWER ANY QUESTION A HUMAN COULD PUT TO IT IS MERE SCIENCE FICTION. I GRANT THAT SOME SCIENCE-FICTION COMPUTERS WOULD HAVE TO BE REGARDED AS THINKING, BUT ARGUE THAT THERE IS NO GOOD REASON TO SUPPOSE THAT SUCH COMPUTERS COULD BE CONSTRUCTED.

PURTILL, RICHARD L. ON THE JUST WAR. SOC THEOR PRACT 1,97-102 SPR 71.

IN THIS PAPER I REPLY TO A CRITICISM OF THE TRADITIONAL "JUST WAR" THEORY BY DONALD WELLS ("JOURNAL OF PHILOSOPHY", VOL. LXVI, NO. 23). I ARGUE THAT THE CRITERIA OF THE "JUST WAR" THEORY, RIGHTLY UNDERSTOOD, ARE PRECISELY THE STANDARDS BY WHICH WARS ARE CONDEMNED OR JUSTIFIED BY REASONABLE NON-PACIFISTS. I ALSO ARGUE THAT THE CAUSE OF PEACE IS NOT WELL SERVED BY THE REJECTION OF THE TRADITIONAL JUST WAR CRITERIA, LEAVING US IN PRACTICE WITH A CHOICE BETWEEN PACIFISM AND A "RIGHTENOUS CAUSE" TYPE OF JUSTIFICATION.

PURTILL, RICHARD L. TOULMIN ON IDEALS OF NATURAL ORDER. SYNTHESIS 22,431-437 MY 71.

IN THIS PAPER I CRITICIZE TOULMIN'S CONCEPT OF "IDEALS OF NATURAL ORDER" AND HIS ACCOUNT OF THE ROLE THESE "IDEALS" PLAY IN SCIENTIFIC EXPLANATION AS GIVEN IN HIS BOOK, "FORESIGHT AND UNDERSTANDING". I ARGUE THAT TOULMIN'S ACCOUNT OF "IDEALS OF NATURAL ORDER" AS THOSE THEORIES TAKEN TO BE SELF EVIDENT BY SCIENTISTS AT A GIVEN TIME INTRODUCES AN UNDESIRABLE SUBJECTIVISM INTO HIS ACCOUNT OF SCIENTIFIC EXPLANATION. I ARGUE ALSO THAT THE HISTORY OF SCIENCE, ESPECIALLY THE RECENT HISTORY OF MICROPHYSICS, DOES NOT SUPPORT TOULMIN'S CONTENTIONS ABOUT THE SUPPOSED SELF-EVIDENCE OF THE BASIC EXPLANATORY THEORIES IN SCIENCE.

PUTNAM, CAROLINE CANFIELD. THE MODE OF EXISTENCE OF BEAUTY: A THOMISTIC OR A KANTIAN INTERPRETATION? STUD PHIL HIST PHIL 5,223-241 1970.

KANT AND AQUINAS BOTH INDICATE THAT DISINTERESTEDNESS AND PLEASURE ARE FACTORS IN THE EXPERIENCE OF BEAUTY. THEY FIND IN THE EXPERIENCE A "HARMONIOUS INTERPLAY" OF FACULTIES AND, ACCORDING TO SEVERAL INTERPRETATIONS, THEY FIND THE RESULTANT KNOWLEDGE "CONCEPTLESS". HOWEVER, FOR KANT, THE BASIS OF BEAUTY'S EXISTENCE IS THE SUBJECT WHILE THE RELATIONSHIP OF BEAUTY AND OBJECTIVE REALITY IS NOT CLEAR. FOR AQUINAS, THE RELATIONSHIP OF BEAUTY TO THE KNOWING SUBJECT IS NOT FULLY PRESENTED. INSTEAD, USING THE TERMINOLOGY OF 'THE DIVINE NAMES' OF DENIS THE PSEUDO AREOPAGITE, AQUINAS PRESENTS BEAUTY IN A THEOCENTRIC CONTEXT WHERE IT IS AS BROAD IN SCOPE AS BEING ITSELF.

PUTNAM, HILARY AND ENDERTON, H B. A NOTE ON THE HYPERARITHMETICAL HIERARCHY. J SYM LOG 35,429-430 S 70.

THE HYPERARITHMETICAL HIERARCHY ASSIGNS A DEGREE OF UNSOLVABILITY TO EACH RECURSIVE ORDINAL. IT IS KNOWN THAT THE DEGREE ASSIGNED TO A LIMIT ORDINAL CANNOT BE A LEAST UPPER BOUND OF THE EARLIER DEGREES. IN THIS PAPER IT IS SHOWN THAT A LIMIT DEGREE COMES ABOUT AS CLOSE TO BEING A LEAST UPPER BOUND AS ONE COULD EXPECT, IN THAT IT IS RECURSIVE IN THE DOUBLE JUMP OF ANY OTHER BOUND.

PUTNAM, HILARY. IS SEMANTICS POSSIBLE? METAPHILOSOPHY 1,187-201 JL 70.

PUTNAM, HILARY. LIBERALISM, RADICALISM AND CONTEMPORARY "UNREST". METAPHILOSOPHY 1,71-74 JA 70.



QUILLIEN, JEAN. DISCOURS ET LANGAGE OU LA "LOGIQUE DE LA PHILOSOPHIE".  
ARCH PHIL 33,401-438 JL=5 70.

LA "LOGIQUE DE LA PHILOSOPHIE" D'E. WEIL EST UN EFFORT POUR COMPRENDRE NOTRE EPOQUE, C'EST-A-DIRE POUR SAISIR EN LEUR UNITE LA FIN DE LA PHILOSOPHIE (HEGEL) ET LE FAIT DE L'EXISTENCE DE PHILOSOPHIES POST-HEGELIENNES, POUR PENSER L'UNITE DU DISCOURS COHERENT ET DE L'ACTION RAISONNABLE; SA TACHE EST DE DEGAGER LA LOGIQUE DES DISCOURS HUMAINS CONCRETS. ELLE EST L'ELABORATION DU DISCOURS COHERENT QUI SE COMPREND, ET, LE FAISANT, COMPREND CE QUI EST SON AUTRE: LE DISCOURS SE REALISE DANS ET PAR UNE ANALYSE PHILOSOPHIQUE DU LANGAGE, LANGAGE QUI, FAIT ULTIME, SPONTANEITE CREATRICE, POESIE, EST COMPRIS COMME LE LIEU D'APPARITION DE TOUTES LES OPPOSITIONS, COMME L'APPARITION CONCRETE DE LA LIBERTE. LA "LOGIQUE DE LA PHILOSOPHIE" REND AINSI POSSIBLE L'ELABORATION DE LA PHILOSOPHIE THEORIQUE DU MARXISME.

QUINE, W V. METHODOLOGICAL REFLECTIONS ON CURRENT LINGUISTIC THEORY.  
SYNTHESE 21,386-398 O 70.

QUINE, W V. PHILOSOPHICAL PROGRESS IN LANGUAGE THEORY. METAPHILOSOPHY  
1,2-19 JA 70.

QUINE, W V. REPLY TO D A MARTIN. J PHIL 67,247-248 23 APR 70.

IN HIS REVIEW IN JP, FEB. 26, OF MY 'SET THEORY AND ITS LOGIC', MARTIN CLAIMS THAT MY RESTRICTED VERSION OF THE AXIOM SCHEMA OF REPLACEMENT AMOUNTS TO THE UNRESTRICTED VERSION, GIVEN THE AXIOM OF CHOICE. HE OVERLOOKS SOME STRONG COMPREHENSION PREMISES THAT HE WOULD NEED IN PROVING THIS. AT THIS AND OTHER POINTS IT SEEMS THAT HE FAILS TO SEE HOW WEAK MY SYSTEM IS. OTHERS OF HIS CRITICISMS ARE TRACEABLE TO A STANDARD OF ONTOLOGICAL INTUITIVENESS UNLIKE MINE. AND THERE ARE TECHNICAL POINTS WHERE HE SIMPLY ALLEGES ERROR WITHOUT TRYING TO JUSTIFY HIMSELF. MY EXTENSIVE USE OF LOGICAL NOTATION WAS ONE EVIDENT SOURCE OF IRRITATION.

QUINE, WILLARD VAN ORMAN. VERDAD POR CONVENCION. CUAD FILOSOF 9,289-316  
JL=D 69.

QUINTON, ANTHONY. THE BOUNDS OF MORALITY. METAPHILOSOPHY 1,202-222 JL  
70.

RABKIN, GERALD. THE CONVENTIONS OF FILM: A RESPONSE TO PROFESSOR SPARSHOTT. PHIL EXCH 1,125-130 SUM 71.

RACEANU, ILEANA. ENTREMDUNG ALS MENSCHLICHE ENTWICKLUNGSFORM. PHIL LOG  
15,105-109 1971.

RACHELS, JAMES. ON MORAL ABSOLUTISM. AUSTRL J PHIL 48,338-353 D 70.

THIS ARTICLE IS A CRITICAL DISCUSSION OF THE VIEW THAT SOME TYPES OF ACTIONS SHOULD NEVER BE DONE, NO MATTER WHAT THE CIRCUMSTANCES (MORAL ABSOLUTISM). GEACH'S DEFENSE OF MORAL ABSOLUTISM, IN HIS PAPER "THE MORAL LAW AND THE LAW OF GOD" (CHAPTER NINE OF "GOD AND THE SOUL"), IS EXAMINED AND FOUND INADEQUATE. THERE IS ALSO A DISCUSSION OF THE RELATION BETWEEN ACTING ON PRINCIPLES AND ACTING ON REASONS; AND A DISCUSSION OF HOW THE MORAL ABSOLUTIST MIGHT TRY (AND FAIL) TO ACCOUNT FOR ONE'S DUTIES IN CONFLICT-SITUATIONS, I.E., SITUATIONS IN WHICH ONE IS FACED WITH A CHOICE BETWEEN TWO 'ABSOLUTELY FORBIDDEN' ACTIONS AS HIS ONLY ALTERNATIVES.

RACHELS, JAMES. REASONS FOR ACTION. CAN J PHIL 1,173-188 D 71.

RACHNER, JANE. THE SUFFICIENCY FALLACY IN COGNITIVE DEVELOPMENTALISM. J CRIT ANAL 2,1-13 D 70.

RACINARO, ROBERTO. HEGEL A FRANCOFORTE. RIV STUD CROCE 8,199-202 AP-JE 71.

QUESTA NOTA PRENDE SPUNTO DA UN RECENTE LIBRO DI BERNARD BOUR GEOIS, DI CUI VENGONO SOTTOLINEATI ALCUNI POSITIVI ACQUISTI, MA DI CUI, CONTEMPORANEAMENTE, VIENE CRITICATA LA TENDENZA A RIPORTARE AL PERIODO FRANCOFORTESE DI HEGEL ALCUNE CONCLUSIONI CHE IL FILOSOFO TEDESCO RAGGIUNGE SOLO NEL PERIODO DI JENA. INFINE, VIENE MESSO IN RILIEVO IL CARATTERE ARTICOLATO DEL RAPPORTO DI HEGEL RISPETTO ALLA RIVOLUZIONE FRANCESE.

RADFORD, COLIN. CHARACTERIZING-JUDGMENTS AND THEIR CAUSAL COUNTERPARTS. ANALYSIS 31,65-76 JA 71.

RADFORD, COLIN. HOPING AND WISHING. ARIS SOC SUPPL VOL 44,51-70 1970.

RADHAKRISHNAN, SARVAPALLI. KRISE UND ZUKUNFT DER HEUTIGEN WELT. UNIVERSITAS 25,1009-1014 1970 (P.I.D.G.).

RADNER, DAISIE. DESCARTES' NOTION OF THE UNION OF MIND AND BODY. J HIST PHIL 9,159-171 AP 71.

IN ORDER TO EXPLAIN THE POSSIBILITY OF CAUSAL INTERACTION BETWEEN THE MIND AND THE BODY, DESCARTES CLAIMS THAT THEY ARE SUBSTANTIALLY UNITED. IT IS ARGUED THAT DESCARTES IS UNSUCCESSFUL IN RECONCILING THIS UNION WITH THE RADICAL DUALISM WHICH IS FUNDAMENTAL TO HIS PHILOSOPHY. RECENT CLAIMS THAT THE UNION OF MIND AND BODY POSES NO PROBLEM FOR DESCARTES ARE SHOWN TO BE UNTENABLE.

RADNER, DAISIE. SPINOZA'S THEORY OF IDEAS. PHIL REV 80,338-359 JL 71.

SPINOZA'S THEORY OF IDEAS IN PART II OF THE ETHICS IS CONSIDERED IN LIGHT OF PROBLEMS ARISING FROM CARTESIAN REPRESENTATIONALISM. I EXPLAIN WHAT IT MEANS IN SPINOZA'S SYSTEM FOR IDEAS TO REPRESENT MATERIAL OBJECTS AND HOW THE ADEQUACY OF IDEAS PROVIDES A GUARANTEE OF THEIR TRUTH. MY INTERPRETATION IS USED TO OVERCOME DIFFICULTIES RAISED BY SPINOZA SCHOLARS THAT SPINOZA USES 'IDEA' AMBIGUOUSLY, THAT HE CONFUSES THE OBJECT OF AN IDEA WITH THE CONDITIONS FOR HAVING AN IDEA, AND THAT IDEAS CANNOT BE INADEQUATE IN US AND ADEQUATE IN GOD.

RADNITZKY, GERARD. DER PRAXISBEZUG DER FORSCHUNG: VORSTUDIEN ZUR THEORETISCHEN GRUNDLEGUNG DER WISSENSCHAFTSPOLITIK. STUD GEN 23,817-855 1970 (P.I.D.G.).

RAHMAN, LUTFUR. ARE CLEAR AND DISTINCT IDEAS TRUE? PAKISTAN PHIL J 10,100-111 JL 71.

RALEIGH, HENRY P. ART AS COMMUNICABLE KNOWLEDGE. J AES EDUC 5,115-127 JA 71.

HISTORIC AND RECENT THEORIES OF FINE ART AS A SPECIAL MODE OF KNOWLEDGE ARE EXAMINED. TRANSCENDENTAL, EXPRESSIONIST, SYMBOLIST, PSYCHOLOGICAL AND PSYCHOANALYTIC POSITIONS ARE FOUND UNABLE TO IDENTIFY COMMUNICABLE INGREDIENTS THAT COULD BE ACCEPTED UNDER A THEORY OF KNOWLEDGE THAT HOLDS KNOWLEDGE AS USEFUL IN SOME WAY, USUALLY IN SOME OPERABLE SENSE. IT IS SUGGESTED THAT THE QUESTION OF ART AS A FORM OF COMMUNICABLE KNOWLEDGE CANNOT MEANINGFULLY BE ASKED.

RAMNOUX, C. ONTOLOGIE ET POESIE. REV METAPH MORALE 75,262-264 JL-S 70.

CE BREF ARTICLE A ETE ECRIT EN HOMMAGE A M. JEAN WAHL, DONT IL PRESENT UN COURT POEME. IL ESSAYE DE MONTRER COMMENT LA PHILOSOPHIE, RENONCANT DE NOS JOURS A MONTER EN SYSTEME AUCUNE "ONTOLOGIE", POURVOIT AU BESOIN QUI ENFANTA AUTREFOIS DE PAREILS SYSTEMES, PAR LE MOYEN DE LA POESIE. IL ESSAYE DE MONTRER CE QUE PEUT DEVENIR L'UTILISATION PUREMENT POETIQUE D'UN VOCABULAIRE AUTREFOIS CHARGE DE VALEURS "INTELLECTUELLES", ET SON REINVESTISSEMENT RELIGIEUX. LA FORME DU POEME COURT EST AINSI PROMUE A UN ROLE DE SUBSTITUTION, NON SANS PARENTE AVEC CERTAINES TECHNIQUES DE MEDITATION ORIENTALES. C'EST UN PHENOMENE CARACTERISTIQUE DE LA CULTURE DE CE TEMPS.

RANDALL, FRANCIS B. THE GOOFY IN ART. BRIT J AES 11,327-340 AUTUMN 71.

A FUNDAMENTAL BUT UNDISCUSSED CATEGORY OF OUR EXPERIENCE WITH ART IS GOOFINESS, THE SENSE OF LAUGHABLE INAPPROPRIATENESS IN VIOLATION OF OUR CONVENTIONS OF ART AND BEHAVIOR. ITS TWO ASPECTS ARISE FROM THE CHILD'S SCORN OF THE CLUMSINESS OF YET YOUNGER CHILDREN, AND OF THE AFFECTATIONS OF ADULTS. THE FORMER LEADS TO OUR SMILES AT CHILDREN'S PRIMITIVE, SACRED, AND MODERN ART, THE LATTER TO OUR CONTEMPT FOR MUCH OF THE SUPER-VIRTUOSO CLASSICAL TRADITION. GOOFINESS IS USEFUL AND PHILOSOPHICAL. IT WARNS US THAT OUR CONVENTIONS ARE DEFIED AND ENABLES US TO PASS BEYOND THEM TO OTHER ARTS AND VALUES. SOME MODERN ARTISTS DELIBERATELY USE GOOFINESS AS A STEP TO MAGIC AND HORROR. A PRELIMINARY CLASSIFICATION OF THE MANY KINDS OF GOOFINESS IN ART IS SET FORTH AND EXEMPLIFIED.

RANKIN, KENNETH W. CAN AND MIGHT. CAN J PHIL 1,87-92 S 71.

ACCORDING TO R. TAYLOR 'CAN' AND 'MIGHT' BOTH EXPRESS CAUSAL POSSIBILITY, BUT 'CAN' EXPRESSES SOMETHING MORE, VIZ. WHAT IS UP TO THE AGENT. ON THE CONTRARY THE DIFFERENCE LIES IN NOTHING ADDITIONAL, BUT SIMPLY IN THE DIFFERENT ROLES THEY PLAY WITHIN A COMPLETE SQUARE OF MODAL OPPOSITION, WHILE EXPRESSING EXACTLY THE SAME MODALITY. 'CAN' OFFSET AGAINST THE CONTRADICTORY 'CANNOT' FALLS ON A DIAGONAL, WHEREAS 'MIGHT' OFFSET AGAINST THE SUB-CONTRARY 'MIGHT NOT' AND THE SUPERALTERN 'MUST' FORMS A TRIANGLE WITHIN THE SAME SQUARE.

RANSDALL, JOSEPH. CONSTITUTIVE RULES AND SPEECH-ACT ANALYSIS. J PHIL 68,385-399 1 JL 71.

RANTA, JERRALD. COUNTING AND FORMAL ANALYSIS. J AFS ART CRIT 29,453-467 SUM 71.

RAO, K B RAMAKRISHNA. ONTOLOGY OF ADVAITA. BRAHMAVADIN 5,42-56 JA-AP 70.

IN THE HISTORY OF ADVAITA, WE FIND ADVAITINS ON THE DEFENSIVE REGARDING MAINTAINING THE RELATIVITY OF THE WORLD AND OF THE NON-DUALITY OF SELVES. THE OBVIOUS DIFFICULTY IN COUNTERING THE 'CONCRETE' EXPERIENCE HAS FORCED IN COMPROMISES IN ADVAITA. IS IT POSSIBLE TO MAINTAIN THE ABSOLUTISM OF BRAHMAN EVEN AGAINST THE EXPERIENCE OF THE WORLD AND PLURALITY? THIS CENTRAL QUESTION IS TACKLED, AND IS SHOWN HOW THE DOUBT IS BASED ON AN INCOMPLETE CONCEPTION OF THE ABSOLUTE AND THEREFORE UNREAL. IT IS SHOWN THAT MAYA OR RELATIVITY IS A LOGICAL POSSIBILITY ONLY OF THE INFINITUDE OF BRAHMAN AND DOES NOT CONSTITUTE A LOGICAL NECESSITY FOR ITS BEING. THE CONFUSION LIES LARGELY IN CARRYING AN EPISTEMOLOGICAL DIFFICULTY TO AN ONTOLOGICAL PLANE SEEKING TO FIND AN EPISTEMOLOGICAL ANSWER THEREIN.

RAPOPORT, AMOS. THE STUDY OF SPATIAL QUALITY. J AES EDUC 4,81-96 O 70.

THE INTERACTION OF MAN AND HIS ENVIRONMENT IS MORE COMPLEX THAN HAS BEEN ASSUMED. AT THE SAME TIME IT MUST SHOW SOME REGULARITIES. ONE OF THE PROBLEMS IN THE STUDY OF THIS INTERACTION IS THE DIFFICULTY OF DEFINING WHAT IS MEANT BY THE VARIOUS TERMS USED. AS AN EXAMPLE OF THIS PROBLEM THE CONCEPT OF "SPACE" IS EXAMINED. THIS CONCEPT SEEMS CENTRAL TO ENVIRONMENTAL DESIGN WHICH CAN USEFULLY BE DEFINED AS THE ORGANIZATION OF SPACE AT DIFFERENT SCALES. IT IS SUGGESTED THAT CONSIDERABLE NUMBER OF TYPES OF SPACE CAN BE SAID TO EXIST DEPENDING ON THE PERCEPTIONS OF THE USERS AND THEIR VALUES AND THAT ALL OF THESE ARE RELEVANT TO THE STUDY OF MAN-ENVIRONMENT INTERACTION. THESE CONCEPTS VARY WIDELY AND EVEN MORE VARIABLE IS THE DEFINITION OF SPATIAL QUALITY. SINCE THE PURPOSE OF DESIGN IS TO IMPROVE ENVIRONMENTAL QUALITY (OF WHICH SPATIAL QUALITY IS A PART) THE UNDERSTANDING OF WHAT ONE COULD CALL PERCEIVED SPATIAL QUALITY IS QUITE ESSENTIAL. IT IS THEN SUGGESTED THAT IN ORDER TO TRACE REGULARITIES IN THIS VARIABILITY AND (PTO) UNDERSTAND IT, A VERY BROAD SAMPLE IS NEEDED - THROUGH SPACE AND TIME AND ACROSS CULTURES.

RATLIFF, FLOYD. ILLUSIONS IN MAN AND HIS INSTRUMENTS. J PHIL 68,591-597 7 O 71.

FROM A BIOLOGICAL-MATHEMATICAL POINT OF VIEW, MAN'S SENSE ORGANS MAY BE REGARDED AS FILTERS, WHICH ARE "TUNED" BY EVOLUTIONARY PRESSURES. THE CHARACTERISTICS OF THESE FILTERS GIVE RISE TO CERTAIN ILLUSIONS. MAN IS AWARE OF SOME OF THESE AND ATTEMPTS TO CIRCUMVENT THEM BY USE OF INSTRUMENTS. BUT THESE INSTRUMENTS, BEING SUBJECT TO THE SAME NATURAL LAWS AS ARE THE SENSE ORGANS, FREQUENTLY HAVE SIMILAR "ILLUSIONS" THEMSELVES.

RAUH, HANS CHRISTOPH. ZUR HERKUNFT, VORGESCHICHTE UND ERSTEN VERWENDUNGSWEISE DES IDEOLOGIEBEGRIFFS BEI MARX UND ENGELS BIS 1844. DEUT Z PHIL 18,689-713 1970 (P.I.D.G.).

REALE, MARIA ADONELLA DILIBERTO. RASSEGNA SPINOZIANA. FILOSOFIA 21,411-432 JL 70.

RASSEGNA SPINOZIANA AFFERMA COMUNE ALLE INTERPRETAZIONI ESAMINATE, IL VALORE DI SCELTA ESISTENZIALE DELL'ATTEGGIAMENTO RELIGIOSO SPINOZ.; PER CUI ANCHE L'ATEISMO VISTO DA JACOBI SI GIUSTIFICA CON LA RIVOLTA DI SP. CONTRO LE CONDIZIONI POLITICO-RELIGIOSE. UMANIZZANO LA RELIGIOSITA' SPINOZ. IL BANFI, CHE LA VEDE FATTO ETICO PERCHE' SOCIALE, E LO ZAC CHE ACCENTUA INVECE IL SUO VALORE LOGICO-INTERIORE. BEN DIVERSAMENTE NEGA L'ATEISMO SPINOZ. IL MALET CHE, RIFIUTANDO IL PANTEISMO, VEDE CONVERGERE RELIGIONE SPINOZ. E SCRITTURA.

REBOUL, OLIVIER. LA DIGNITE HUMAINE CHEZ KANT. REV METAPH MORALE 75,189-216 AP-JE 70.

MON BUT: ESSAYER DE COMPRENDRE L'AFFIRMATION DE KANT: "AGIS DE TELLE SORTE QUE TU TRAITES L'HUMANITE AUSSI BIEN DANS TA PROPRE PERSONNE QUE DANS LA PERSONNE DE TOUT AUTRE TOUJOURS EN MEME TEMPS COMME UNE FIN, ET JAMAIS SIMPLEMENT COMME UN MOYEN". J'AI MONTRE QUE CE QUI FONDE LA DIGNITE HUMAINE, C'EST LA "PERSONNALITE INTELLIGIBLE" DE CHAQUE HOMME, QUI REND IMPRESCRITIBLE SA VALEUR DE FIN EN SOI, MEME CHEZ L'HOMME LE PLUS INDIGNE. J'AI SOULIGNE ENSUITE COMMENT CETTE DIGNITE, QUI N'A RIEN D'EMPIRIQUE, S'ETEND POURTANT A LA TOTALITE DE L'HOMME EMPIRIQUE: SON CORPS, SES BESOINS, SON DESIR DE BONHEUR, ETC. J'AI ENFIN CONFIRME CETTE DOUBLE DEMONSTRATION PAR UN EXAMEN CRITIQUE DE PROBLEMES CONCRETS, COMME LE DROIT, LA GUERRE, L'HISTOIRE, L'EDUCATION. CE QUI M'A SEMBLE METTRE EN LUMIERE L'ACTUALITE CERTAINE DE LA PENSEE DE KANT SUR LA DIGNITE HUMAINE.



RECK, ANDREW J. CRITICAL REMARKS ON H D LEWIS, SELF-IDENTITY AND MEMORY. SW J PHIL 1,224-229 SPR-SUM 70.

THIS PAPER WAS PRESENTED ORALLY IN A SYMPOSIUM OF THE SOUTHWESTERN PHILOSOPHICAL SOCIETY AT ITS 1968 ANNUAL MEETING IN NEW ORLEANS, AT WHICH H.D. LEWIS DELIVERED THE MAJOR PAPER. IT IS A CRITICAL PAPER WHICH CENTERS ON INVALID AND UNSUPPORTED ARGUMENTS IN LEWIS' PAPER, WHICH WAS SUBSEQUENTLY PUBLISHED AS A CHAPTER IN HIS BOOK, "THE ELUSIVE MIND".

RECK, ANDREW J. THE REALISM OF ROY WOOD SELLARS. NEW SCHOLAS 45,209-244 SPR 71.

THE AUTHOR EXAMINES THE REALISM OF ROY WOOD SELLARS. IN PART I, HE EXPLORES ITS HISTORICAL CONTEXT, RELATING SELLARS TO PRAGMATISTS, IDEALISTS, AND REALISTS. IN PART II, HE CONSIDERS SELLARS' CRITICAL REALISM, CONTRASTING SELLARS' POSITION IN THE THEORY OF KNOWLEDGE WITH THE POSITIONS OF OTHER AMERICAN CRITICAL REALISTS. IN PART III, HE CONCENTRATES ON SELLARS' THEORY OF PERCEPTION, DELINEATING THE THREE STAGES OF ITS DEVELOPMENT, AND FOCUSING ON THE "CIRCUIT OF RETURN" CONCEPT. IN PART IV, HE TAKES UP SELLARS' THEORY OF KNOWLEDGE, AND IN PART V HIS THEORY OF TRUTH. IN PART VI, HE CONSIDERS SELLARS' PHYSICAL REALISM, THE MATERIALIST ONTOLOGY WHICH SELLARS HELD WAS THE COUNTERPART TO HIS CRITICAL REALIST EPISTEMOLOGY. IN PART VII, THE AUTHOR ATTEMPTS TO SUMMARIZE SELLARS' PHILOSOPHICAL ACHIEVEMENT, MARKING OFF HIS FAILURES AND HIS CONTRIBUTIONS TO PHILOSOPHY.

REEDY, GERARD. METAPHOR IN 'THE PHENOMENON OF MAN'. THOUGHT 46,247-261 SUM 71.

REES, W J. WILLIAMSON ON LAW AND COERCION. ETHICS 81,68-73 O 70.

TWO VIEWS DEFENDED BY WILLIAMSON ("ETHICS", 80. 146-55), NAMELY, THAT THE CONCEPTS OF LAW AND COERCION ARE LOGICALLY CONNECTED AND THAT THE CONCEPTS OF LEGAL SOVEREIGNTY AND COERCIVE SOVEREIGNTY ARE LOGICALLY INDISTINGUISHABLE, ARE REJECTED. IT IS ARGUED POSITIVELY THAT THE CONNECTION BETWEEN LAW AND COERCION IS FUNCTIONAL AND THAT IN USING THE CONCEPT OF SOVEREIGNTY IT IS ESSENTIAL TO DISTINGUISH NOT ONLY LEGAL FROM COERCIVE SOVEREIGNTY BUT BOTH OF THESE FROM INFLUENTIAL SOVEREIGNTY.

REEVE, E GAVIN. A COMMENT ON SOME OF SIR FRANCIS GALTON'S OBSERVATIONS AND INFERENCES WITH REGARD TO FREE-WILL. PHILOSOPHY 46,259-261 JL 71.

RFICHBACH, JULIUSZ. SOME METHODS OF FORMAL PROOFS: III. NOTRE DAME J FORM LOG 12,479-482 O 71.

WORKING IN DECIDABILITY AND DECISION METHODS I PRESENTED A CONSTRUCTIVE CHARACTERIZATION OF THEOREMS; THIS PAPER GENERALIZES MY EARLIER RESULTS ON THE THEORY OF TYPES AND IT IS CLOSED BY A NEW CONSTRUCTIVE CHARACTERIZATION OF MATHEMATICS.

REID, CHARLES L. POPULAR SUBJECTIVISM AND RELATIVISM. J CRIT ANAL 2,36-42 O 70.

ANALYZES BEGINNING PHILOSOPHY UNDERGRADUATES' REFLECTION OF POPULAR SUBJECTIVISM, RELATIVISM AND SKEPTICISM CONCERNING KNOWLEDGE, LANGUAGE, MORALS AND HUMAN NATURE. THESE ARE DOMINATED BY AN INADEQUATE LOCKEAN PSYCHOLOGY AND THEORY OF LANGUAGE WHICH REINFORCE EACH OTHER AND WHOSE ERRORS ARE COMPOUNDED BY WELL-MEANING BUT OFTEN IRRELEVANT INDIVIDUALIST AND LIBERAL POLITICAL IDEAS. HOBBSIAN AND ROMANTICIST MOTIFS OFTEN INTRUDE. SUCH POPULAR PHILOSOPHICAL IDEAS OFTEN ARE LINGUISTIC RECOMMENDATIONS POSING AS EMPIRICAL GENERALIZATIONS, BUT DO HAVE POINTS OF CONTACT WITH MORE

SOPHISTICATED, SUBSTANTIVE DOCTRINES OF TWENTIETH-CENTURY ANGLO-AMERICAN ANALYTIC PHILOSOPHERS IN METAETHICS AND PHILOSOPHY OF MIND.

REIMANN, WOLFGANG. DROIT DE DIEU, DROIT DE L'HOMME, DROIT DE L'ETRE DANS LA PHILOSOPHIE DE LEIBNIZ. ARCH PHIL 34,231-243 AP-JE 71.

1.—L'IDEE D'UN DROIT SUPERIEUR AUX LOIS EST LE SUJET CENTRAL DE LA PHILOSOPHIE DU DROIT. A LA QUESTION DE SAVOIR QUELLE EST LA NORME INTERIEURE DE CE DROIT, ON REPOND DE MANIERE DIFFERENTE, SELON LA POSITION PHILOSOPHIQUE INITIALE, QUE C'EST DIEU, L'HOMME OU LES CHOSES. OR CES TROIS REPONSES TRADITIONNELLES SONT UNIES CHEZ LEIBNIZ. 2.—POUR LEIBNIZ, LE DROIT A UNE REALITE THEOLOGIQUE, PARCE QUE DIEU REND POSSIBLES ET GARANTIT PAR SON EXISTENCE LES ESSENCES DU DROIT. LE DROIT A DONC UNE REALITE ONTIQUE. LES IDEES ONTOLOGIQUES PRINCIPALES ETANT DONNEES AUX HOMMES COMME CONNAISSANCE VIRTUELLE, EN VERTU DE L'HARMONIE ENTRE L'ESPRIT ET LE MONDE, LE DROIT A AUSSI UNE REALITE PSYCHIQUE. 3.—LE DROIT EST SITUÉ DEVANT LA VOLONTÉ DE DIEU COMME INVOLABLE. LES CHOSES NE SONT PAS DES MOMENTS SUFFISANTS DU DROIT, CAR ELLES SONT PRÉDÉTERMINÉES IDÉELLEMENT PAR LES PENSÉES DE DIEU. 4.—LE DROIT POUR LEIBNIZ EST UN DROIT D'ÊTRE SIGNIFIANT UN ENGAGEMENT COSMIQUE. IL COMPREND TOUS LES MOMENTS D'ESSENCE ET D'EFFICIENCE, DIEU, L'HOMME ET LE MONDE DE CHOSES.

REINELT, HERBERT A. A WHITEHEADIAN DOCTRINE OF ANALOGY. MOD SCH 48,327-342 MY 71.

A STUDY OF THE GENERAL CHARACTERISTICS OF WHITEHEAD'S PHILOSOPHY OF LANGUAGE, SHOWING THE WAY IN WHICH HIS CATEGORICAL SCHEME PROVIDES A MEANS OF INTERPRETING LANGUAGE. IT THEN APPLIES THE ANALOGICAL THEORY WHICH RESULTS TO THE PROBLEMS OF RELIGIOUS LANGUAGE.

REINHARDT, LLOYD. COMMENTS ON PROFESSOR MACHAN'S ADDRESS. PERSONALIST 52,346-356 SPR 71.

REINHARDT, WILLIAM N. ACKERMANN'S SET THEORY EQUALS ZF. ANNALS MATH LOG 2,189-249 O 70.

THE THEORY A AS INTRODUCED BY W ACKERMANN (MATH. ANNALEN 131 (1956)) A) IS FORMALIZED IN FIRST ORDER LOGIC WITH BINARY PREDICATE E AND UNARY PREDICATE M B) CONTAINS A SET THEORY ('MX' IS READ 'X IS A SET'; 'XEY' AS 'X IS A MEMBER OF Y') C) ALLOWS PROPER CLASSES (E.G. THE CLASS OF ALL SETS). IT IS PROVED THAT THE SET THEORY OF A IS THE SAME AS THE SET THEORY OF ZERMELO-FRAENKEL. THIS ANSWERS A QUESTION OF A LEVY. A DISCUSSION OF THE INTUITIVE IDEAS BEHIND A SUGGESTS AN EXTENSION OF A.

REISER, D. WORLD PHILOSOPHY AND THE INTEGRATION OF KNOWLEDGE. INT LOG REV 3,18-22 JE 71.

REISER, W E. LONERGAN'S NOTION OF THE RELIGIOUS APRIORI. THOMIST 35,247-259 AP 71.

PRESUPPOSING LONERGAN'S TREATMENT OF INTELLIGENCE, INTELLIGIBILITY, AND AUTHENTICITY, THE ARTICLE TRACES THE COGNITIONAL, METAPHYSICAL, AND AFFECTIVE ROOTS FROM WHICH RELIGION EMERGES AS THE SOLUTION TO MAN'S SEARCH FOR MEANING. IN AUTHENTIC DEVELOPMENT OF THE HUMAN SUBJECT THE NOTION OF RELIGION IS SPONTANEOUSLY OPERATIVE IN MAN'S HORIZON.

RENNER, JOHN W. EDUCATIONAL PURPOSE, CURRICULUM, AND METHODOLOGY. J THOUGHT 6,162-167 JL 71.

EVIDENCE DEMONSTRATES THAT SCHOOLS HAVE NOT CONCERNED THEMSELVES WITH INTELLECTUAL DEVELOPMENT. IF OUR DEMOCRACY IS TO FLOURISH, SCHOOLS MUST TAKE INTELLECTUAL DEVELOPMENT AS THEIR PRIMARY PURPOSE. INTELLECTUAL DEVELOPMENT OCCURS IN SCHOOLS WHEN THEY ACCEPT THAT LEARNING OCCURS ONLY BY INVOLVEMENT, ANSWERS TO QUESTIONS ARE WHAT THE DATA AVAILABLE SHOW THEM TO BE, LEARNING COMES FROM THE SEARCH FOR AN ANSWER AND NOT THE ANSWER, A CHILD LEARNS SOMETHING ONLY WHEN HE IS READY, AND MOTIVATION SHOULD BE LEADING THE CHILD TO BECOME INVOLVED WITH HIS INTERESTS AND NOT THE TEACHER'S PERSONALITY. SCHOOLS MUST ASK WHAT IS RELEVANT TO TODAY'S YOUTH, WHAT THE BASIC STRUCTURES OF THE DISCIPLINES ARE, WHAT CAN BE USED TO FOSTER INTELLECTUAL DEVELOPMENT, AND HOW A DISCIPLINE CAN BE INVESTIGATED. CHILDREN SHOULD BE LET TO EXPLORE PROBLEMS WITHIN THE DISCIPLINE, INVENT SOLUTIONS, AND DISCOVER THE USABILITY OF THEIR INVENTIONS.

RENNIE, M K AND BRADLEY, R D. MUST THE PROPOSITIONS OF ARITHMETIC BE EMPIRICAL? NOUS 5,253-272 S 71.

A SUSTAINED CRITIQUE OF MACKIE'S PAPER 'PROOF' (PAS SUPPLEMENTARY VOLUME XL, 1966) IN WHICH MACKIE ARGUES: THAT THE AXIOMS AND THEOREMS OF FORMAL SYSTEMS FOR ARITHMETIC WHEN INTERPRETED CAN ONLY BE EMPIRICAL; THAT THE CONTRARY VIEW DEPENDS UPON CONFUSIONS ABOUT SO-CALLED 'THEOREM-CONDITIONALS', 'ANALYTICITY BY RESOLUTION', AND 'TRUTH BY DEFINITION'; AND THAT WE CAN NEVER CONTRIVE TO PROVE A THEOREM OF ARITHMETIC WITHOUT APPEALING TO PURELY EMPIRICAL TRUTHS ABOUT THE SYMBOLS EMPLOYED IN THE PROOF. MACKIE'S ARGUMENTS ARE CRITICISED, HIS NOVEL THESIS ABOUT THE EMPIRICAL NATURE OF ARITHMETICAL PROOF IS REFUTED BY COUNTER-EXAMPLES, AND THE POSSIBLE ANALYTICITY OF ARITHMETICAL PROPOSITIONS IS THUS DEFENDED.

RENNIE, M K. MODELS FOR MULTIPLY MODAL SYSTEM. Z MATH LOG 16,175-186 1970 (P.I.D.G.).

RENNIE, M K. SEMANTICS FOR RK SUB T. J SYM LOG 36,97-107 MR 71.

PRIOR'S SYSTEM QK(SUB T) IS WEAKENED TO A SYSTEM RK(SUB T) MORE APPROPRIATE FOR A MINIMAL TENSE-LOGIC WITH STABILITY OPERATORS. THE SYSTEM IS THEN PROVIDED WITH KRIPKE-STYLE SEMANTICS AND A COMPLETENESS PROOF OF THE POST-HENKIN KIND.

RENO, STEPHEN J. RELIGIOUS BELIEF: CONTINUITIES BETWEEN NEWMAN AND CIRNE-LIMA. NEW SCHOLAS 44,489-514 FALL 70.

THIS ESSAY REPRESENTS AN ANALYTICAL STUDY OF THE METHODOLOGICAL TREATMENT OF THE ACT OF BELIEF BY TWO CHRISTIAN APOLOGISTS. TAKING A CUE FROM JAMES COLLINS' SUGGESTION THAT THE TURNING POINT IN THE MODERN DISCUSSION OF THE QUESTION OF RELIGIOUS BELIEF CAME IN 1870 WITH THE PUBLICATION OF JOHN HENRY NEWMAN'S "AN ESSAY IN AID OF A GRAMMAR OF ASSENT", THIS ESSAY ATTEMPTS TO COMPARE THAT TREATMENT WITH AN ILLUSTRATION OF THE CONTEMPORARY DISCUSSION OF THIS QUESTION. THIS EXERCISE IN ANALYSIS IS INTENDED TO DISCLOSE THE PRESENCE OF CERTAIN METHODOLOGICAL SIMILARITIES BETWEEN A NINETEENTH CENTURY EMPIRICAL-PSYCHOLOGICAL STUDY OF BELIEF AND A TWENTIETH CENTURY PHENOMENOLOGICAL-METAPHYSICAL TREATISE. ON THE BASIS OF THIS ANALYSIS IT IS SUGGESTED THAT THERE ARE SUFFICIENT METHODOLOGICAL SIMILARITIES TO JUSTIFY SPEAKING OF A CONTINUITY BETWEEN NEWMAN'S TREATMENT AND THAT OF CARLOS CIRNE-LIMA IN HIS "PERSONAL FAITH: A METAPHYSICAL INQUIRY".

RESCHER, NICHOLAS AND MANOR, RUTH. ON INFERENCE FROM INCONSISTENT PREMISES. THEOR DECIS 1,179-217 D 70.

THE MAIN OBJECT OF THIS PAPER IS TO PROVIDE THE LOGICAL MACHINERY NEEDED FOR A VIABLE BASIS FOR TALKING OF THE CONSEQUENCES, THE CONTENT, OR OF EQUIVALENCES BETWEEN INCONSISTENT SETS OF PREMISES. WITH REFERENCE TO ITS MAXIMAL CONSISTENT SUBSETS (M.C.S.), TWO KINDS OF CONSEQUENCES OF A PROPOSITIONAL SET S ARE DEFINED. A PROPOSITION P IS A WEAK CONSEQUENCE (W-CONSEQUENCE) OF S IF IT IS A LOGICAL CONSEQUENCE OF AT LEAST ONE M.C.S. OF S, AND P IS AN INEVITABLE CONSEQUENCE (I-CONSEQUENCE) OF S IF IT IS A LOGICAL CONSEQUENCE OF ALL THE M.C.S. OF S. THE SET OF W-CONSEQUENCES OF A SET S IT DETERMINES (UP TO LOGICAL EQUIVALENCE) ITS M.C.S. THE W-CONSEQUENCES AND I-CONSEQUENCES WILL NOT DO TO DEFINE THE CONTENT OF A SET S. THE FIRST IS TOO BROAD, MAY INCLUDE PROPOSITIONS MUTUALLY INCONSISTENT, THE SECOND IS TOO NARROW. A VIA MEDIA BETWEEN THESE CONCEPTS IS ACCORDINGLY DEFINED: P IS A P-CONSEQUENCE OF S, WHERE P IS SOME PREFERENCE CRITERION YIELDING SOME OF THE M.C.S. OF S AS PREFERRED TO OTHERS, AND P IS A CONSEQUENCE OF ALL OF THE P-PREFERRED M.C.S. OF S. THE BULK OF THE PAPER IS DEVOTED TO DISCUSSION OF VARIOUS PREFERENCE CRITERIA, AND ALSO SURVEYS THE APPLICATION OF THIS MACHINERY IN DIVERSE CONTEXTS.

RESCHER, NICHOLAS AND PARKS, ZANE. A NEW APPROACH TO ARISTOTLE'S APODEICTIC SYLLOGISMS. REV METAPH 24,678-689 JE 71.

RESCHER, NICHOLAS. COUNTERFACTUAL HYPOTHESES, LAWS, AND DISPOSITIONS. NOUS 5,157-179 MY 71.

RESHAUR, K AND GUNTHER, M. SCIENCE AND VALUES IN POLITICAL "SCIENCE". PHIL SOC SCI 1,113-121 MY 71.

IT IS ARGUED THAT THE SOCIAL SCIENTIST IS INEVITABLY INVOLVED IN THE FIELD OF VALUES SINCE HIS SUBJECT MATTER IS MAN, AN EVALUATING BEING; SINCE WHAT IS KNOWN INVOLVES AN EVALUATIVE COMPONENT; AND SINCE SOCIAL PHENOMENA INVOLVES NOT ONLY VALUES AS OBJECTS OF STUDY BUT ALSO VALUES AS THEORIES FOR EXPLANATION. WE MAINTAIN ALSO, THAT VALUE PROPOSITIONS AND EMPIRICAL PROPOSITIONS ARE NOT IN PRACTICE DIFFERENT, THEY ARE IN FACT HIGHLY INTERRELATED. THE FORMER BEING PRECONDITIONS FOR UNDERSTANDING OR EXPLAINING PATTERNS OF OBSERVABLE REGULARITY. THEY ARE DISTINCT ONLY IN DEGREE OF ABSTRACTNESS. TO ARGUE THAT VALUE AND EMPIRICAL PROPOSITIONS MUST BE KEPT DISTINCT IS ARBITRARY AND UNSCIENTIFIC.

RESNICK, LAWRENCE. EVIDENCE, UTILITY AND GOD. ANALYSIS 31,87-90 JA 71.

IN "ANALYSIS" MARCH 1970 GOTKUERDEL/KING-FARLOW ARGUE (A) ALTHOUGH EVIL IN THE WORLD COUNTS AGAINST THE HYPOTHESIS OF A PERFECT CREATOR, THE GOOD IN THE WORLD COUNTS IN ITS FAVOR, AND (B) THE UTILITY OF THE BELIEF CAN BE SO STAGGERINGLY GREAT THAT A FAIRMINDED THINKER MAY PLAUSIBLY ACCEPT THE HYPOTHESIS OF A PERFECT CREATOR. MY ANALOGY: "IF YOU ARE A TALL ENGLISH PACIFIST THAT COUNTS AGAINST THE HYPOTHESIS THAT YOU ARE NAPOLEON, BUT IF YOU HAVE VISITED FLBA AND YOUR WIFE'S NAME IS JOSEPHINE, THAT COUNTS IN ITS FAVOR. IF THE UTILITY OF BELIEVING THAT YOU ARE THE EMPEROR IS STAGGERINGLY GREAT THEN RESOLVE THE STALEMATE IN YOUR FAVOR, BY ALL MEANS, M. BONAPARTE" I ARGUE THAT THE UTILITY OF REJECTING THIS FORM OF ARGUMENT IS STAGGERINGLY GREAT, BOTH TO SCIENTIFIC REASONING AND TO THEOLOGY.

RESTAINO, FRANCO. J S MILL: GLI ANNI DEL DISTACCO DAL BENTHAMISMO (1831-1836). G CRIT FILOSOF ITAL 1,512-558 Q-D 70.

L'ARTICOLO INTENDE MOSTRARE COME IN QUESTI ANNI MATURI LA CRISI IDEOLOGICA DI J.S. MILL, IL QUALE PERVIENE A POSIZIONI REVISIONISTICHE RISPETTO AL BENTHAMISMO. IL LAVORO COMPRENDE



L'ANALISI: 1) DEGLI SCRITTI, ANCORA ORTODOSSO, DEI PRIMI ANNI '30 SULLA STAMPA RADICALE; 2) DEGLI SCRITTI ESTETICO-LETTERARI; 3) DELLA CORRISPONDENZA CON UOMINI DI CORRENTI ANTIBENTHAMIANE (CARLYLE, D'EICHTHAL, E ALTRI); 4) DELLE IMPORTANTI "REMARKS ON BENTHAM'S PHILOSOPHY" DEL 1833 E DI ALTRI SCRITTI PIU STRETTAMENTE FILOSOFICI (SU HERSCHEL E SU A. SEDGWICK).

RIBES, BRUNO. ETHIQUE, SCIENCE ET VIE. ETUDES 334,823-844 JE 71.

PARTANT DES DONNEES SCIENTIFIQUES CONTEMPORAINES, L'AUTEUR SOULIGNE, D'UNE PART, LA DISSOCIATION CROISSANTE ENTRE SEXUALITE ET FECONDITE; D'AUTRE PART, LA DIMENSION POLITIQUE (CONTROLE DES NAISSANCES ET PRESERVATION DU PATRIMOINE GENETIQUE DE L'HUMANITE) DE LA MAITRISE DE L'HOMME SUR LE VIVANT. CELLE-CI TENDRA A S'IMPOSER AU MOINS COMME UN FAIT CULTUREL. OR, L'ETHIQUE TRADITIONNELLE BUTTE, A CET EGARD, SUR DES ANTINOMIES. UNE REFLEXION NOUVELLE S'AVERE NECESSAIRE, MENEES CONJOINTEMENT PAR DES SAVANTS, DES POLITICIENS, DES PHILOSOPHES ET DES THEOLOGIENS.

RICHARDSON, DAVID BONNER. EMERGENT CULTURAL INFLUENCES IN CONTEMPORARY MUSIC. MAIN CURRENTS 27,113-119 MR-AP 71.

CHINESE AND INDIAN INTELLECTUAL AND CULTURAL INFLUENCES WERE DECISIVE IN THE MUSICOLOGY OF THE CONTEMPORARY WEST. THIS MUSICOLOGY, AND ITS SYMBOLIC CHARACTER—ULTIMATELY METAPHYSICAL—IS INVESTIGATED IN THIS PAPER.

RICHARDSON, JOHN ADKINS. ILLUSTRATION AND ART, THEMATIC CONTENT AND AESTHETIC STANDARDS. BRIT J AES 11,354-368 AUTUMN 71.

THE DISTINCTION FREQUENTLY DRAWN BETWEEN ART AND ILLUSTRATION IS THE CONSEQUENCE OF CERTAIN SOCIAL FORMS EMERGENT DURING THE 18TH AND 19TH CENTURIES AND CORRESPONDS TO THE USE OF "CULTURE" TO DESIGNATE A NORM OPPOSED TO THAT OF THE DESPISED MASSES. TWENTIETH-CENTURY FORMALIST CRITICISM HAS REINFORCED THE ANATHEMATIZATION OF ILLUSTRATION. FORMALISM CLAIMS TO HAVE FREED ITSELF FROM THE CONSTRUCTIONS OF SUBJECT-MATTER. BUT WHEN ONE EXAMINES THE ACTUAL PRACTICES OF ITS PURVEYORS HE DISCOVERS THAT MUCH OF THE TIME FORMALISTS EMPLOY THE SAME THEMATIC CRITERIA TO DISTINGUISH ILLUSTRATION FROM ART AS CLASSICAL CRITICISM USED TO ESTABLISH A HIERARCHY OF SIGNIFICANCE. THIS HAS IMPLICATIONS FOR CONTEMPORARY CRITICISM IN AN AGE OF INCREASED SOCIAL MOBILITY AND ENDLESS LEISURE. FOR IN SUCH CIRCUMSTANCES ONE CANNOT SPEAK OF THE COMPREHENSIVE ASPECTS OF THE SOCIETY WITHOUT TOUCHING ON POPULAR ART.

RICHMAN, ROBERT J. DETERMINISM, INDETERMINISM, AND OBLIGABILITY. J SOC PHIL 1,2-3 FALL 70.

USING INITIALLY PLAUSIBLE PREMISES (INCLUDING A VARIANT OF "DOUGHT" IMPLIES "CAN"), BROAD ARGUES THAT BOTH DETERMINISM AND INDETERMINISM ARE INCOMPATIBLE WITH "OBLIGABILITY", AND HENCE THAT "...CATEGORICAL OBLIGABILITY...NEITHER HAS NOR CAN HAVE ANY APPLICATION." THIS CONCLUSION IS UNACCEPTABLE SINCE IT IMPLIES THE INFELICITOUS "WE OUGHT NOT TO USE 'DOUGHT'". A REEXAMINATION OF BROAD'S PREMISES IS CALLED FOR.

RICHMOND, SAMUEL A. SOMMERS ON PREDICABILITY. J PHIL 68,138-142 11 MR 71.

SOMMERS HAS INTRODUCED A RULE FOR ENFORCING AMBIGUITY WHICH INDICATES THE CONDITIONS UNDER WHICH A TERM CANNOT UNIVOCALLY BRIDGE A TYPE DIFFERENCE. I ARGUE THAT THE THEORY OF PREDICATION FROM WHICH THE RULE FOLLOWS IS EITHER FALSE OR AMBIGUOUS IN ONE OF ITS CRUCIAL CONCEPTS. SOMMERS SUGGESTS THE THEORY OF PREDICATION MAY BETTER SET THE BOUNDS OF METAPHYSICS THAN THE THEORY OF KNOWLEDGE. BUT THE THEORY OF PREDICATION ITSELF NEEDS TO BE JUSTIFIED BY

## SHOWING ITS EPISTEMIC UTILITIES.

RICHMOND, SHELDON. CAN A RATIONALIST BE RATIONAL ABOUT HIS RATIONALISM? PHILOSOPHY 46,54-55 JA 71.

SINCE IT IS IRRATIONAL TO ATTEMPT TO DO THE IMPOSSIBLE, AND IF IT IS IMPOSSIBLE TO CHOOSE OR HOLD RATIONALISM RATIONALLY, THEN IT IS RATIONAL NOT TO ATTEMPT TO HOLD RATIONAL RATIONALLY.

RICHTA, RADOVAN AND FILIPEC, JINDRICH AND MAYDL, PREMYSL. ZUR THEORETISCHEN ANALYSE DER WISSENSCHAFTLICH-TECHNISCHEN REVOLUTION. DEUT Z PHIL 18,947-959 1970 (P.I.D.G.).

RICKEY, V FREDERICK. ON WEAK AND STRONG VALIDITY OF RULES FOR THE PROPOSITIONAL CALCULUS. NOTRE DAME J FORM LOG 12,115-116 JA 71.

RICOEUR, PAUL. HOPE AND THE STRUCTURE OF PHILOSOPHICAL SYSTEM. PROC CATH PHIL ASS 44,55-69 1970.

L'ESPERANCE EST UN THEME THEOLOGIQUE CLASSIQUE, MAIS LES ETUDES NEOTESTAMENTAIRES ET L'OEUVRE DU THEOLOGIEEN MOLTMANN EN ONT FAIT LE THEME CENTRAL DE LA THEOLOGIE CHRETIENNE. LA QUESTION PROPREMENT PHILOSOPHIQUE EST DE SAVOIR COMMENT PAR LEUR FORME MEME, LES SYSTEMES PHILOSOPHIQUES PEUVENT ETRE CONSIDERES COMME UNE APPROXIMATION EN TERMES RATIONNELS DU THEME DE L'ESPERANCE. L'EXEMPLE DE KANT ET DE HEGEL SONT CONSIDERES SUCCESSIVEMENT. LA PHILOSOPHIE DE KANT, DANS LA MESURE MEME OU ELLE EST UNE PHILOSOPHIE DES LIMITES, EST OUVERTE SUR UN AU-DELA D'ELLE-MEME QU'ELLE NE CONTIENT PAS. C'EST POURQUOI KANT PEUT DEFINIR LA RELIGION PAR L'ESPERANCE. LA PHILOSOPHIE HEGELIENNE COMME PHILOSOPHIE DU SAVOIR ABSOLU EST PLUTOT UNE PHILOSOPHIE DE LA REMINISCENCE QUE DE L'ESPERANCE. TOUTEFOIS, DANS LA MESURE OU LE SAVOIR ABSOLU N'EST PAS NOTRE POSSESSION, NOTRE RAPPORT AU SAVOIR ABSOLU PEUT ETRE CONSIDERE COMME UNE FIGURE DE L'ESPERANCE.

RIEDEL, MANFRED. DIE APORIE VON HERRSCHAFT UND VEREINBARUNG IN KANTS IDEE DES SOZIALVERTRAGS. PHIL PERSPEKT 2,209-224 1970 (P.I.D.G.).

RIEPE, DALE. THE SYCOPHANTS: THE DECLINE OF GRADUATE SCHOOL STANDARDS. HUMANIST 31,26 MR-AP 71.

RIESER, MAX. ROMAN INGARDEN AND HIS TIME. J AES ART CRIT 29,443-452 SUM 71.

RIESER, MAX. THE AESTHETICS OF GUIDO CALOGERO. J AES ART CRIT 30,19-26 FALL 71.

RIEZU, JORGE. EL AMBITO DE LA CIENCIA POLITICA ACTUAL. ESTUD FILOSOF 52,607-612 S-D 70.

RIGA, PETER J. THE ACT OF FAITH IN AUGUSTINE AND AQUINAS. THOMIST 35,143-174 JA 71.

THE ESSAY IS AN ATTEMPT TO TRACE THE NOTION OF FAITH AS IT WAS DEVELOPED IN THE THOUGHT OF AUGUSTINE AND AQUINAS. IT TRIES TO SHOW THAT FAITH FOR THESE TWO AUTHORS WAS NOT AN ADHERANCE TO INTELLECTUAL PROPOSITIONS BUT RATHER THAT FAITH IS A DIVINE-HUMAN ACT WHEREBY THE BELIEVER ATTAINS AND COMMITS HIMSELF TO THE DIVINE WHO REVEALS HIMSELF TO HIM PRECISELY IN THE ACT OF FAITH.

RIGALI, NORBERT J. A NEW AXIS: KARL JASPERS' PHILOSOPHY OF HISTORY. INT PHIL QUART 10,441-457 SEPT 70.

KARL JASPERS OFTEN FAULTED TRADITIONAL PHILOSOPHY OF HISTORY FOR BEING SO MANY SECULARIZED VERSIONS OF A CHRISTIAN WORLD VIEW. LIKE ITS PARADIGM, PHILOSOPHY OF HISTORY PRETENDED TO KNOW WHAT IS IN

FACT A NON-OBJECTIFIABLE AND HENCE UNKNOWABLE TOTALITY. AUTHENTIC PHILOSOPHY OF HISTORY WOULD BE THE TRANSFORMATION OF HISTORICAL KNOWLEDGE INTO HISTORICAL CONSCIOUSNESS OF EXISTENZ. HOWEVER, WHEN JASPERS HIMSELF SUBSEQUENTLY ATTEMPTS THIS TRANSFORMATION, HE NEGLECTS THE CLUES PROVIDED IN HIS OWN WRITINGS AND UNCRTICALLY BORROWS FROM CHRISTIANITY THE NOTION OF AN AXIS TO SERVE AS THE FOUNDATION OF HIS THOUGHT. WITHIN THE LIMITS OF JASPERS' EXISTENTIALISM THIS NOTION IS BOTH INCONSISTENT AND COUNTERPRODUCTIVE. THE RESULT IS ANOTHER SECULARIZED VERSION OF THE CHRISTIAN PAST--AN INADEQUATE SUBSTITUTE FOR THE REJECTED SECULARIZED VARIATIONS OF THE CHRISTIAN TOTALITY OF TIME. PARADOXICALLY, DESPITE ITS RADICAL QUESTIONABLENESS JASPERS' SCHEMA SERVES HIS ULTIMATE PURPOSE OF EXISTENTIAL CONSCIOUSNESS AND COMMUNICATION.

RIGOBELLO, ARMANDO. RECENTI POSIZIONI DELL'ERMENEUTICA KANTIANA IN ITALIA. G METAF 26,359-369 JL-AG 71.

"IL BILANCIO DELLA SITUAZIONE ERMENEUTICA DEGLI STUDI KANTIANI IN ITALIA PORTA AD INDIVIDUARE UN ORIENTAMENTO DI REVISIONE, ANCHE RADICALE, DELLA COMUNE CONSIDERAZIONE GNOSEOLOGICA. TALE REVISIONE, DOMINATA DA MOTIVI POST-IDEALISTICI E HEIDEGGERIANI, PRENDE LE MOSSE DALLA DIFFICOLTA DELLA DEDUZIONE TRASCENDENTALE E SOTTOLINEA VIVACI ISTANZE ETICO-POLITICHE. L'AUTORE PROPONE UNA INTERPRETAZIONE DIALETTICA DELLA FINITUDINE KANTIANA DEL PENSARE, APERTA AD UNA ULTERIORITA METAFISICO-RELIGIOSA ED INSIEME RIVELATIVA DELL'IMPEGNO ESISTENZIALE."

RITZEL, WOLFGANG. DIE VERNUNFTKRITIK ALS ONTOLOGIE: ZU: GOTTFRIED MARTIN, IMMANUEL KANT: ONTOLOGIE UND WISSENSCHAFTSTHEORIE. KANTSTUDIEN 61,381-392 1970 (P.I.D.G.).

ROBBE, MARTIN. CHRISTENTUM UND CHRISTEN IM SPAETKAPITALISMUS. DEUT Z PHIL 18,1059-1078 1970 (P.I.D.G.).

ROBERT, J D. RAPPORTS DE L'IDEOLOGIQUE, DU SCIENTIFIQUE ET DU PHILOSOPHIQUE CHEZ ALTHUSSER, D'APRES SES ECRITS LES PLUS RECENTS. TIJDSCHR FILOSOF 33,279-382 JE 71.

L'AUTEUR S'EST EFFORCE DE MONTRER COMMENT LA DISTINCTION ENTRE LE PHILOSOPHIQUE, L'IDEOLOGIQUE ET LE SCIENTIFIQUE IMPLIQUAIT, CHEZ ALTHUSSER, UNE PROBLEMATIQUE ET DES PRISES DE POSITIONS CAPITALES, BIEN SPECIFIQUES, TOUCHANT LE PROBLEME DU "CONNAITRE" (PROBLEME "NOETIQUE" OU "GNOSEOLOGIQUE"). L'ASPECT ESSENTIEL DE L'OBJET DE CONNAISSANCE EST D'ETRE "CONSTRUIT" ET "PRODUIT" DE MANIERE BIEN DETERMINEE, QUAND IL EST QUESTION DE CONNAISSANCE AU SENS FORT DU MOT: CONNAISSANCE SCIENTIFIQUE. UNE TELLE "CONSTRUCTION" ET "PRODUCTION" IMPLIQUENT, D'AUTRE PART, UNE REJET SIGNIFICATIF DU "SUJET", PAR LEQUEL ALTHUSSER PEUT SE VOIR PLACE SOUS LE VOCABLE DE "STRUCTURALISTE", DANS UN SENS QUI LUI EST PROPRE.

ROBERT, JEAN-DOMINIQUE. LES SCIENCES HUMAINES ET L'IDEOLOGIE. TIJDSCHR FILOSOF 32,740-790 D 70.

PARADOXALEMENT--A PREMIERE VUE DU MOINS--, IL SE FAIT QUE C'EST PRESQU'EN MEME TEMPS QUE LA "FIN DES IDEOLOGIES" EST PROCLAMEE PAR CERTAINS, ALORS QUE D'AUTRES EN CREENT DES NOUVELLES, OU QUE D'AUTRES, ENFIN, FIXENT L'ATTENTION DES CHERCHEURS SUR L' "IDEOLOGIQUE" ET LE "SCIENTIFIQUE", EN SCIENCE. CET ARTICLE, AVANT TOUT INFORMATIF, S'INSCRIT DANS DES RECHERCHES PLUS ORGANISEES RELATIVES AUX RAPPORTS DE DROIT ENTRE LES SCIENCES ET LES PHILOSOPHIES. ON TENTE D'Y INTRODUIRE LE LECTEUR A L'ETUDE D'UN FACTEUR DE "CONTAMINATION" TOUJOURS POSSIBLE DE LA PHILOSOPHIE ET DE LA SCIENCE, OU IL RISQUE D'ETRE PROFONDEMENT A L'OEUVRE: L'IDEOLOGIQUE D'AVEC LEQUEL CES DISCIPLINES DOIVENT SAVOIR PRENDRE LEURS DISTANCES. ON SE LIMITE ICI A UNE "SIGNALISATION" DE

L'IDEOLOGIE (PREMIERE ENQUETE) ET A L'EXPOSE DES PROBLEMES DE LA DISTINCTION ENTRE LE SCIENTIFIQUE ET L'IDEOLOGIQUE, EN SCIENCE, TELS QU'ILS SE POSENT AUJOURD'HUI (DEUXIEME ENQUETE). CETTE DERNIERE SERA COMPLETEE PAR UN EXPOSE--A PARAITRE--DE LA PENSEE D'ALTHUSSER SUR LA QUESTION. QUELQUES CONCLUSIONS D'ENSEMBLE SERONT, POUR FINIR, MISES EN LUMIERE.

ROBERTS, G. SOME QUESTIONS IN EPISTEMOLOGY. PROC ARIS SOC 70,37-60 1969-1970.

ROBERTS, GEORGE W. BENNETT AND STRAWSON ON TRANSCENDENTAL IDEALISM. IDEAL STUD 1,243-257 S 71.

ROBERTS, LOUISE N. TRUTH IN ART. TULANE STUD PHIL 19,79-87 1970.

FAILURE TO RECOGNIZE THE RELEVANCE OF TRUTH TO ART CAN LEAD TO AN OVERSIMPLIFICATION OF THE CONTRIBUTION OF ART AS A MAJOR CULTURAL ENTERPRISE. THROUGH A PARADIGM CASE, IT IS INDICATED THAT TRUTH IS RELEVANT TO ART IN VARIOUS RESPECTS AND IN CONNECTION WITH SEVERAL CRITERIA--CORRESPONDENCE, COHERENCE--PRAGMATIC AND ONTOLOGICAL.

ROBIN, RICHARD S. THE PEIRCE PAPERS: A SUPPLEMENTARY CATALOGUE. TRANS PEIRCE SOC 7,37-57 WINT 71.

ROBINSON, ABRAHAM AND BARWISE, JON. COMPLETING THEORIES BY FORCING. ANNALS MATH LOG 2,119-142 O 70.

ROBINSON, D S. THE LOGICAL SIGNIFICANCE OF NEW COSMIC KNOWLEDGE. INT LOG REV 2,201-207 D 70.

ROBINSON, G S. POPPER'S VERISIMILITUDE. ANALYSIS 31,194-196 JE 71.

POPPER PROPOSES A TECHNICAL CONCEPT OF 'VERISIMILITUDE' AS A TEST OF THE PROGRESSIVENESS OF SCIENTIFIC THEORIES. THE PAPER ATTEMPTS TO SHOW ITS USELESSNESS AND INAPPLICABILITY ON MATHEMATICAL AND PRACTICAL GROUNDS, AS WELL AS RAISING DOUBTS ABOUT THE VALUE OF ANY SUCH ATTEMPT TO GIVE A MECHANICAL TEST OF SCIENTIFIC PROGRESS.

ROBINSON, RICHARD. ARGUING FROM IGNORANCE. PHIL QUART 21,97-108 AP 71.

ROBINSON, RICHARD. BEGGING THE QUESTION, 1971. ANALYSIS 31,113-117 MR 71.

ROBINSON, RICHARD. OUGHT AND OUGHT NOT. PHILOSOPHY 46,193-202 JL 71.

ROBINSON, RICHARD. PLATO'S SEPARATION OF REASON FROM DESIRE. PHRONESIS 26,38-48 1971.

ROBINSON, RICHARD. THE CONCEPT OF KNOWLEDGE. MIND 80,17-28 JA 71.

ROBINSON, THOMAS W. GAME THEORY AND POLITICS: RECENT SOVIET VIEWS. STUD SOVIET THO 10,291-315 D 70.

THE FIRST SOVIET WRITINGS ON GAME THEORY AND POLITICS APPEARED IN 1966 IN CONNECTION WITH THE CAUTIOUS (AND ABORTIVE) MOVEMENT TOWARD FREEING POLITICAL SCIENCE FROM MARXIST-LENINIST IDEOLOGICAL CONSTRAINTS. THUS, MOST SOVIET DISCUSSIONS ON POLITICAL APPLICATIONS OF GAME THEORY ARE LARGELY CRITIQUES OF WESTERN ANALYSES. ONE PROBLEM FACED BY SOVIET WRITERS IS HOW TO PROVIDE A CLASS BASIS FOR GAME THEORETIC ANALYSIS WHILE RETAINING ITS OBJECTIVE MATHEMATICAL PROPERTIES. ANOTHER DEBATE EXISTS REGARDING WHETHER, AND HOW FAR, GAME THEORY SHOULD BE APPLIED TO POLITICAL AND MILITARY MATTERS. RUSSIAN MOTIVATION FOR PURSUING GAME THEORETIC ANALYSIS STEMS PARTLY FROM THE PROPENSITY TO SEEK TECHNICAL SOLUTIONS TO NONTECHNICAL PROBLEMS, BUT IDEOLOGICAL SCRUPLES MAY HAMPER SUBSTANTIVE CONTRIBUTIONS. RECENT SOVIET ARTICLES ON GAME



THEORY AND POLITICS ARE ANALYZED FOR SUBSTANTATIVE CONTRIBUTIONS.

ROBSON, JOHN M. 'JOINT AUTHORSHIP' AGAIN: THE EVIDENCE IN THE THIRD EDITION OF MILL'S LOGIC. MILL NEWS LETTER 6,15-20 SPR 71.

THERE IS NO REASON TO QUESTION MILL'S STATEMENT THAT HIS WIFE HAD NO PART IN THE ORIGINAL COMPOSITION OF HIS LOGIC. HOWEVER, IN THE LIGHT OF HIS EXTRAVAGANT CLAIMS ABOUT HER PART IN HIS OTHER MAJOR WRITINGS, IT IS INTERESTING TO NOTE THAT THE REVISIONS HE MADE FOR THE 3RD EDITION (1851) OF THE LOGIC, TAKEN WITH OTHER EVIDENCE, SUGGEST HER INFLUENCE, PARTICULARLY WITH REFERENCE TO SEXUAL EQUALITY, THE IMPORTANCE OF COMTE, AND THE DESIRABILITY OF THE SECRET BALLOT.

RODINGEN HUBERT. DIE GEGENWAERTIGE RECHTS- UND SOZIALPHILOSOPHISCHE DISKUSSION IN DER SOWJETUNION. ARCH RECHTS SOZ 56,209-244 1970 (P.I.D.G.).

RODIS-LEWIS, GENEVIEVE. DESCARTES AURAIT-IL EU UN PROFESSEUR NOMINALISTE? ARCH PHIL 34,37-46 JA-MR 71.

UN DOCUMENT INEDIT SIGNALE DES THESES NOMINALISTES ENSEIGNEES A LA FLECHE EN 1612-1613; ELLES RELEVANT DU COURS DE LOGIQUE, CONFIE ALORS AU P. ETIENNE NOEL. OR, SELON DES INDICES CONVERGENTS (LES DATES DE SA SCOLARITE ETANT TRES DISCUTEES), DESCARTES AURAIT ETE SON ELEVE EN PHILOSOPHIE, PRECISEMENT A PARTIR DE 1612.

ROETSCHER, JOCHEN AND BAUERMANN, ROLF. ZUR FUNKTION UND HAUPTLINIE DER FAELSCHUNG DER LENINSCHEN LEHRE VON DER PARTEI. DEUT Z PHIL 18,1507-1521 1970 (P.I.D.G.).

ROGERS, P H. THE NEEDS OF THE WHOLE MAN. SYSTEMATICS 9,9-20 JE 71.

THE PAPER IS WRITTEN FROM CHRISTIAN PRESUPPOSITIONS IN THE BELIEF THAT THESE INCLUDE ALL THAT CAN BE KNOWN ABOUT HUMAN NATURE AND DESTINY. MAN IS NOT AN END IN HIMSELF AND MUST LIVE IN COMMUNION WITH HIS SOURCE AND HIS GOAL. WHOLENESS IS A QUALITY OF TRANSCENDING LIMITATIONS WHILE AT THE SAME TIME ACCEPTING THEM. THIS CAN BE DONE IN ONE OR MORE OF SIX MAIN AREAS OF ACTIVITY: PLAYING, OWNING, WORKING, MARRYING, SHARING, KNOWING. WHOLENESS IS THE QUALITY OF RESPONSE TO WHAT IS GIVEN IN ANY OF THESE AREAS.

ROHATYN, DENNIS A AND FISHER, JOHN B. WHAT DID FREGE MEAN BY 'SENSE'? NEW SCHOLAS 45,337-342 SPR 71.

OUR PROBLEM IS THE PRECISE MEANING AND ONTOLOGICAL STATUS GIVEN BY FREGE TO THE TERM 'SENSE' IN HIS SENSE=REFERENCE DISTINCTION. WE ATTEMPT TO ESTABLISH THAT FREGE'S DEPLOYMENT OF 'SENSE' IS BOTH COHERENT AND SOUND, AND TO DEBUNK THE MAJOR RUSSELLIAN CHARGES AGAINST IT. WE CONCLUDE THAT 'SENSE' SHOULD BE UNDERSTOOD AS A PROPERTY OF SIGNS AND THAT FAILURE TO HEED THIS RESULTS IN MUCH OF THE CONFUSION SURROUNDING FREGE'S MATURELY DEVELOPED SEMANTICS.

ROHATYN, DENNIS A. THE MYTH OF PREDOMINANCE. NEW SCHOLAS 44,585-590 FALL 70.

MY ESSAY EXPLORES SOME RAMIFICATIONS OF WHAT FEIGL ONCE CALLED "THE REDUCTIVIST FALLACY." I APPLY THIS TO ORIENTATIONS AND INSIGHTS DEVELOPED BY VARIOUS AUTHORS, AND FROM THE DATA ATTEMPT A NEGATIVE PHILOSOPHICAL GENERALIZATION REGARDING "PREDOMINANCE", WHICH I VIEW AS A BASIC PSYCHOLOGICAL TENDENCY WHICH MANIFESTS ITSELF TIME AND TIME AGAIN IN LITERATURE. TO JUST THAT EXTENT, MY THESIS IS ALSO PERTINENT TO A CHARACTERIZATION OF ONE UNDERLYING PATTERN OR MOTIVATION FOUND LURKING IN THE HISTORY OF IDEAS. I CONCLUDE WITH AN APPRECIATION OF THE PARTICULAR WORLD-OUTLOOKS AND EXPLANATORY PRINCIPLES WITH WHICH I NONETHELESS PASSIONATELY DISAGREE; THIS IS

COUPLED WITH MY HISTORICO-PHILOSOPHICAL INJUNCTION OR WARNING AGAINST ENGAGING IN THE MYTH OF PREDOMINANCE IN ANY OF ITS MYRTAD GUISES OR FORMS, HOWEVER.

ROHATYN, DENNIS ANTHONY. A NOTE ON HEIDEGGER AND WITTGENSTEIN. PHIL TODAY 15,69-71 SPR 71.

HEIDEGGER QUOTES WITTGENSTEIN. THIS IS A LITERARY BREAKTHROUGH; HEIDEGGER MENTIONS AND QUOTES WITTGENSTEIN IN HIS LATEST BOOK, "HERAKLIT", CO-AUTHORED WITH EUGEN FINK. MY NOTE ANNOUNCES THIS FACT, GIVES PARTICULARS, AND SUPPLIES A BIBLIOGRAPHY OF TWELVE ITEMS WHICH COMPARE HEIDEGGER AND WITTGENSTEIN, ALL OF WHICH WERE PUBLISHED BEFORE HEIDEGGER'S TAKING OF THE INITIATIVE, AND COMING OUT OF HIS NOTORIOUS IMPERSONAL SHELL.

ROHATYN, DENNIS ANTHONY. A NOTE ON KAUFMANN AND JUSTICE. MILL NEWS LETTER 6,23-25 SPR 71.

I SHOW THAT KAUFMANN IN HIS ARTICLE ON "THE ORIGIN OF JUSTICE" ("REVIEW OF METAPHYSICS," 1969) IS GUILTY OF SELECTIVE QUOTATION, WHICH STEMS PARTLY FROM HIS SHARP DIVISION BETWEEN WHAT MILL HIMSELF CALLED THE ORIGIN OF A STANDARD AND ITS BINDING FORCE OR VALIDITY. THIS CAUSES KAUFMANN TO MISINTERPRET MILL'S THEORY OF JUSTICE, PRINCIPALLY AS SET FORTH IN CHAPTER V OF UTILITARIANISM, AND TO GREATLY UNDERESTIMATE OR APPRECIATE IT PHILOSOPHICALLY.

ROLLIN, BERNARD E. HUME'S BLUE PATCH AND THE MIND'S CREATIVITY. J HIST IDEAS 32,119-128 JA-MR 71.

THIS ARTICLE EXAMINES THE PROBLEM RAISED BY HUME'S INCLUSION OF THE BLUE PATCH CASE IN BOTH THE 'TREATISE' AND THE 'INQUIRY', DESPITE ITS APPARENTLY NEGATIVE EFFECT ON HIS SYSTEM. THE HISTORICAL SOURCES OF THE CASE ARE EXAMINED, AS ARE HUME'S HISTORICAL AND CONCEPTUAL REASONS FOR ITS INCLUSION. THE ARTICLE CONCLUDES WITH AN ARGUMENT SHOWING THE ESSENTIAL IRRELEVANCE OF THIS CASE TO HUME'S CENTRAL ARGUMENT.

ROLLINS, LOUIS A. REPLY TO C J WHEELER. PERSONALIST 52,400-411 SPR 71.

ROMA, EMILIO, III. 'OUGHT' - 'IS' AND THE DEMAND FOR EXPLANATORY COMPLETENESS. J VALUE INQ 4,302-307 WINT 70.

ROMANO, JOSEPH J. HOW MANY LOGICS ARE THERE? NEW SCHOLAS 44,440-448 SUM 70.

HENRY VEATCH IN HIS RECENT BOOK, 'TWO LOGICS', DISTINGUISHES THE HUMANITIES FROM TECHNOLOGY BY QUALIFYING THE KINDS OF LOGIC THAT EACH EMPLOYS. THE HUMANITIES, USING TRADITIONAL LOGIC AS THE ORGANON, YIELD THE NECESSARY FACTS FOR THE MORAL AND SOCIAL ORDERS. THE POSITIVE SCIENCES, USING MODERN LOGIC AS THEIR TOOL, PRODUCE FACTS WHICH GUARANTEE THE GROWTH OF TECHNOLOGY. IN OPPOSITION TO ANALYTIC PHILOSOPHERS, VEATCH DEFENDS THE TRADITIONAL MEANING OF "SCIENCE" AND CLAIMS THAT THE OLDER LOGIC IS INDEED PRODUCTIVE OF FACTS RATHER THAN MERE EMOTIVE EXPRESSIONS. WHILE VEATCH ARGUES WELL FOR THE VALUE OF THE HUMANITIES, I DO NOT THINK THAT HE ESTABLISHES TRADITIONAL LOGIC AS THE "FACTUAL" TOOL OF THE HUMANITIES. I SUGGEST THAT ARISTOTELIAN LOGIC IS A GRAMMAR FOR DISCOURSE IN THE HUMANITIES, BUT NOT A SCIENTIFIC ENDEAVOR. SHAPING THE TERM "SCIENCE" TO FIT THE TRADITIONAL MOLD DOES NO HONOR TO THE HUMANITIES. IT IS BETTER PERHAPS TO ABANDON THE TERMS "LOGIC", "SCIENCE", AND "FACTUAL" WHEN DEALING WITH THE HUMANITIES.

RORTY, AMELIE OKSEBERG. NATURALISM, PARADIGMS, AND IDEOLOGY. REV METAPH 24,637-667 JE 71.

RORTY, RICHARD. STRAWSON'S OBJECTIVITY ARGUMENT. REV METAPH 24,207-244 D 70.

STRAWSON'S RECONSTRUCTION (THE BOUNDS OF SENSE, PP. 99FF.) OF THE ARGUMENT IN THE 'TRANSCENDENTAL DEDUCTION' FOR THE THESIS THAT ALL EXPERIENCE MUST INCLUDE EXPERIENCE OF PHYSICAL OBJECTS IS ON THE RIGHT TRACK, BUT NEEDS AMENDMENT BY DROPPING THE NOTIONS OF "CONCEPT" AND "INTUITION" AND SPEAKING INSTEAD SIMPLY OF WHAT THOUGHTS ONE MUST HAVE IF ONE IS TO HAVE OTHER THOUGHTS. THE ONLY ARGUMENT WHICH MIGHT WORK IS ONE WHICH ARGUES THAT ONE CANNOT THINK ABOUT EXPERIENCES IF ONE CANNOT THINK ABOUT PHYSICAL OBJECTS--THUS MAKING THE SAME POINT WHICH STRAWSON MADE IN "PERSONS". SUCH A CRITICISM OF STRAWSON BRINGS OUT THE WAY IN WHICH KANT HIMSELF REMAINED IN BONDAGE TO CARTESIAN NOTIONS--THE NOTIONS OF CONCEPTS AND INTUITIONS AS DISTINCT SPECIES OF MENTAL PARTICULAR--WHICH PREVENTED HIM FROM GIVING A CLEAR ARGUMENT FOR WHAT STRAWSON CALLS "THE OBJECTIVITY THESIS".

RORTY, RICHARD. VERIFICATIONISM AND TRANSCENDENTAL ARGUMENTS. NOUS 5,3-14 F 71.

"TRANSCENDENTAL" ARGUMENTS OF THE SORT ILLUSTRATED BY THE FIRST CHAPTER OF STRAWSON'S "INDIVIDUALS" CANNOT, INDEED, AS STROUD AND JUDITH THOMSON HAVE SHOWN, PROVE THE EXISTENCE OF KINDS OF ENTITIES. BUT THEY CAN NEVERTHELESS BE SOUND AND IMPORTANT, WHEN CONSTRUED AS "PARASITISM" ARGUMENTS -- ARGUMENTS SHOWING THAT E.G., THE SCEPTIC WHO SAYS THAT THERE MIGHT BE NO MATERIAL OBJECTS BUT ONLY PRIVATE EXPERIENCES MUST MAKE REFERENCE TO THE NOTION OF "MATERIAL OBJECT" IN EXPLAINING WHAT HE MEANS BY "PRIVATE EXPERIENCE." SUCH "PARASITISM" ARGUMENTS REQUIRE ONLY AN INNOCUOUS VERSION OF THE VERIFICATION PRINCIPLE -- ONE WHICH IS ESSENTIALLY EQUIVALENT TO THE SELLARSIAN OR WITTGENSTEINIAN THESIS THAT ONE CANNOT KNOW THE MEANING OF ONLY ONE WORD -- RATHER THAN THE STRONGER AND MORE DUBIOUS VERIFICATION PRINCIPLE WHICH STROUD CLAIMS THEY MUST INVOKE.

ROSAN, LAURENCE J. HUMAN DIGNITY AND HUMAN RIGHTS IN THE PHILOSOPHY OF ABSOLUTE IDEALISM. PHIL FORUM (DEKALB) 9,99-105 MR 71.

ROSE, MARY CARMAN. LINGUISTIC ANALYSIS AND AESTHETIC INQUIRY: A CRITIQUE. S J PHIL 9,67-74 SPR 71.

THE ANALYTIC PROGRAM IN AESTHETICS HAS BEEN INADEQUATE IN THREE RESPECTS: 1) ITS INITIAL REQUIREMENTS AND PROCEDURES HAVE NOT BEEN SUFFICIENTLY ILLUMINED; 2) IT HAS BEEN INCOMPLETE SINCE IT HAS NOT PROVIDED MEANS OF ASSESSING OR DEFENDING THE INSTRUMENTS OF ANALYSIS IN RESPECT TO THE REQUIREMENTS OF AESTHETIC INQUIRY; AND 3) IT HAS NOT PROVIDED FOR THE MANIFOLD NEEDS OF PRESENT-DAY AESTHETIC INQUIRY. I ILLUSTRATE THESE CLAIMS BY ANALYSIS OF THE PHILOSOPHICAL INSIGHTS OF PLATO'S VIEW OF BEAUTY AS EXPRESSED IN THE "SYMPOSIUM". I CLOSE WITH SOME SUGGESTIONS FOR PRESENT-DAY CREATIVE WORK IN AESTHETICS.

ROSEN, EDWARD. COPERNICUS' ATTITUDE TOWARD THE COMMON PEOPLE. J HIST IDEAS 32,281-288 AP-JE 71.

COPERNICUS HAS OFTEN BEEN SAID TO HAVE DESPISED THE COMMON PEOPLE. THIS CHARACTERIZATION OF HIM IS HERE SHOWN TO BE BASED ON MISINTERPRETATIONS OF A STATEMENT MADE BY HIS BIOGRAPHER PIERRE GASSEND AND OF COPERNICUS' OWN REFERENCE TO THE WRITING OF MATHEMATICS. AS HIS PRACTICE OF MEDICINE SHOWS, HE WAS REVERED BY THE COMMON PEOPLE, TOWARD WHOM HE WAS SYMPATHETIC, NOT CONTEMPTUOUS.

ROSEN, LAWRENCE. LANGUAGE, HISTORY, AND THE LOGIC OF INQUIRY IN LEVI-STRAUSS AND SARTRE. HIST THEOR 10,269-294 1971.

IN THE FINAL CHAPTER OF "THE SAVAGE MIND" LEVI-STRAUSS REGISTERS A CLEAR DISSENT FROM THE CONCLUSIONS INDICATED BY SARTRE IN THE "CRITIQUE DE LA RAISON DIALECTIQUE". THIS ARTICLE INVESTIGATES THE DIFFERENCES BETWEEN THE TWO ON QUESTIONS OF LANGUAGE, HISTORY, AND METHODOLOGY. IT CONCLUDES BY SUGGESTING THAT IT IS IN THE PHENOMENOLOGICAL MIDDLE GROUND THAT EXISTS BETWEEN THE TWO THINKERS' SYSTEMS THAT THE BASIS FOR RESOLVING CERTAIN SOCIOLOGICAL AND PHILOSOPHICAL PROBLEMS MIGHT BE WORKED OUT.

ROSEN, ZVI. THE INFLUENCE OF BRUNO BAUER ON MARX'S CONCEPT OF ALIENATION. SOC THEOR PRACT 1,50-68 FALL 70.

[ROSENBERG, JAY F. THE PROBLEM OF EVIL REVISITED. J VALUF INQ 4,212-218 FALL 70.

SCHLESINGER HAS ARGUED ("AMERICAN PHILOSOPHICAL QUARTERLY" 1964) THAT GOD'S OMNIPOTENCE ENTAILS THAT THE EXISTENCE OF SUFFERING IS IRRELEVANT TO THE ASSESSMENT OF DIVINE MORALITY. BUT SCHLESINGER HAS SHOWN ONLY THAT NO CONSISTENT PRESCRIPTIVE MORAL PRINCIPLE GOVERNING GOD CAN BE FRAMED. THUS HE CANNOT BE CONVICTED OF A SIN OF OMISSION. THE WORLD, IF A CREATION, HOWEVER, WOULD VIOLATE MANY PROHIBITIVE MORAL PRINCIPLES. THUS AN OMNIPOTENT, OMNISCIENT DEITY IS OPEN TO MORAL CENSURE FOR SINS OF COMMISSION.

ROSENKRANTZ, ROGER D. ON EXPLANATION. SYNTHESE 20,335-370 0 69.

TWO MAIN THEMES UNIFY THIS FOLLOWING DISCUSSION OF EXPLANATION. FIRST, EXPLANATIONS ARE ESSENTIALLY MORE OR LESS EFFICIENT WAYS OF RECODING DATA. POWERFUL MODELS ARE CHARACTERISED IN PART BY THE DRAMATIC REDUCTION IN THE NUMBER OF INFORMATION UNITS REQUIRED FOR DATA STORAGE WHICH THEY EFFECT. IN ADDITION, SUCH MODELS ARE SENSITIVE DISCRIMINATORS OF POSSIBLE EXPERIMENTAL OUTCOMES. BUT, SECONDLY, EXPLANATIONS ARE NOT MERE REDUCTIONS OF DATA. THE TWO FEATURES ARE RELATED BY THE FACT THAT INTERPRETABILITY INSURES OVERDETERMINATION OF A MODEL'S PARAMETERS, AND THEREBY INSURES EFFICIENT RECODING OF THE DATA. AS A CONSEQUENCE, THE LOGIC OF EXPLANATION EXHIBITS A DUAL DEPENDENCE ON THE RELATIVE STRENGTH OF THE PROBABILISTIC CONNECTIONS BETWEEN EXPLANANDUM AND EXPLANANS AND ON THE THE ENTRENCHMENT OR THEORETICAL ASSIMILABILITY OF THE EXPLANATORY HYPOTHESES.

ROSENTHAL, ABIGAIL L. A HEGELIAN KEY TO HEGEL'S METHOD. J HIST PHIL 9,205-212 AP 71.

ROSS, JAMES F. A NEW THEORY OF ANALOGY. PROC CATH PHIL ASS 44,70-85 1970.

ROSS, JAMES F. A RESPONSE TO MR HEANEY. THOMIST 35,305-311 AP 71.

ROSS, JAMES F. ANALOGY AND THE RESOLUTION OF SOME COGNITIVITY PROBLEMS. J PHIL 67,725-746 0 70.

AFTER DESCRIBING A CHANGE OF FORM IN THE DEBATE OVER RELIGIOUS DISCOURSE, WE DEVELOP A GENERAL ANALOGY OF MEANING HYPOTHESIS AND APPLY IT TO THE RESOLUTION OF SOME DISPUTES OVER THE COGNITIVITY OF RELIGIOUS DISCOURSE. THE HYPOTHESIS IS THAT MEANING DIFFERENTIATION FOR SAME TERM OCCURRENCES FOLLOWS SEMANTIC REGULARITIES AND THAT SUCH DIFFERENTIATION IS COGNITIVITY PRESERVING. WE USE THIS TO SHOW THAT THERE IS NOTHING ABOUT THE MEANING EXTENSION OF TERMS IN RELIGIOUS DISCOURSE THAT DOES NOT HAVE EXACT AND REGULARITY-CONFORMING PARALLELS IN DISCOURSE WHOSE MEANINGFULNESS IS BEYOND DISPUTE.



ROSS, JAMES F. AQUINAS AND PHILOSOPHICAL METHODOLOGY. METAPHILOSOPHY 1,300-317 O 70.

ROSS, JAMES F. ON PROOFS FOR THE EXISTENCE OF GOD. MONIST 4,201-217 P 70.

AFTER DISTINGUISHING THE COGENCY AND PERSUASIVENESS OF ARGUMENTS FROM THEIR SOUNDNESS AND GOODNESS, AND AFTER PROPOSING CONDITIONS TO BE MET BY PROOFS AND BY REFUTATIONS OF PROOFS AND INDICATING THAT THERE IS ONE SENSE OF "SAME ARGUMENT" IN WHICH THE AUTHOR'S MODAL ARGUMENTS WOULD BE CONSIDERED FORMULATIONS OF THE SAME ARGUMENT WHICH HARTSHORNE HAS FORMULATED SOMEWHAT DIFFERENTLY, AND AFTER DISTINGUISHING THE EXISTENTIAL STAGE OF A PROOF OF EXISTENCE FROM THE IDENTIFICATORY STAGE, THE AUTHOR PRESENTS A SIMPLIFIED VERSION OF THE MODAL ARGUMENT (DEVELOPED IN DETAIL IN CHAPTER III OF HIS 'PHILOSOPHICAL THEOLOGY') IN ORDER TO DISCUSS SOME OF ITS ASSUMPTIONS. IT IS CONCLUDED THAT ALTHOUGH ONE CAN PROVE THE EXISTENCE OF SOMETHING WHICH IS, IN FACT, THE SAME BEING AS GOD, ONE CANNOT DEMONSTRATE THAT THE BEING WHOSE EXISTENCE HAS BEEN PROVED IS GOD.

ROSSO, CORRADO. IL TEOREMA DI SARASA. FILOSOFIA 22,61-76 JA 71.

L'AUTORE ESAMINA IL TRATTATO "ARS SEMPER GAUDENDI" DEL GESUITA ALFONSO ANTONIO "SARASA" (N. A NIEUPORT, FIANDRA OCC. NEL 1617, M. AD ANVERSA NEL 1667) NELLA SUA FORTUNA EUROPEA NEL SEICENTO NEL SETTECENTO E NELL'OTTOCENTO. "SARASA" RISULTA SOTTO CERTI ASPETTI UN PRECURSORE DELL'OTTIMISMO LEIBNIZIANO. LA SUA DOTTRINA TEOLOGICO-METAFISICA AFFRONTA IN MODO ORIGINALE IL PROBLEMA DELLA TEODICEA. E' UNA TEODICEA - QUELLA DI "SARASA" - QUASI LAICA, IN CUI I CONCETTI DELL'UNITA', DELL'UGUAGLIANZA ETICA FRA GLI UOMINI, ASSUMONO UN IMPORTANZA CENTRALE E DETERMINANTE. INOLTRE "SARASA" ARTICIPA TALUNI ASPETTI DELLA DOTTRINA DI JOSEPH DE MAISTRE.

ROSTENNE, PAUL. L'ALIENATION RATIONALISTE ET LA CULTURE OCCIDENTALE. G METAF 26,309-330 JL-AG 71.

ROTFENSTREICH, NATHAN. THE IDEA OF HISTORICAL PROGRESS AND ITS ASSUMPTIONS. HIST THEOR 10,197-221 1971.

THE ARTICLE EXPLORES FIRST THE NOTION THAT THE CONCEPT OF HISTORICAL PROGRESS IS A SECULAR VERSION OF THE RULE OF PROVIDENCE APPLIED TO HISTORY. THEN DIFFERENT RENDERINGS OF THE NOTION OF RATIONALITY OF HISTORY ARE INVESTIGATED. THE OUTCOME OF THE CRITICAL INVESTIGATION IS THAT THERE IS NO OVERRIDING RATIONALITY OF THE HISTORICAL PROCESS AND THUS THERE IS NO JUSTIFICATION FOR THE ASSUMPTION THAT THERE IS A TOTAL HISTORICAL PROGRESS. HISTORY IS TIME WITH MEANING OR MEANING GIVEN TO IT BY ACTUAL HUMAN BEINGS AND IS NOT TIME WITH A BUILT-IN MEANING OF ITS OWN.

ROTER, ZDENKO. HUMANISMUS ALS BASIS FÜR DEN DIALOG UND DIE SOZIALE ZUSAMMENARBEIT ZWISCHEN MARXISTEN UND CHRISTEN. INT DIALOG Z 3,71-77 1970 (P.I.D.G.).

ROTH, ROBERT J. THE PHILOSOPHICAL BACKGROUND OF NEW ENGLAND PURITANISM. INT PHIL QUART 10,570-597 O 70.

THIS PAPER DEALS WITH THE PHILOSOPHICAL CURRICULUM OF HARVARD AND YALE FROM 1636 UNTIL 1814. SOURCES USED WERE DOCUMENTS FROM THE ARCHIVES OF THESE TWO INSTITUTIONS. HARVARD AND YALE WERE MODELED AFTER CAMBRIDGE AND OXFORD, WHILE THESE IN TURN DREW THEIR INSPIRATION FROM THE MEDIEVAL UNIVERSITIES. THE TWO NEW ENGLAND COLLEGES TAUGHT A PHILOSOPHY THAT WAS LARGELY ARISTOTELIAN AND SCHOLASTIC IN ORIENTATION. THOUGH PHILOSOPHY WAS TREATED IN THE MAIN AS A DISCIPLINE DISTINCT FROM THEOLOGY, IT WAS CONSTANTLY IN TENSION WITH AND CONDITIONED BY PURITAN THEOLOGY. THIS IS SEEN

ESPECIALLY IN THE PHILOSOPHICAL POSITIONS HELD IN PHILOSOPHY OF MAN, ETHICS, NATURAL THEOLOGY, AND POLITICAL THEORY.

ROTH, ROBERT J. THE PURITAN BACKGROUNDS OF AMERICAN NATURALISM. THOUGHT 45,503-520 WINT 70.

THIS PAPER ATTEMPTS TO SHOW THAT, IN ADDITION TO THE VAST INFLUENCE OF SCIENCE AND THE SCIENTIFIC SPIRIT, AMERICAN HUMANISM AND NATURALISM OWE THEIR ORIGINS IN LARGE PART TO A REACTION AGAINST ELEMENTS IN TRADITIONAL AMERICAN RELIGION WHICH COULD NOT BE ASSIMILATED INTO AMERICAN EXPERIENCE. EARLY PURITANISM EMPHASIZED THE ALIENATION OF MAN FROM GOD AND THE WORLD. IT DID NOT SUFFICIENTLY SHOW THAT MAN'S ENGAGEMENT IN THE WORLD COULD BE A MEANS OF DEVELOPING A RICH RELIGIOUS AND HUMAN LIFE. EMERSON, IN REACTING AGAINST THE RIGID ASPECTS OF A LINGERING PURITANISM, MOVED TOWARD A UNIFICATION OF MAN'S EXPERIENCE OF GOD AND NATURE, BUT IN SO DOING HE GRADUALLY DISCARDED THE SUPERNATURAL ELEMENTS OF TRADITIONAL RELIGION. UNDER EMERSON'S INSPIRATION, THOSE OF A LATER GENERATION MOVED TO A THOROUGHGOING NATURALISM.

ROUTLEY, R. DECISION PROCEDURES AND SEMANTICS FOR FEY'S SYSTEM S2 AND SURROUNDING SYSTEMS. Z MATH LOG 16,165-174 1970 (P.I.D.G.).

ROUTLEY, R. EXTENSIONS OF MAKINSON'S COMPLETENESS THEOREMS IN MODAL LOGIC. Z MATH LOG 16,239-256 1970 (P.I.D.G.).

ROUTLEY, RICHARD. CONVENTIONALIST AND CONTINGENCY-ORIENTED MODAL LOGICS. NOTRE DAME J FORM LOG 12,131-152 AP 71.

ROWBOTTOM, FREDERICK. SOME STRONG AXIOMS OF INFINITY INCOMPATIBLE WITH THE AXIOM OF CONSTRUCTIBILITY. ANNALS MATH LOG 3,1-44 AP 71.

ROWE, WILLIAM L. COSMOLOGICAL ARGUMENT. NOUS 5,49-62 F 71.

ROWE, WILLIAM L. NEUROPHYSIOLOGICAL LAWS AND PURPOSIVE PRINCIPLES. PHIL REV 80,502-508 O 71.

RUBEN, PETER. STRATEGISCHES SPIEL UND DIALEKTISCHER WIDERSPRUCH. DEUT Z PHIL 18,1368-1391 1970 (P.I.D.G.).

RUBINOFF, LIONEL. THE DIALECTIC OF WORK AND LABOUR IN THE ONTOLOGY OF MAN. HUMANITAS 7,147-176 FALL 71.

RUBINOFF, M LIONEL. HISTORY AND PERCEPTION: REFLECTIONS ON COLLINGWOOD'S THEORY OF HISTORY. PHIL FORUM 2,91-102 FALL 70.

RUDICH, NORMAN AND STASSEN, MANFRED. WITTGENSTEIN'S IMPLIED ANTHROPOLOGY: REMARKS ON WITTGENSTEIN'S NOTES ON FRAZER. HIST THEOR 10,84-89 1971.

RUDINOW, JOEL. GAMBLING ON OTHER MINDS AND GOD. SOPHIA 10,27-29 JL 71.

A REPLY TO JOHN KING-FARLOW AND WM. N. CHRISTENSEN, WHO IN "GAMBLING ON OTHER MINDS-HUMAN AND DIVINE" (SOPHIA, APR. 1971) OFFER A SOLUTION TO THE PROBLEM OF OTHER MINDS. THEIR PASCALIAN PROPOSAL IS INAPPROPRIATE FOR PROBLEMS TO WHICH PHILOSOPHICAL SKEPTICISM IS CENTRAL AND HENCE FAILS TO SOLVE OR DISSOLVE THE PROBLEM OF OTHER MINDS.

RUF, HENRY AND MARTIN, MICHAEL. A UTILITARIAN KANTIAN PRINCIPLE. PHIL STUD 21,90-91 D 70.

CORNMAN HAS FORMULATED A UTILITARIAN KANTIAN PRINCIPLE OF MORAL OBLIGATION. IT IS SHOWN THAT CORNMAN'S PRINCIPLE SANCTIONS CERTAIN ACTIONS WHICH ARE MORALLY WRONG AND HENCE THAT THIS PRINCIPLE IS UNACCEPTABLE.

RUPP, GEORGE. THE RELATIONSHIP BETWEEN NIRVANA AND SAMSA: AN ESSAY ON THE EVOLUTION OF BUDDHIST ETHICS. PHIL EAST WEST 21,55-67 JA 71.

RUPPEL, P ERNESTO. O SER EM SAO TOMAS DE AQUINO. REV PORT FILOSOF 27,125-146 AP-JE 71.

ESTUDA-SE TOMAS DE AQUINO, PARA REDSCOBRIR O SENTIDO DO SER, CONTRA AS INTERPRETACOES DO TOMISMO ATUAL. O SER E UM ATO, I.E UM ESTADO, ABRANGENDO EXISTENCIA, SUBSISTENCIA E O SER SUBSTANCIAL, I.E O SER=TAL-COISA. O SUJEITO DO SER E A SUBSTANCIA, E NAO UMA POTENCIA CONCEBIDA COMO LIMITE. O SER RESULTA DA SUBSTANCIA COMO EFEITO FORMAL, E A DISTINCAO REAL ENTRE O SUJEITO E O SER E DE CAUSA FORMAL E EFEITO FORMAL. O CONHECIMENTO DO SER FAZ-SE PELA COGNITATIVA, PELA ABSTRACAO COMPARATIVA E PELO JUIZO.

RUSCH, CHARLES W. ON UNDERSTANDING AWARENESS. J AES EDUC 4,57-80 O 70.

A THEORETICAL ARTICLE ON THE CONCEPT OF AWARENESS WHICH ATTEMPTS TO TIE TOGETHER THE WORK OF PIAGET, WERNER, KAPLAN, SARTRÉ, BOULDING, AND BRUNER. IN THE CONCEPTUAL MODEL PRESENTED, INCOMING SENSORY INFORMATION IS FIRST COGNIZED, THEN RECODED INTO CATEGORIES OF MEANING WHICH ARE ORDERED USING THE PIAGETIAN STAGES OF CHILDHOOD DEVELOPMENT. THE NEW INFORMATION IS SCHEMATIZED FOR USE AS SYMBOLS OR MEMORY. THE CONCEPTS OF REFLECTION, COGNITIVE DISTANCE, THINKING, REASONING, AND IMAGERY, ARE DEFINED AND RELATED.

RUSE, M E. REDUCTION, REPLACEMENT, AND MOLECULAR BIOLOGY. DIALECTICA 25,39-72 1971.

RUSE, M E. TWO BIOLOGICAL REVOLUTIONS. DIALECTICA 25,17-38 1971.

RUSE, MICHAEL E. ARE THERE LAWS IN BIOLOGY. AUSTL J PHIL 48,234-246 AUG 70.

J J C SMART HAS ARGUED THAT BIOLOGY CANNOT BE A SCIENCE LIKE PHYSICS AND CHEMISTRY, BECAUSE BIOLOGY, UNLIKE THE PHYSICAL SCIENCES, CAN HAVE NO LAWS OF ITS OWN. ANY APPARENT BIOLOGICAL LAWS, SMART CLAIMS, ARE MERE GENERALIZATIONS, WHICH HOLD TRUE FOR A VERY LIMITED RANGE OF CIRCUMSTANCES. I ARGUE THAT SMART IS QUITE WRONG IN HIS CLAIMS, AND TO DO THIS I GIVE AN EXAMPLE OF A GENERAL STATEMENT OCCURRING IN BIOLOGICAL THEORY, WHICH I SHOW SATISFIES THE CRITERIA WHICH MAKE US CALL PHYSICAL STATEMENTS "LAWS".

RUSE, MICHAEL E. FUNCTIONAL STATEMENTS IN BIOLOGY. PHIL SCI 38,87-95 MR 1971.

RUSE, MICHAEL E. THE REVOLUTION IN BIOLOGY. THEORIA 36,1-22 1970.

RUSE, MICHAEL. NARRATIVE EXPLANATION AND THE THEORY OF EVOLUTION. CAN J PHIL 1,59-74 S 71.

RUSE, MICHAEL. NATURAL SELECTION IN THE ORIGIN OF SPECIES. STUD HIST PHIL SCI 1,311-352 F 71.

RUSSELL, LEONARD. LE BASI DELLA VALUTAZIONE ETICA: ISTITUZIONALI, EMPIRICHE, POSTULATORIE. FILOSOFIA 21,509-524 O 70.

BASI ISTITUZIONALI: "E CHIARO CHE DUE PERSONE ALLEVATE IN SOCIETA AVENTI USI SOCIALI MOLTO DIFFERENTI, AVRANNO IDEE DIFFERENTI SUL MODO IN CUI BISOGNA COMPORTARSI". BASI EMPIRICHE: "L'ESPERIENZA ATTIRA" L'ATTENZIONE SUGLI EFFETTI DI CERTI TIPI L'AZIONE A CUI FINORA NON SI FACEVANO OBBIEZIONI, COL MOSTRARNE LE CONSEGUENZE, CHE POSSONO ESSERE DISA STROSE." BASI PSTULATORIE: "MOLTI PRINCIPI FURONO MESSI DAI PROFETI MORALI COME FONDAMEN TALI PRINCIPI MORALI". NON SI PUO MOSTRARE DIRETTAMENTE CHE SONO VERI. CONCERNONO LE PRO CEDURE PER PRENDERE UNA DECISIONE SU QUELLO CHE SIA MEGLIO FARE.

QUESTA BASE POSTULATORIA PER LA VALUTAZIONE IN ETICA SI PRESENTA, NON SOLO ACCANTO ALLE ALTRE DUE, LA ISTITUZIONALE E L'EMPIRICA, MA FRAMMISCHIATA AD ESSE. NESSUNA DI ESSE PUO ESSERE ESCLUSA.\*

RUSSO, FRANCOIS. L'INTELLIGENCE DE LA VIE. ETUDES 334,803-822 JE 71.

RUSSO, FRANCOIS. LES IDEALITES MATHEMATIQUES. ARCH PHIL 33,623-632 JL-S 70.

RYLE, GILBERT. MARTIN HEIDEGGER: "SEIN UND ZEIT". J BRIT SOC PHENOMENOL 1,3-13 O 70.

SAASE, KLAUS AND THIELE, JOACHIM. ZUR ENTSPRECHUNG VON TEXTCHARAKTERISTIKENWERTEN UND VERBALEN FORMBESCHREIBUNGEN AM BEISPIEL VON CHATEAUBRIANDS ATALA. GRUND KYBER GEIST 11,107-110 1970 (P.I.D.G.).

SABBAGH, GABRIEL AND EKLOF PAUL. MODEL-COMPLETIONS AND MODULES. ANNALS MATH LOG 2,251-268 1971.

FIRST-ORDER PROPERTIES OF THE THEORY OF MODULES OVER A FIXED RING R ARE STUDIED; IT IS PROVED THAT THE CLASS OF INJECTIVE MODULES IS ELEMENTARY IF AND ONLY IF R IS NOETHERIAN; ALSO, THE THEORY OF R-MODULES HAS A MODEL-COMPLETION IF AND ONLY IF R IS COHERENT. IT IS PROVED THAT THE THEORY OF GROUPS DOES NOT HAVE A MODEL-COMPLETION.

SABORIO, LUIS LARA. METAFISICA DE LAS SIGNIFICACIONES: EN TORNO A HUSSERL. REV FILOSOF (COSTA RICA) 8,79-152 JA-JE 71.

SACHS, M. IS QUANTIZATION REALLY NECESSARY? BRIT J PHIL SCI 21,359-370 N 70.

DISCUSSION IS GIVEN TO THE NECESSITY FOR THE MATHEMATICAL STRUCTURE AND THE UNDERLYING POSTULATES OF THE QUANTUM THEORY TO EXPLAIN THE PROPERTIES OF MATTER IN THE MICROSCOPIC DOMAIN. IT IS ARGUED THAT WHILE THE FORM OF THE SCHRÖDINGER EQUATION AND THE PRINCIPLE OF LINEAR SUPERPOSITION AND THE HEISENBERG UNCERTAINTY PRINCIPLE ARE ACCURATE MATHEMATICAL APPROXIMATIONS IN THE LOW ENERGY DOMAIN FOR SOME GENERAL THEORY, THEY HAVE NOT YET ESTABLISHED THEMSELVES AS VALID FEATURES OF A GENERAL THEORY OF MATTER. THE REASON HAS TO DO WITH THE FACT THAT NONRELATIVISTIC QUANTUM MECHANICS HAS NOT YET BEEN SUCCESSFULLY EXTENDED, IN A DEMONSTRABLY MATHEMATICALLY CONSISTENT FASHION, SO AS TO BE ENTIRELY COMPATIBLE WITH THE THEORY OF SPECIAL RELATIVITY. IT IS THEN ARGUED THAT THERE IS NO GUARANTEE AT THE PRESENT STAGE OF PHYSICS THAT THE GENERAL THEORY WILL INDEED HAVE THE MATHEMATICAL STRUCTURE OF QUANTUM MECHANICS OR INCORPORATE THE PRINCIPLES OF LINEAR SUPERPOSITION AND HEISENBERG. BRIEF DISCUSSION IS GIVEN TO AN ALTERNATIVE THEORY OF THIS AUTHOR. IT IS CONCLUDED THAT THE FUNDAMENTAL ASSERTIONS OF THE QUANTUM THEORY ARE NOT NECESSARILY TRUE.

SADOWSKY, JAMES. COMMENTS ON PROFESSOR KAUFMAN'S ADDRESS. PERSONALIST 52,343-345 SPR 71.

SAENZ, RAUL GUTIERREZ. ASPECTOS FILOSOFICOS DEL CONTRATO SOCIAL DE ROUSSEAU. REV FILOSOF (MEXICO) 4,156-179 MY-AG 71.

SAID, EDWARD W. LINGUISTICS AND THE ARCHEOLOGY OF MIND. INT PHIL QUART 11,104-134 MR 71.

THE POINT OF DEPARTURE OF THE PAPER IS THE GENERAL FAILURE TO PORTRAY OR DEPICT THE MIND AS AN OBJECT RECOVERABLE BY PSYCHOLOGICALLY "DIGGING." RECENT METHODS IN LINGUISTICS AND PSYCHOLOGY - NOTABLY THE RATIONALIST THEORIES OF NOAM CHOMSKY AND THE LINGUISTIC PSYCHOANALYSIS OF JACQUES LACAN - ARE EXAMINED FOR



THEIR PORTRAYAL OF THE MIND. CHOMSKY'S ANTI-BEHAVIORIST ANALYSES ARE DESCRIBED, AND THEREAFTER CHARACTERIZED BY THEIR RELIANCE UPON THE MYSTERIOUS, ROMANTIC NOTIONS USED TO DESCRIBE THE MIND AS A "POWER" OUTSIDE TIME AND HISTORY, AS ATEMPORALLY HUMAN AND INNATE. BY COMPARISON LACAN IS SEEN TO ACCEPT THE "INSIDENESS" OF LANGUAGE AND MIND TO HISTORY, THEIR SETTING WITHIN TIME. HIS NOTION OF MIND AS A LINGUISTIC FUNCTION, LINGUISTIC PERFORMANCE, AND SOCIAL BEHAVIOR IS MORE COMPLEX AND DIFFICULT THAN CHOMSKY'S, AND SPECIFIC FEATURES OF IT ARE DISCUSSED IN THE FRAMEWORK ESTABLISHED BY MICHEL FOUCAULT'S ARCHEOLOGY OF THE HUMAN SCIENCES, "LES MOTS ET LES CHOSES". THE PAPER CONCLUDES BY FINDING LACAN'S THEORIES MORE PHILOSOPHICALLY COGENT THAN CHOMSKY'S.

SALERNO, LUIGI. RIFLESSIONI E PROSPETTIVE SUL SENSO DELLA STORIA. SAPIENZA 23,402-437 1970.

SALERNO, MICHELE. IST DIE SPRACHE KOMMUNISTISCH: NOTIZEN ZU SPRACHE UND ÖKONOMIE. INT DIALOG Z 3,115-127 1970 (P.I.D.G.).

SALLIS, JOHN C. ON THE LIMITATION OF TRANSCENDENTAL REFLECTION, OR IS INTERSUBJECTIVITY TRANSCENDENTAL? MONIST 55,312-333 AP 71.

SALLIS, JOHN C. TIME, SUBJECTIVITY, AND THE PHENOMENOLOGY OF PERCEPTION. MOD SCH 48,343-358 MY 71.

SALLIS, JOHN. LANGUAGE AND REVERSAL. S J PHIL 8,381-397 WINT 70.

SALLIS, JOHN. THE PLAY OF TRAGEDY. TULANE STUD PHIL 19,89-108 1970.

SALOMON, JEAN-JACQUES. SCIENCE POLICY AND ITS MYTHS. DIOGENES 70,1-26 SUM 70.

THE DESTINY OF OUR AGE IS RATIONALISATION, INTELLECTUALISATION AND, ABOVE ALL, A DISENCHANTMENT WITH THE WORLD. SCIENCE ITSELF BECOMES INVOLVED IN THIS PROCESS OF DISENCHANTMENT. JUST AS A SCIENTIFIC PROJECT TENDS TO REDUCE UNCERTAINTY, IT MUST ITSELF SUBMIT TO THE MATHEMATICAL APPARATUS FOR REDUCING THE UNCERTAINTIES OF RESEARCH WORK OR FOR INSTITUTING SOME COHERENCE AMONG ITS DIFFERENT DIRECTIONS. HOWEVER, IF FORECASTING HAS BECOME A RECOGNIZED DISCIPLINE, IT HAS NOT THE CHARACTER OF SCIENTIFIC DEMONSTRATION. THE QUANTITATIVE TECHNIQUES INHERITED FROM THE AMERICAN 'THINK-TANKS' WORKING ON WEAPON REQUIREMENTS DOMINATE CURRENT THINKING ON TECHNOLOGICAL FORECASTING. BUT THE PRIME USE OF THESE TECHNIQUES IS IN PROGRAMMING AND MANAGEMENT. SCIENCE PLANNING THEREFORE DEPENDS LESS ON THE MATHEMATICAL RATIONALITY OF THESE TECHNIQUES FOR ATTAINING AN OBJECTIVE, THAN ON THE ACTUAL SETTING OF AN OBJECTIVE AND THE PRIORITY ASSIGNED TO IT IN COMPARISON WITH OTHER POSSIBLE OBJECTIVES.

SAMPSON, GEOFFREY. AN EQUIVOCATION IN AN ARGUMENT FOR GENERATIVE SEMANTICS. FOUND LANG 7,426-428 AG 71.

SAMPSON, GEOFFREY. PRAGMATIC SELF-VERIFICATION AND PERFORMATIVES. FOUND LANG 7,300-302 MY 71.

SAMPSON, GEOFFREY. THE REALITY OF LINGUISTIC DECODING. J PHIL 67,961-969 N 70.

SANCHIS, LUIS E. A GENERALIZATION OF THE GENTZEN HAUPTSATZ. NOTRE DAME J FORM LOG 12,499-504 O 71.

GENTZEN SYSTEM OF RULES IS EXTENDED BY ALLOWING A MORE GENERAL CLASS OF AXIOMS. THE ELIMINATION OF THE CUT RULE IS PROVED UNDER SOME RESTRICTIONS. THE RESULT IS USED TO GIVE A CHARACTERIZATION OF CONSISTENT UNIVERSAL THEORIES. SEMANTICAL DEDUCTION IS ALSO CONSIDERED AND A COMPLETENESS THEOREM IS PROVED.

SANFORD, DAVID H. DOES LOCKE THINK HARDNESS IS A PRIMARY QUALITY? LOCKE NEWS 1,17-29 AUTUMN 70.

THOMAS REID ANSWERED YES, AND SIR WILLIAM HAMILTON ANSWERED NO, BOTH ON INSUFFICIENT EVIDENCE. BUT LOCKE SAYS NOTHING INCONSISTENT WITH THE CLASSIFICATION OF HARDNESS AS A PRIMARY QUALITY. AND HIS DISCUSSION OF COHESION IN BOOK II, CHAPTER 23 OF THE ESSAY IS INCONSISTENT WITH THE SUPPOSITION THAT HARDNESS IS NOT A PRIMARY QUALITY.

SANFORD, DAVID H. WHAT IS A TRUTH FUNCTIONAL COMPONENT? LOG ANAL 13,483-486 D 70.

ALTHOUGH THE TRUTH VALUE (FALSITY) OF "HENRY KNOWS THAT (DOGS LIVE IN TREES AND BEAVERS CHEW WOOD)" REMAINS UNCHANGED NO MATTER WHAT SENTENCE IS SUBSTITUTED IN IT FOR "BEAVERS CHEW WOOD", WE WANT NOT TO REGARD THE SECOND AS A TRUTH FUNCTIONAL COMPONENT (TFC) OF THE FIRST. MANY DEFINITIONS OF "TFC" (E.G., QUINE'S) FAIL TO INSURE SATISFACTION OF THE FOLLOWING PRINCIPLE: IF P IS A COMPONENT OF R WHICH IS IN TURN A COMPONENT OF Q, THEN P IS A TFC OF Q IF AND ONLY IF 1) P IS ALSO A TFC OF R, AND 2) R IS ALSO A TFC OF Q.

SANSONE, MARIO. A PROPOSITO DELLA CONTEMPORANEITA DELLA STORIA. RIV STUD CROCE 7,253-262 JL-S 70.

L'A. CONDUCE IL SUO STUDIO PARTENDO DALL'ESAME COMPARATIVO DELLA 'STORIA DEL REGNO D'NAPOLI' DI B. CROCE E DEL 'SETTECENTO RIFORMATORE' (DEL CUI PREGIO E DEI CUI LIMITI DISCORRE RAPIDAMENTE) DI F. VENTURI. IL SAGGIO CONFERMA LA VALIDITA DEL CONCETTO CROCIANO DI CONTEMPORANEITA DELLA STORIA, CRITICA L'INTERPRETAZIONE MARXIANA DEL CONCETTO STESSO E PROPONE UNA ESTENSIONE DEL PRINCIPIO CROCIANO, NEL SENSO DI LEGARE LA COSCIENZA DELLA STORICITA NON SOLTANTO AL MOTO DELLE IDEE, MA A TUTTA LA DINAMICA STORICA NELLA SUA CIRCOLARE REALTA.

SANSONE, MARIO. LA QUESTIONE DIE "CONTENUTI": A PROPOSITO DI EMILIO PRAGA. RIV STUD CROCE 6,385-392 O-D 69.

SI CONTESTA CHE CROCE RITENESSE OGNI CONTENUTO INDIFFERENTE RISPETTO ALL'OPERA D'ARTE. EGLI RITENNE INVECE POTENZIALMENTE ARTISTICO OGNI CONTENUTO, PURCHE APPARTENESSE ALLA SFERA SPIRITUALE E FOSSE DIOE REALMENTE 'UMANO'. CROCE PERTANTO AVVERSO IL DECADENTISMO NON PERCHE RITENESSE IL SUO TRAVAGLIO IMPOETIZZABILE, MA PERCHE SPESSE IL 'CONTENUTO' DI MOLTI POETI DI QUEL MOVIMENTO GLI APPARVE VELLEITARIO, INSINCERO, SENSUALISTICO E, QUINDI, FUORI DELLA REALTA IDEALE CHE E PROPRIA DELL'UOMO E DELLA POESIA.

SANTAYANA, GEORGE. ON SYNTHESIS AND MEMORY. J PHIL 67,5-17 15 JA 70.

AS THE LITERARY EXECUTOR OF GEORGE SANTAYANA, I HAVE RETAINED FOR SOME YEARS TWO CHAPTERS, OR AT LEAST TWO VERY LONG SECTIONS, THAT HE OMITTED TO EMBODY IN THE LAST VOLUME OF HIS 'REALMS OF BEING'--THE VOLUME OF "SPIRIT". AS THESE CHAPTERS ARE WELL COMPOSED AND THE HANDWRITING QUITE CLEAR WITH A FEW CORRECTIONS IN THE MARGINS, I CAN ONLY CONJECTURE THAT SANTAYANA MUST HAVE DECIDED THAT THEY DID NOT FIT IN WITH HIS OVER-ALL DESIGN FOR THE 'REALM OF SPIRIT'. BE THIS AS IT MAY, I AM CONVINCED THAT THESE REJECTED CHAPTERS ARE OF FIRST-RATE ASSISTANCE FOR A KEEN APPRECIATION OF HIS THEORY OF THE GENERAL RELATION BETWEEN MIND AND BODY, OR "SPIRIT" AND "PSYCHE"--HIS EPIPHENOMENALISM, IF YOU WILL--AND (PERHAPS EVEN MORE) FOR A REVELATION AND DEFENSE OF THE LIFE OF THE IMAGINATION. ('PREFATORY NOTE' BY DANIEL CORY).

SANTONI, RONALD E. DUCASSE, HARE, AND 'NON-ASSERTORIAL NEGATIVES'. S J PHIL 9,95-97 SPR 71.

AGAINST MY CRITIQUE OF DUCASSE'S THEORY OF PROPOSITIONS, PETER HARE HAS ARGUED THAT DUCASSE INTENDS TO EXCLUDE ONLY 'ASSERTORIAL' NEGATIVES AND THAT I FAIL TO APPRECIATE DUCASSE'S 'NON-ASSERTORIAL' USE OF 'NOT'. ALTHOUGH I ACKNOWLEDGE THE CHALLENGE, I HERE ARGUE THAT NEITHER HARE NOR DUCASSE HAS PROVIDED A WORKING CRITERION ACCORDING TO WHICH, IN ANY GIVEN CASE, ONE MAY WITH CONFIDENCE DECIDE WHETHER THE NEGATIVE IS ASSERTORIAL OR NON-ASSERTORIAL. AS A CONSEQUENCE, I MAINTAIN THAT HARE'S POINT LOSES MUCH OF ITS FORCE.

SANTUCCI, ANTONIO. SCIENZA ED EVOLUZIONE IN CHAUNCEY WRIGHT. RIV FILOSOF 62,3-43 JA-MR 71.

SARTORIUS, ROLF. SOCIAL POLICY AND JUDICIAL LEGISLATION. AMER PHIL QUART 8,151-160 AP 71.

IT IS ARGUED THAT JUDGES ARE NEVER ENTITLED TO EXERCISE LEGISLATIVE DISCRETION, EVEN IN THE HARDEST OF APPELLATE CASES. IN THE COURSE OF EXAMINING POSSIBLE GROUNDS FOR THE VIEW THAT JUDGES ARE LEGISLATORS OF SOCIAL POLICY, RONALD DWORKIN'S POSITION IN "THE MODEL OF RULES" IS CRITICIZED FOR ITS REJECTION OF LEGAL POSITIVISM.

SASLAW, SHEP. IDOLATRY. SOPHIA 10,14-19 AP 71.

SASSO, LEONARD P. A CORNUCOPIA OF MINIMAL DEGREES. J SYM LOG 35,383-388 S 70.

THE OBJECT IS TO SHOW THAT FOR ANY DEGREE OF UNSOLVABILITY B ABOVE 0' AND ANY SET X OF DEGREES UNIFORM IN B THERE IS A MINIMAL DEGREE D BELOW B AND INCOMPARABLE WITH ANY DEGREE IN X EXCEPT B AND 0. THE METHOD IS TO CONSTRUCT A TREE RECURSIVELY IN 0' THE LIMIT OF EVERY BRANCH OF WHICH IS RECURSIVE OR OF MINIMAL DEGREE; THEN, GIVEN B AND X ABOVE, TO CHOOSE A BRANCH OF THE TREE THE LIMIT OF WHICH HAS THE DESIRED PROPERTIES.

SAVARY, CLAUDE. NARCISSE ET SON MEDECIN. DIALOGUE 9,397-400 1970.

SAVILE, ANTHONY. NELSON GOODMAN'S "LANGUAGES OF ART": A STUDY. BRIT J AES 11,3-27 WINT 71.

REVIEWS GOODMAN'S CLAIMS ABOUT REPRESENTATION, EXPRESSION AND IDENTITY OF WORKS OF ART. CLAIMS THAT THE UNDERLYING NOMINALIST LOGIC EFFECTIVELY PROHIBITS OUR UNDERSTANDING OF THESE NOTIONS (PACE GOODMAN) AND LEAVES EVERYTHING WHICH IS OF SPECIFIC ARTISTIC AND AESTHETIC INTEREST OUT OF ACCOUNT.

SAVOINI, GIULIANA. STUDI SULL'ESISTENZIALISMO IN AMERICA. RIV FILOSOFIA 61,405-418 O-D 70.

L'OBIETTIVO DELL'ARTICOLO E ESAMINARE LA LETTURA CHE STUDIOSI AMERICANI STANNO FACENDO DELLE OPERE PIU' SIGNIFICATIVE DELL'ESISTENZIALISMO. A QUESTO SCOPO SI SONO PRESI IN ESAME SOPRATTUTTO GLI STUDI SULLA PROBLEMATICA SARTRIANA, VISTO IL SUCCESSO RIPORTATO IN AMERICA DAGLI SCRITTI DI SARTRE; QUESTI LAVORI, AD UNA ATTENTA ANALISI, SONO STATI RICCHI DI INDICAZIONI SUGLI STRUMENTI INTERPRETATIVI USATI E HANNO MESSO IN LUCE NUOVI E INTERESSANTI APPROCCI AD UN MOVIMENTO FILOSOFICO EUROPEO TRA I PIU' DISCUSSI.

SAYRE, KENNETH M. TEACHING OURSELVES BY LEARNING MACHINES. J PHIL 67,908-918 N 70.

TEACHING IN THE CLASSROOM INVOLVES THE ROLES (1) OF PRESENTING MATERIAL TO BE IMITATED, (2) OF REGULATING THE CONTENT AND RATE OF THESE PRESENTATIONS, AND (3) OF ADMINISTERING REINFORCEMENT BY WHICH SELECTED RESPONSES ARE BUILT INTO THE STUDENT'S STRUCTURE OF BEHAVIOR. TEACHING MACHINES ARE CONSIDERED AS A FORM OF ARTIFICIAL INTELLIGENCE FOR THE PRESENT ANALYSIS. THE FEASIBILITY OF FULL-SCALE MECHANICAL INSTRUCTION THUS IS CONCEIVED AS THE QUESTION OF THE FEASIBILITY OF MECHANIZING THESE SEVERAL ROLES. THE PAPER ARGUES THAT MACHINES NOW EXIST WHICH ARE CAPABLE OF THE FIRST TWO ROLES, BUT THAT MACHINES ARE AND LIKELY WILL CONTINUE TO BE INADEQUATE FOR THE SELECTIVE ADMINISTRATION OF REINFORCEMENT. THE OPERANT CONDITIONING MODEL OF LEARNING, WHICH INITIALLY APPEARED PROMISING AS A THEORETICAL GUIDE FOR MECHANIZED INSTRUCTION, THUS IS SEEN TO INVOLVE A BASIC FUNCTION—THAT OF CONTROLLED REINFORCEMENT—WHICH APPEARS INSTEAD TO PRECLUDE ITS OWN MECHANIZATION.

SAYWARD, CHARLES. MORE ON ASSERTION AND BELIEF. PHIL STUD 22,21-24 JA-F 71.

SCANLON, JOHN D. CONSCIOUSNESS, THE STREETCAR, AND THE EGO: PRO HUSSERL, CONTRA SARTRE. PHIL FORUM (BOSTON) 2,332-354 SPR 71.

A DEFENSE OF HUSSERL'S CONCEPTION OF A TRANSCENDENTAL EGO AGAINST EACH OF SARTRE'S CRITICAL OBJECTIONS. TWO OF THESE WERE PURELY THEORETICAL OBJECTIONS, ARISING FROM SARTRE'S COMPARING THE NOTION OF A TRANSCENDENTAL EGO WITH VARIOUS IMPLICATIONS OF THE INTENTIONALITY OF CONSCIOUSNESS. THE OTHER OBJECTIONS WERE MORE DIRECTLY PHENOMENOLOGICAL, ARISING OUT OF A CONSIDERATION OF THE WAY IN WHICH TRANSCENDENTAL CONSCIOUSNESS IS ACCESSIBLE TO INVESTIGATION, AFTER THE REDUCTION. IN THE RESULTS, THE DESCRIPTION OF INTENTIONALITY AS PURE TRANSLUCENCE AND PURE SPONTANEITY WAS SHOWN TO BE AN OVER-SIMPLIFICATION, AND THE POSITION WAS ARGUED THAT A TRANSCENDENTAL CONSCIOUSNESS AND A TRANSCENDENTAL EGO ARE ACCESSIBLE TO REFLECTION WITH THE SAME EVIDENCE, INADEQUATE AND APODICTIC.

SCANNONE, J C. HACIA UNA DIALECTICA DE LA LIBERACION. STROMATA 27,23-60 JA-MR 71.

EL AUTOR INTENTA PENSAR UNA DIALECTICA QUE SIRVA AL PROCESO DE LIBERACION LATINOAMERICANA. PRIMERO CRITICA EN SU ESTRUCTURA ONTOLOGICA A PROYECTOS HISTORICO-CULTURALES VIGENTES EN A.L.: EL NEOCOLONIALISMO, EL DESARROLLISMO, LA MERA SUBVERSION INVERSIVA Y EL MARXISMO. NO SON LIBERADORES DEBIDO A SU COMPRENSION DEL SER Y EL TIEMPO, QUE NO DEJA SER A LO NUEVO DE LA HISTORIA Y DEL PUEBLO LATINOAMERICANO. LUEGO ESBOZA LAS LINEAS ESTRUCTURANTES DE UNA DIALECTICA AUTENTICAMENTE LIBERADORA Y SENALA SUS PRINCIPALES PASOS Y CARACTERISTICAS. EN ELLA LA MEDIACION LIBERADORA LES COMPETE A QUIENES CUESTIONAN EFICAZMENTE LA RELACION CERRADA DE DOMINIO PORQUE SE DEJAN CUESTIONAR EN LA VOLUNTAD DE PODERIO POR EL DOLOR DEL OPRIMIDO.

SCARPELLI, UBERTO. MOORE IN ITALIA. RIV FILOSOF 61,289-301 JL-S 70.

IL SAGGIO DELINEA LE FORTUNE (IN QUALCHE CASO LE SFORTUNE) DI MOORE IN ITALIA, DA UN GIUDIZIO DI GIOVANNI VAILATI NEL 1905 AD UN LIBRO DI ALBERTO GRANSE DEL 1970. A QUESTO LIBRO VIENE DEDICATA UNA DISCUSSIONE PARTICOLARMENTE APPROFONDITA. ANCHE LA TRADUZIONE ITALIANA DI "PRINCIPIA ETHICA" E ASSOGGETTATA AD UN SEVERO ESAME. SI AUGURA CHE LA FILOSOFIA ITALIANA ABBIA CON MOORE L'INCONTRO CRITICO, SINORA MANCATO.



SCHAAF, JULIUS JAKOB. INTERESSE, INSTITUTION UND IDEOLOGIE. PHIL PERSPEKT 2,225-239 1970 (P.I.D.G.).

SCHAEFER, ALFRED. POLITIK UND WAHREIT: GEDANKEN DES JUNGEN MARX. Z PHIL FORSCH 24,554-564 1970 (P.I.D.G.).

SCHAEFER, ALFRED. ZEIT UND EWIGKEIT IM HISTORISCHEN MATERIALISMUS. PHIL NATUR 12,287-296 1970 (P.I.D.G.).

SCHAEFER, CHARLES W. POE'S EUREKA: THE MACROCOSMIC ANALOGUE. J AES ART CRIT 29,353-365 SPR 71.

TWOFOLD OBJECTIVE: ANALYSIS AND INTERPRETATION OF POE'S "EUREKA." ANALYSIS IS ACHIEVED BY 1) COMPARISON WITH OTHER POEAN AESTHETIC TREATISES, 2) JUDGING THE WORK BY ITS OWN STATED PARAMETERS, 3) DIVIDING THE WORK ACCORDING TO THE SUBJECTS IT TREATS. THE CONCLUSIONS WHICH DEVELOPED OUT OF THIS METHOD FORM A KEY BY WHICH EVERY COSMOLOGICAL CONSTRUCT TREATED BY THE WORK MAY BE TRANSCRIBED AS TO ITS SIGNIFICANCE FOR POE'S FINAL GRANDIOSE THEORY OF AESTHETICS.

SCHAEFER, HERWIN. THE CRAFTSMAN IN AN INDUSTRIAL SOCIETY. BRIT J AES 11,323-326 AUTUMN 71.

I EXAMINE THE TASKS OF CRAFTSMEN HISTORICALLY AND IN RELATION TO PRESENT DAY INDUSTRY. SINCE CRAFTSMEN CANNOT COMPETE WITH INDUSTRY IN PRODUCING THE USEFUL, MANY FALL BACK ON CREATING THE OUTLANDISHLY USELESS WHICH IS THEN TERMED "ART". TRUE CRAFTSMANSHIP IS PRACTICED BY MANY ANONYMOUS TRADES, BUT IN LOGICAL METAMORPHOSIS, THE PRE-INDUSTRIAL CRAFTSMAN WHO MADE THE USEFUL EVERYDAY OBJECT IS NOW ASSOCIATED WITH INDUSTRY, AS DESIGNER, MODEL MAKER OR IN OTHER CAPACITIES INVOLVED IN FORMING, SHAPING, MAKING.

SCHAEFER, LOTHAR. UEBER DIE DISKREPAZ ZWISCHEN METHODOLOGIE UND METAPHYSIK BEI POPPER. STUD GEN 23,856-877 1970 (P.I.D.G.).

SCHARF, GOETZ. DAS OEKONOMISCHE SYSTEM DES SOZIALISMUS IM ZERRSPIEGEL DER IMPERALISTISCHEN IDEOLOGIE. DEUT Z PHIL 18,901-914 1970 (P.I.D.G.).

SCHARFF, ROBERT C. ON "EXISTENTIALIST" READINGS OF HEIDEGGER. SW J PHIL 2,7-20 SPR-SUM 71.

EXISTENTIALIST MISUNDERSTANDINGS OF "BEING AND TIME" ARE ANALYZED. USING RYLE'S EARLY REVIEW AS AN EXAMPLE, A GENERAL TENDENCY IS DESCRIBED THAT CONFUSES THE VIEWPOINT OF DIVISION ONE WITH HEIDEGGER'S OWN POSITION. BUT "BEING AND TIME'S" ONTOLOGICAL PLAN MAKES THE MEANING OF DIVISION ONE'S PREPARATORY ANALYTIC DEPEND ENTIRELY ON THE PRIMORDIAL AND TEMPORAL INTERPRETATION IN DIVISION TWO. COMMON SENSE AND EXISTENTIALIST CONCEPTS OF TIME ARE BRIEFLY COMPARED WITH HEIDEGGERIAN TEMPORALITY.

SCHEDROVITSKY, G P. CONFIGURATION AS A METHOD OF STRUCTURING COMPLEX KNOWLEDGE. SYSTEMATICS 8,375-393 MR 71.

SCHERER, RICHARD K. KNOWLEDGE OF THE FUTURE. MIND 80,212-226 AP 71.

SCHIEFFEL, FRIEDRICH AND SCHULZE, HANS J AND MARKWALD, WERNER. GEDANKEN UEBER ERKENNTNISFAEHIGE STRUKTUREN. Z PHIL FORSCH 24,597-613 1970 (P.I.D.G.).

SCHEFFEL, FRIEDRICH AND SCHULZE, HANS J AND MARKWALD, WERNER. GEDANKEN UEBER ERKENNTNISFAEHIGE STRUKTUREN. Z PHIL FORSCH 24,427-442 1970 (P.I.D.G.).

SCHEFFLER, ISRAEL. PHILOSOPHY AND THE CURRICULUM. PHIL EXCH 1,59-68 SUM 71.

CONTRIBUTIONS OF PHILOSOPHIES-OF TO TEACHER TRAINING ARE DESCRIBED AS: 1) ANALYSIS OF FORMS OF THOUGHT OF TEACHING SUBJECTS, 2) EVALUATION AND CRITICISM OF THESE FORMS, 3) ANALYSIS OF THEIR EXEMPLIFICATIONS, 4) INTERPRETATION OF THE LATTER IN TERMS ACCESSIBLE TO THE NOVICE.

SCHEFFLER, ISRAEL. SUPERCALIFRAGILISTIC REDUCTION: A REPLY TO JAN BERG. PHIL SCI 38,121-122 MR 71.

THE METHOD OF REDUCTION SENTENCES IS INEFFECTIVE IN ELIMINATING OBJECTIONABLE TERMS, ALLOWING SUCH TERMS TO BE TRIVIALY CONNECTED WITH OBSERVATIONAL VOCABULARY. THE ARGUMENT TO THIS EFFECT IN MY BOOK, "THE ANATOMY OF INQUIRY", IS DEFENDED AGAINST A CRITICISM OF JAN BERG.

SCHICK, WILLIAM J. NEW ENGLAND PURITANISM AND THE NEW LEFT. THOUGHT 46,72-82 SPR 71.

IN ITS ZEAL AND ITS VIEW OF THE INDIVIDUAL AND HIS ROLE IN HISTORY, THE NEW LEFT IS RELATED TO PURITANISM. BOTH SEE MAN AS A PRIVATE YET SOCIAL BEING; BOTH THINK OF THE POLITICAL SAINT AS AN AGENT OF TRANSCENDENTAL IDEALS WHO LIVES IN A CORRUPT WORLD. BOTH EMPHASIZE THE NOW OF EXPERIENCE EVEN THOUGH TIME IS DRAWING TO A CATAclysmic ENDING. THIS VISION REINFORCES THE LEFT'S URGENCY, AS IT DID PURITAN ZEAL, IN PURSUING ITS IDEAL.

SCHULER, HERMANN. ZUR SOZIOLOGISCHEN APOLOGETIK DER SPAETBUERGERLICHEN GESELLSCHAFT. DEUT Z PHIL 18,716-728 1970 (P.I.D.G.).

SCHULTENS, D. REFLECTIONS ON NATURAL THEOLOGY. INT PHIL QUART 11,75-86 MR 71.

IN CONNECTION WITH THE THESIS OF JOHN MACQUARRIE, THE AUTHOR DEFENDS IN THIS ARTICLE THE NECESSITY OF A NATURAL THEOLOGY FROM THE POINT OF VIEW OF FAITH AND ENDEAVOURS TO GIVE AN ANSWER TO THE DIFFERENT OBJECTIONS PUT FORWARD AGAINST IT.

SCHULTENS, D. SINN UND TEILHABE. TIJDSCHR FILOSOF 33,154-160 MR 71.

DIT ARTIKEL IS EEN UITVOERIGE BESPREKING VAN HET VOLUMEINEUZE WERK VAN WINFRIED WEIER, SINN UND TEILHABE. DAS GRUNDTHEMA DER ABENDLANDISCHEN GEISTESENTWICKLUNG. (ANTON PUSTET, 1970, 16 50X23, 626 P.). DE ALGEMENE OPZET VAN DIT WERK WORDT AANGEDUID EN NOGAL KRITISCH GEWAARDEERD. DE STELLING VAN DE AUTEUR I.V.M. DE PARTICIPATIELEER VAN ST.-THOMAS KOMT UITDRUKKELIJK TER SPRAKE. HETGEEN IN DIT WERK POSITIEF GEWAARDEERD WORDT IS DAT HET DE BLIJVENDE BETEKENIS VAN DE TRADITIONELE METAFYSIEK BEKLEMT OONT.

SCHEPERS, HEINRICH. HOLKOT CONTRA DICTA CRATHORN. PHIL JAHR 77,320-354 1970 (P.I.D.G.).

SCHERER, DONALD. THE FORM OF REDUCTIO AD ABSURDUM. MIND 80,247-252 AP 71.

CONFUSION IN ACCOUNTS OF REDUCTIO ARGUMENTS EXPOSED AND REPLACED. COPI'S ACCOUNT IS UNINTUITIVE AND EPISTEMOLOGICALLY AND FORMALLY IMPOSSIBLE BECAUSE COPI CONCEIVES REDUCTIO AS 'GOING THROUGH' THE CONTRADICTION. SINCE FORMAL VALIDITY PRESUPPOSES DEFINITION OF PRIMITIVES 'GOING THROUGH' CONTRADICTION IMPOSSIBLE BECAUSE

DEFINITIONS THEN IGNORED. INSTEAD REDUCTIO FORMALIZED AS PROCEEDING BY C.P. TO CONTRADICTION, THEN PROOF THAT CONTRADICTION IMPOSSIBLE, YIELDING BY M.T. DESIRED CONCLUSION.

SCHEWE, DOUGLAS H. MCLUHAN'S RHETORICAL DEVICES IN UNDERSTANDING MEDIA. J AES EDUC 5,159-168 JL 71.

A SYSTEMATIC CONTENT ANALYSIS, BASED ON STUDIES BY BERNARD BERELSON AND RUDOLPH FLESCHE, REVEALED THAT MCLUHAN DOES NOT PRESENT AN OBJECTIVE STUDY OF THE MASS MEDIA IN "UNDERSTANDING MEDIA". THE CLASSIC PROPAGANDA DEVICES OF ALFRED AND E. B. LEE WERE CLARIFIED AND ADDED TO FOR THIS STUDY. IT WAS FOUND MCLUHAN'S PRIMARY RHETORICAL DEVICE WAS THE ANALOGY.

SCHICK, EDGAR B. THE STUDENT CONSERVATION REVOLUTION AND FACULTY CONFLICT. EDUC THEORY 21,17-32 WINT 71.

SOCIO-POLITICAL ILLS STIMULATE CAMPUS UNREST, BUT THE UNIVERSITY CAN CORRECT ITS OWN FAILURES. MANY STUDENTS HAVE CONSERVATIVE VALUES; THEY DEMAND THAT THEIR EDUCATIONAL NEEDS BE RETURNED TO THE UNIVERSITY'S CENTER RING. THEY HAVE AS PRECEDENT CONSERVATIVE ANGRY YOUNG MEN OF THE 18TH-CENTURY GERMAN STORM AND STRESS MOVEMENT WHO REJECTED THEIR ELDERS' SUPERFICIAL OPTIMISM AND SOCIAL CLIMBING. STUDENTS DEMANDING GOOD TEACHING CONFLICT WITH REWARDS SYSTEMS OF FACULTY POWER. ADMINISTRATORS MUST ACT AS HEALING AGENT.

SCHICK, FREDERIC. BEYOND UTILITARIANISM. J PHIL 68,657-666 21 O 71.

IT IS SUGGESTED THAT ANY ACCEPTABLE DEMOCRATIC CHOICE PROCEDURE MUST BE PUBLICITY-PROOF. THE ANNOUNCEMENT OF THE CHOICE MADE OR OF THE DATA ON WHICH IT IS BASED OUGHT NOT TO ENGENDER SUCH CHANGES IN PEOPLE'S UTILITIES THAT THE CHOICE IS NO LONGER APPROPRIATE. CONCEPTS OF CONDITIONAL UTILITIES AND OF EQUILIBRIA OF CONDITIONAL UTILITIES ARE INTRODUCED. ONLY CHOICE PROCEDURES COUNTING CONDITIONAL UTILITIES IN EQUILIBRIUM ARE PUBLICITY-PROOF. IT IS SHOWN THAT UTILITARIANISM IS NOT PUBLICITY-PROOF, BUT THAT A MORE ADEQUATE PROCEDURE REDUCES TO THE UTILITARIAN IN CERTAIN SPECIAL CASES.

SCHIEVELLA, P S. THE GREAT FAILURE OF EDUCATION. J CRIT ANAL 2,27-36 AP 70.

"EDUCATION'S" FAILURE STEMS FROM ITS IGNORING SUCH PHILOSOPHICAL CONCEPTS AS LANGUAGE, TRUTH, AND KNOWLEDGE. EDUCATORS ARE WILFULLY BLIND TO PROPER PRIORITIES AND TO THE CONTRIBUTIONS PHILOSOPHY OFFERS. CONCISE PARADIGM CASES ARE GIVEN. EDUCATION SHOULD FACE ITS RESPONSIBILITY TO DEVELOP A DIFFERENT KIND OF TEACHER--NOT A DISPENSER OF "ABSOLUTE" TRUTHS, BUT AN AUTHORITY ON THE COMPLEXITIES OF ALTERNATIVE SOLUTIONS. THEREBY, MAN WOULD BE ABLE TO DEVELOP RATIONAL AND HUMANE OPENMINDEDNESS.

SCHILD, WILLY. ON ACTION THEORY. J CRIT ANAL 2,19-24 JL 70.

SCHILPP, PAUL A. SOME RECOLLECTIONS OF BERTRAND RUSSELL. J THOUGHT 6,68-79 AP 71.

WRITTEN AFTER RUSSELL'S DEATH IN EARLY 1970. ITS AIM WAS TO RELATE PERSONAL EXPERIENCES THE AUTHOR HAD WITH RUSSELL. A SECOND AIM WAS TO ACQUAINT READERS WITH RUSSELL'S SUPERB STYLE, BY SELECTION FROM SOME OF RUSSELL'S BEST WRITINGS. OTHER QUOTATIONS SHOWED RUSSELL'S GREATEST COMMITMENTS IN HIS LAST YEARS. ARTICLE ENDS WITH PARAGRAPHS FROM RUSSELL'S "AUTOBIOGRAPHY", RELATING "THREE PASSIONS OF HIS LIFE," AND A SENTENCE IN HIS 1925 BOOK: "THE GOOD LIFE IS ONE INSPIRED BY LOVE AND GUIDED BY KNOWLEDGE."

SCHIPPER, EDITH WATSON. MOTIVES AND VIRTUES IN THE PLATONIC ETHICS. RATIO 13,67-75 JE 71.

THIS PAPER ARGUES THAT, IN PLATO'S "REPUBLIC" AND LATER DIALOGUES, THE MOTIVE TO VIRTUE IS NOT THE DESIRE FOR THE PERSONAL HAPPINESS WHICH ACCRUES. IT IS A DESIRE FOR, AND KNOWLEDGE OF, A WIDER, SOCIAL GOOD TO WHICH THE INDIVIDUAL CAN CONTRIBUTE. ALL PEOPLE HAVE AN INDEFINITE DESIRE FOR THE GOOD, THOUGH THEIR IGNORANCE OF WHAT IT IS LEADS TO MISTAKEN CHOICES AND WRONGDOING. PERFECT VIRTUE CONSISTS IN THE DIALECTICALLY DEVELOPED KNOWLEDGE OF THE GOOD, ALONG WITH THE MOTIVATING DESIRE, WHICH IT COMPLETES AND DEFINES. IT IS MORE THAN CONVENTIONAL OPINION ABOUT WHAT IS JUST, WHICH IS NOT MOTIVATING WITHOUT A SOCIAL SANCTION LIKE PERSONAL HAPPINESS.

SCHLANGER, JUDITH E. THE CHILDHOOD OF MANKIND. DIAGENES 73,39-69 SPR 71.

HOW IS IT TO BE UNDERSTOOD THAT SUCH A METAPHOR AS THE CHILDHOOD OF MANKIND, APPLIED TO THE MYTHICAL ORIGINAL ADULT, TO THE DEEP HISTORICAL PAST AND TO THE CONTEMPORANEOUS PRIMITIVE, HAS POSSESSED SUCH OBVIOUSNESS AND STRENGTH, AND HAS NOW LOST ITS EXPLANATORY POWER AND THEREFORE ITS FREQUENCY OF USE? THE RANGE OF THIS ANALYSIS RUNS ESSENTIALLY THROUGH THE SECOND HALF OF THE 18TH CENTURY AND THE FIRST HALF OF THE 19TH IN FRANCE AND IN GERMANY. THE ANALYSIS DEALS WITH THE ARGUMENTATIVE USE OF THE NOTION OF CHILDHOOD APPLIED TO THE PHILOSOPHY OF HISTORY, WITH THE NEGATIVE AND POSITIVE VALUES BESTOWED TO THE IDEA OF PAST AND ORIGIN, AND WITH ITS INTELLECTUAL, POLITICAL, LINGUISTIC AND RELIGIOUS ASPECTS.

SCHLECHT, LUDWIG F. UNIVERSALIZABILITY AND THE IMPARTIALITY OF BRANDT'S IDEAL OBSERVER. PHIL FORUM (BOSTON) 2,396-401 SPR 71.

SCHLESINGER, GEORGE. INDUCTION AND PARSIMONY. AMER PHIL QUART 8,179-185 AP 71.

AN OUTLINE OF A SOLUTION TO THE PROBLEM OF INDUCTION IS ADVANCED. THE SUGGESTION DOES NOT ADVOCATE THE KIND OF SOLUTION THAT IS KNOWN EITHER AS A 'JUSTIFICATION' OR A 'VINDICATION'. IN OTHER WORDS, IT IS NEITHER CLAIMED THAT THERE IS ANY GUARANTEE THAT THE INDUCTIVE METHOD WILL YIELD OR IS LIKELY TO YIELD CORRECT RESULTS NOR THAT AT LEAST IF ANY METHOD WILL YIELD CORRECT RESULTS, THEN SO WILL INDUCTION. THE PREVAILING SCIENTIFIC METHOD IS DEFENDED BY ARGUING THAT IF IT MAY BE ASSUMED THAT WHAT WE WANT IS A METHOD OF PREDICTING THE FUTURE WHICH WILL MAKE MAXIMUM USE OF PAST OBSERVATIONS THEN THERE IS JUST NO OTHER METHOD THAN THE ONE ACTUALLY USED IN SCIENCE.

SCHLESINGER, GEORGE. ON THE POSSIBILITY OF THE BEST OF ALL POSSIBLE WORLDS. J VALUE INQ 4,229-232 FALL 70.

SCHLESINGER, GEORGE. THE STRUCTURE OF MCTAGGART'S ARGUMENT. REV METAPH 24,668-677 JE 71.

SCHMID, HERTA. ZUM BEGRIFF DER AESTHETISCHEN KONKRETISATION IM TSCHECHISCHEN STRUKTURALISMUS. SPRACHE TECH ZEIT 9,290-318 1970 (P.I.D.G.).

SCHMIDHAUSER, JOHN R. THE INVOLUNTARY-CONTRIBUTIONS ISSUE: A BRIEF FOR CONSUMERS. ETHICS 81,303-313 JL 71.

SCHMIDT, ERNST GUENTHER. KANNTE EPIKUR DEN IDEOLOGIEBEGRIFF? DEUT Z PHIL 18,728-731 1970 (P.I.D.G.).



- SCHMITT, RICHARD. ON KNOWING ONE'S OWN BODY. ANAL HUSSERL 1,152-169 1971.
- SCHMITT, RICHARD. TRANSCENDENTAL PHENOMENOLOGY: MUDDLE OR MYSTERY? J BRIT SOC PHENOMENOL 2,19-27 JA 71.
- SCHMITZ, ANNELIESE AND UTERMOEHLEN, GERDA. LEIBNIZ-BIBLIOGRAPHIE: NEUE TITEL 1968-1970. STUD LEIBNIZ 2,302-320 1970 (P.I.D.G.).
- SCHMITZ, KENNETH L. A GLOSS ON BEING, IMMEDIACY, AND ARTICULATION. REV METAPH 25,112-118 S 71.
- SCHMUTZER, E. SYMMETRIES IN THE PHYSICAL LAWS OF NATURE. SCIENTIA 65,66-76 1971.

ACCORDING TO THE GREAT DISCOVERY BY E. NOETHER IN 1918 THERE EXISTS AN INTRINSIC CONNECTION BETWEEN THE MATHEMATICAL SYMMETRIES OF THE LAWS OF NATURE AND THE CONSERVATION LAWS. THE TWO KINDS OF SYMMETRIES, NAMELY THE CONTINUOUS AND THE DISCRETE ONES, ARE DISCUSSED. THE PHYSICAL BACKGROUND OF THESE SYMMETRIES IS ILLUSTRATED. FINALLY, WE SKETCH SOME TOPICAL CONSERVATION PROBLEMS IN ELEMENTARY PARTICLE PHYSICS.

- SCHNEIDER, HERBERT W. SOME HISTORICAL CONSIDERATIONS ON GRACE DE LAGUNA'S "ON EXISTENCE AND THE HUMANE WORLD". J HIST PHIL 9,234-235 AP 71.
- SCHNITZER, MARC L. PRESUPPOSITION, ENTAILMENT, AND RUSSELL'S THEORY OF DESCRIPTIONS. FOUND LANG 7,297-299 MY 71.

AUSTIN'S DISTINCTION BETWEEN 'PRESUPPOSITION' AND 'ENTAILMENT' AS FORMALIZED BY HORN (1969, "A PRESUPPOSITIONAL ANALYSIS OF ONLY AND EVEN") SEEMS TO COLLAPSE WHEN SENTENCES ARE ANALYZED ACCORDING TO RUSSELL'S THEORY OF DESCRIPTIONS. IT IS SHOWN THAT THE DISTINCTION MAY BE MAINTAINED, BUT ONLY IN A WAY WHICH IS COUNTERINTUITIVE. VARIOUS REMEDIAL OPTIONS ARE SUGGESTED.

- SCHNITZER, MARC L. SOME CRITICISMS OF THE KATZIAN METATHEORY OF SEMANTICS. INQUIRY 13,450-458 WINT 70.

J.W. CORNMAN'S CRITICISMS (INQUIRY 13,3) OF KATZ AND FODOR (LG. 39 P.170) ARE INVALID AND HIS PROPOSAL FOR AMENDING THEIR THEORY ARE BASED ON A MISINTERPRETATION OF THE NOTIONS 'SEMANTIC MARKER' AND 'PROJECTION RULE'. IT IS NOTED THAT THE NEED TO ADD TO OR CHANGE LEXICAL READINGS TO INSURE CORRESPONDENCE WITH NATIVE LINGUISTIC SKILL IN DETECTING ANOMALIES BRINGS INTO QUESTION THE THEORY'S ALLEGED ABILITY TO REPRODUCE THIS SKILL, AND THAT CRITICISM OF THE THEORY REMAINS LARGELY SPECULATIVE.

- SCHOCK, ROLF. A NOTE ON POSSIBLE OBJECT LOGICS. AUSTL J PHIL 48,261-263 AUG 70.

IT IS POINTED OUT THAT THE SYSTEM N OF MY 'LOGICS WITHOUT EXISTENCE ASSUMPTIONS' (STOCKHOLM: ALMQVIST AND WIKSELL, 1968) CAN BE APPLIED TO POSSIBLE OBJECTS RATHER THAN TO JUST ACTUAL OBJECTS. HENCE, THE GENERAL EXISTENCE RULE OF N DOES NOT PREVENT FICTIONS FROM HAVING PROPERTIES AND A FREE VARIABLE CAN HAVE A FICTION AS A VALUE. IT IS ALSO NOTED THAT THE SQUARE OF THE SQUARE ROOT OF ALFRED PRESUMABLY CANNOT BE ALFRED IN AN EXTENSION OF A SYSTEM OF LEBLANC AND THOMASON. THE NOTE IS AN OBSERVATION ON A REVIEW OF THE ABOVE-MENTIONED BOOK BY M RENNIE.

SCHOENBERG, JUDITH. BELIEF AND INTENTION IN THE EPIMENIDES. PHIL  
PHENOMENOL RES 30,270-278 D 69.

THE 'EPIMENIDES' IS A GENUINE PARADOX, CONCLUDING THAT A CONFIRMING  
INSTANCE OF L ("ALL CRETANS ARE LIARS") REFUTES L. BUT THE ARGUMENT  
IS INVALID. LYING ASSERTIONS ARE INTENTIONAL ACTIONS IN FUNCTION OF  
BELIEF. HOWEVER, THEIR DEFINITION IS PROBLEMATIC BECAUSE LYING  
INTENTION IS COMPATIBLE WITH FALSE BELIEF, BUT "IF THE ASSERTION OF  
P IS A LIE, THEN P IS FALSE" IS NOT. NOW EPIMENIDES DOES OR DOES  
NOT BELIEVE L, WHICH IS TRUE OR FALSE. FOUR SPECIFIABLE SITUATIONS  
RESULT. ONE OF TRUE BELIEF IS CLEARLY IMPOSSIBLE (WHILE SHARPLY  
POSING THE DEFINITIONAL PROBLEM); THE OTHER, TRIVIALLY POSSIBLE.  
ONE CASE OF FALSE BELIEF UNDERMINES THE TRADITIONAL ARGUMENT. (IF L  
IS TRUE, THEN IF EPIMENIDES INTENTIONALLY LIES, HE BELIEVES IT IS  
FALSE.) THE LAST AND MOST INTERESTING CASE INVOLVES A SET OF  
CONTRADICTORY BELIEFS AND AN EXISTENTIAL (BUT NOT LOGICALLY)  
ABSURD INTENTIONAL ACTION. ORDINARY ANALYSIS THUS RESOLVES THE  
PARADOX AND ELICITS PROBLEMS OTHER THAN SELF REFERENCE LATENT IN IT.

SCHOFIELD, MALCOM. DID PARMENIDES DISCOVER ETERNITY? ARCH GESCH PHIL  
52,113-135 1970 (P.I.D.G.).

SCHOLAR, MICHAEL. ARISTOTLE: METAPHYSICS 1010N1-3. MIND 80,266-268 AP  
71.

SCHOLTZ, GUNTER. ERGAENZUNGEN ZUR HERKUNFT DES WORTES  
"GESCHICHTLICHKEIT". ARCH BEGRIFF 14,112-118 1970 (P.I.D.G.).

SCHOTTLAENDER, RUDOLF. RUDOLF SCHOTTLAENDER: VERZEICHNIS DER  
WISSENSCHAFTLICHEN ARBEITEN. Z PHIL FORSCH 24,454-458 1970  
(P.I.D.G.).

SCHOOLS, PETER A. REASON, SEMANTICS, AND ARGUMENTATION IN PHILOSOPHY.  
PHIL RHET 4,124-131 SPR 71.

THE THESIS THAT THE COMMUNICATION-DIFFICULTIES ARISING AMONG  
PHILOSOPHERS THROUGH THE PRESENCE OF PRESUPPOSITIONS AT THE BASIS OF  
RIVAL PHILOSOPHIES CANNOT BE RESOLVED THROUGH ARGUMENTATION HAS BEEN  
ATTACKED IN TWO WAYS: ON THE BASIS OF A COMMITMENT TO THE "NATURAL  
LIGHT OF REASON", AND TO THE BELIEF THAT ALL PHILOSOPHY IS LIMITED  
TO LANGUAGE-ANALYSIS. SINCE THE EXISTENCE OF THE NATURAL LIGHT IS A  
MYTH AND LANGUAGE-ANALYSIS DOES NOT EXHAUST PHILOSOPHY, THESE  
ATTACKS ARE NOT FATAL TO THE THESIS.

SCHRADER, WIEBKE. DER BEGRUENDUNGSZIRKEL IN KARL MANNHEIMS THEORIE DER  
SEINSVERBUNDENHEIT. PHIL PERSPEKT 2,252-296 1970 (P.I.D.G.).

SCHRADER, WIEBKE. DIE WISSENSSOZIOLOGISCHE SELBSTDESTRUKTION DES DENKENS.  
PHIL PERSPEKT 2,240-251 1970 (P.I.D.G.).

SCHREITER, ROBERT. ERNST BLOCH: THE MAN AND HIS WORK. PHIL TODAY  
14,231-235 WINT 70.

THE ARTICLE PRESENTS CERTAIN BIOGRAPHICAL DETAILS AND LOCATES  
BLOCH'S CONTRIBUTION WITHIN THE HEGELIAN-MARXIST TRADITION. BLOCH  
BRINGS A RICH INTELLECTUAL AND CULTURAL TRADITION THAT BROADENS THE  
MARXIST SOCIOECONOMIC VISION, ESP. IN THE ANTHROPOLOGY AND THE  
UTOPIAN END OF ALIENATION. THE WEAK LINK IN THE BLOCHIAN DIALECTIC  
IS THE TREATMENT OF NATURE, WHERE CAUSALITY IS FORCED TO LIE MORE IN  
THE PAST THAN IN THE FUTURE, THE HOME OF THE METAPHYSICALLY REAL.

SCHROVER, TRENT. THE PARADOX OF ALIENATION IN THE WESTERN IMAGE OF MAN: A HEGELIAN PERSPECTIVE. ABRAXAS 1,147-162 WINT 71.

SCHUERING, HEINZ JUERGEN. T H GREENS DEUTUNG DES PROBLEMS DER WILLENSFREIHEIT. DEUT VIER LIT 44,747-771 1970 (P.I.D.G.).

SCHULTZ, DUANE. PSYCHOLOGY: A WORLD WITH MAN LEFT OUT. J THEOR SOC BEHAV 1,99-106 O 71.

THE BEHAVIORISTIC APPROACH TO PSYCHOLOGY IS DISCUSSED IN TERMS OF RECENT THEORETICAL AND EMPIRICAL WORK ON PSYCHOLOGY'S MODEL OF MAN AND PHYSICS' MODEL OF THE UNIVERSE. IT IS SUGGESTED THAT PSYCHOLOGY ATTEMPTS TO STUDY BEHAVIOR AS THOUGH IT WERE INDEPENDENT OF THE EXPERIENCING PERSON, DESPITE PERSUASIVE ARGUMENTS THAT THIS INDEPENDENCE DOES NOT, IN FACT, EXIST. PSYCHOLOGY MUST ADMIT TO THE LEGITIMACY AND NECESSITY OF BOTH EXPERIENTIAL AND BEHAVIORAL DATA.

SCHULTZ, FREDERICK M. COMMUNITY AS A PEDAGOGICAL ENTERPRISE AND THE FUNCTIONS OF SCHOOLING WITHIN IT IN THE PHILOSOPHY OF JOHN DEWEY. EDUC THEORY 21,321-337 SUM 71.

THREE BASIC MOVES ARE MADE IN THIS ESSAY TO CLARIFY THE SYSTEMIC RELATIONSHIPS OF JOHN DEWEY'S CONCEPT OF COMMUNITY TO HIS PHILOSOPHY OF EDUCATION. ATTENTION IS FIRST FOCUSED UPON "COMMUNITY" AS A PEDAGOGICAL ENTERPRISE IN DEWEY'S THOUGHT. NEXT ATTENTION IS FOCUSED UPON CONSIDERATION OF THE "OFFICES" OR FUNCTIONS OF SCHOOLING IN DEWEY'S WRITINGS IN THE CONTEXT OF "COMMUNITY" CONSIDERED AS A PEDAGOGICAL ENTERPRISE. FINALLY, ATTENTION IS FOCUSED ON DEWEY'S VIEWS REGARDING WHAT SHOULD BE THE NATURE AND PURPOSES OF THE "COMMUNITY SCHOOL".

SCHULTZ, FREDERICK M. INTELLIGENCE AND COMMUNITY AS CONCEPTS IN THE PHILOSOPHY OF JOHN DEWEY: A RESPONSE TO WALTER FEINBERG. EDUC THEORY 21,81-89 WINT 71.

THIS ARTICLE IS IN RESPONSE TO WALTER FEINBERG'S 1969 ARTICLE ON THE "CONFLICT" BETWEEN "INTELLIGENCE" AND "COMMUNITY" IN THE PHILOSOPHY OF JOHN DEWEY. AN EFFORT WAS MADE TO QUESTION WHAT FEINBERG MEANT BY "COMMUNITY" AND WHAT HE IMPLIED IN HIS USE OF "CONFLICT". FEINBERG'S CHOICES OF SOURCES WAS CRITICIZED, AND AN EFFORT WAS MADE TO EXTEND THE SCOPE OF THE SUBJECT BEYOND THE LIMITS SET FOR IT BY FEINBERG. THIS PAPER WAS INTENDED AS AN EXTENSION OF THE SUBJECTS DISCUSSED BY FEINBERG; IT WAS NOT INTENDED TO BE MERELY A CRITICISM OF HIS EARLIER PAPER.

SCHULTZ, KONRAD. KEINE KONTINGENTEN IDENTITAETEN IN LEMMONS MODALER MENGENLEHRE. Z MATH LOG 16,261-262 1970 (P.I.D.G.).

SCHULTZ, KONRAD. MODELLE MODALER MENGENLEHREN. Z MATH LOG 16,327-339 1970 (P.I.D.G.).

SCHULZE, HANS J AND MARKWALD, WERNER AND SCHEFFEL, FRIEDRICH. GEDANKEN UEBER ERKENNTNISFAEHIGE STRUKTUREN. Z PHIL FORSCH 24,427-442 1970 (P.I.D.G.).

SCHULZE, HANS J AND MARKWALD, WERNER AND SCHEFFEL, FRIEDRICH. GEDANKEN UEBER ERKENNTNISFAEHIGE STRUKTUREN. Z PHIL FORSCH 24,597-613 1970 (P.I.D.G.).

SCHUMM, G F. SOLUTIONS TO FOUR MODAL PROBLEMS OF SOBOCINSKI. NOTRE DAME J FORM LOG 12,335-340 JL 71.

USING KRIPKE'S MODELLING FOR  $S_4$  IT IS SHOWN THAT  $K1.1.1 = K1.1$ ,  $K2.2 = K2.1$ ,  $S4.1.1 = S4.1$ , AND  $S4.1.3 = S4.1.2$ . THIS SETTLES FOUR QUESTIONS RAISED BY SOBOCINSKI IN "MODAL SYSTEM  $S4.4$ ," "NOTRE DAME JOURNAL OF FORMAL LOGIC," VOLUME 5 (1964), "CERTAIN EXTENSIONS OF

MODAL SYSTEM S4," "IBID.," VOLUME 11 (1970), AND "NOTE ON ZEMAN'S MODAL SYSTEM S4.04," "IBID".

SCHUFMANN, A. FUNCTIONS COMPUTABLE BY A COMPUTER. STUD LOG 27,57-71 1971.

DEPENDENCES BETWEEN THE CLASS OF RECURSIVE FUNCTIONS AND THE CLASS OF FUNCTIONS COMPUTABLE BY A COMPUTER ARE GIVEN. IT IS SHOWN THAT EVERY FUNCTION OBTAINED BY SUPERPOSITION OF SINGULARY FUNCTIONS COMPUTABLE BY A COMPUTER C IS COMPUTABLE BY COMPUTER C. IN OPPOSITE TO THIS, SUPERPOSITION OF NOT SINGULARY FUNCTIONS COMPUTABLE BY A COMPUTER A CAN BE A FUNCTION NOT COMPUTABLE BY A. IT IS PROVED, THAT THE GIVEN SIMPLE COMPUTER CAN COMPUTE ALL PARTIAL RECURSIVE FUNCTIONS.

SCHWADRON, ABRAHAM A. ON WORDS AND MUSIC: TOWARD AN AESTHETIC CONCILIATION. J AES EDUC 5,91-108 JL 71.

A DISCUSSION - HISTORICAL AND CRITICAL - OF AESTHETIC PROBLEMS IN ASSIMILATION (WORDS AND MUSIC) IS DEVELOPED INTO A TENTATIVE POSITION: SINCE NO DIRECT CAUSE-EFFECT RELATIONSHIP BETWEEN WORD AND MUSIC CAN BE ESTABLISHED CONCLUSIVELY, FUSION WILL NOT NECESSARILY INCREASE THE VALUE OF EITHER. SUCCESSFUL FUSION, A HYBRID FORM, IS CHARACTERIZED BY A SUBTLE SYNTHESIS OF ESSENCES ON BOTH STRUCTURAL AND AESTHETIC GROUNDS. AN ANALYSIS OF TWO EXEMPLARY MUSICAL SETTINGS FUNCTIONS TO DESCRIBE THE THEORETICAL CONDITIONS. FURTHER, THE AUTHOR OFFERS SOME CRITICAL COMMENT RELATING THE TENTATIVE POSITION TO MUSIC EDUCATION.

SCHWANKL, PETER. ZUR PROBLEMATIK DER MEHRWERTIGEN LOGIK. Z PHIL FORSCH 24,362-372 1970 (P.I.D.G.).

SCHWARTZ, ROBERT AND ATHERTON, MARGARET. PRACTICE, PURPOSE, AND PEDAGOGY. STUD PHIL EDUC 7,158-161 FALL 70.

SCHWARTZ, ROBERT. CONFIRMATION AND CONFLICT. J PHIL 68,483-487 19 AG 71.

A DISTINCTION IS DRAWN BETWEEN TWO SENSES OF PROJECTIBILITY. IN LIGHT OF THIS DISTINCTION, IT IS ARGUED THAT ACCOUNTS OF THE INTERRELATIONSHIPS AMONG CONFIRMABILITY, PROJECTIBILITY, AND LAW-LIKENESS REQUIRE REVISION.

SCHWARTZ, THOMAS. ON THE POSSIBILITY OF RATIONAL POLICY EVALUATION. THEOR DECIS 1,89-106 O 70.

ARROW PROVED THE INCONSISTENCY OF A SET OF REASONABLE LOOKING CONDITIONS ON A SOCIAL DECISION RULE. THESE CONDITIONS ARE STATED AND THEIR RATIONALE EXPLAINED. IT IS ARGUED THAT THE BLAME FOR THE INCONSISTENCY MUST LIE WITH ARROW'S COLLECTIVE RATIONALITY CONDITION. ARROW'S ABSTRACT PROBLEM IS GENERALIZED AND INTERPRETED IN TERMS OF INDIVIDUAL AS WELL AS COLLECTIVE DECISION-MAKING. HIS CONDITIONS ARE REVISED SO THAT 1) CARDINAL - EVEN INTERPERSONAL - UTILITY COMPARISONS ARE ALLOWED AND 2) THE COLLECTIVE RATIONALITY CONDITION - WHICH FORMULATES THE TRADITIONAL CONCEPTION OF RATIONAL CHOICE AS MAXIMIZING CHOICE - IS WEAKENED TO ITS BARE BONES. THE REVISED SET OF CONDITIONS IS STILL INCONSISTENT. ONCE AGAIN THE CULPRIT IS THE COLLECTIVE RATIONALITY CONDITION, NOW DRASTICALLY WEAKENED: EVEN THE BARE BONES OF ARROW'S CONCEPTION OF RATIONAL CHOICE AS MAXIMIZING CHOICE IS UNTENABLE. AN ALTERNATIVE CONCEPTION IS PROPOSED.



SCHWARZ, BALDUIN. ZUR KRITIK DES TRANSZENDENTALISMUS. Z PHIL FORSCH 24,564-571 1970 (P.I.D.G.).

SCHWARZ, STEPHEN D. DOES PRICHARD'S ESSAY REST ON A MISTAKE? ETHICS 81,169-180 JA 71.

SCHWARZ, WOLFGANG. KANT'S REFUTATION OF CHARITABLE LIES. ETHICS 81,62-67 O 70.

AN UNQUALIFIED DEFENSE (READ AT THE 3RD INTERNATIONAL KANT CONGRESS) OF KANT'S WIDELY MISUNDERSTOOD ESSAY ON A SUPPOSED RIGHT TO LIE OUT OF LOVE FOR MAN. INSTEAD OF CONSTRUING IT AS AN IDLE SPECULATION ON THE POSSIBLE PHYSICAL CONSEQUENCES OF TRUTHFULNESS (OR OTHERWISE) UNDER CRIMINAL THREATS, KANT'S DEDUCTION IS CLARIFIED AS THE FORMAL-PRACTICAL (LEGAL) ARGUMENT IT IS MEANT TO BE. THE PROHIBITION OF LYING REMAINS UNCONDITIONAL. AN OHIO SUPREME COURT DECISION IS QUOTED IN SUPPORT OF KANT'S REASONING.

SCIACCA, MICHELE FEDERICO. NOTA SOBRE GALILFO Y VICO. CUAD FILOSOF 9,65-73 JA-JE 70.

SCLAFANI, RICHARD J. ART, WITTGENSTEIN, AND OPEN-TEXTURED CONCEPTS. J AES ART CRIT 29,333-342 SPR 71.

SCLAFANI, RICHARD. ART AND ARTIFACTUALITY. SW J PHIL 1,103-110 FALL 70.

IN RECENT YEARS WRITERS HAVE DISPUTED WHETHER OR NOT ARTIFACTUALITY IS A NECESSARY CHARACTERISTIC OF ARTWORKS (E.G., BEARDSLEY, MARGOLIS, AND DICKIE HAVE TAKEN THE AFFIRMATIVE; ZIFF, WIETZ, AND KENNICK HAVE ARGUED THE NEGATIVE). MY AIM IS TO SHOW THAT IN PART THE DISPUTE HAS BEEN MISCONCEIVED; AND THAT WITH CERTAIN QUALIFICATIONS, THOSE WHO HAVE OPTED FOR THE ARTIFACTUALITY CONDITION ARE RIGHT.

SCOTT, CHARLES E. HEIDEGGER AND CONSCIOUSNESS. S J PHIL 8,355-372 WINT 70.

THE AIM OF THE ARTICLE IS TO SHOW THAT HUMAN CONSCIOUSNESS HAS EXISTENTIAL DIMENSIONS WHICH CAN BE UNDERSTOOD IN PART BY REFERENCE TO CERTAIN DESCRIPTIONS DEVELOPED BY HEIDEGGER IN "BEING AND TIME". HEIDEGGER'S UNDERSTANDING OF MAN'S AWARENESS OF THE WORLD AND MAN'S IMMEDIATE AWARENESS OF BEING ARE USED AS A POINT OF DEPARTURE FOR UNDERSTANDING THE EXISTENTIAL STRUCTURE OF PRECONCEPTUAL AWARENESS. THEREBY A VIEW OF CONSCIOUSNESS IS DEVELOPED WHICH DOES NOT GIVE PRIMACY TO EITHER THE KNOWING SELF OR TO DISCURSIVE INTELLIGENCE. HEIDEGGER'S UNDERSTANDING OF 'EXISTENTIALS' IS ALSO CRITICIZED BECAUSE THEY SEEM TO FUNCTION IN HIS ANALYSIS AS THOUGH THEY WERE NOT INTRINSICALLY HISTORICAL.

SCOTT, DANA. ON ENGENDERING AN ILLUSION OF UNDERSTANDING. J PHIL 68,787-807 4 N 71.

THE QUINEAN PROBLEM OF WHETHER MODAL LOGIC IS A RESULT OF USE-MENTION CONFUSIONS IS REVIEWED. SOME SIMPLE PROOF-THEORETIC RESULTS ARE INFORMALLY DESCRIBED WHICH SHOW HOW SUCH SYSTEMS AS S4 MAY INDEED BE CONSIDERED AS FORMALIZATIONS OF A THEORY OF DEDUCTION IN A NON-CONFUSED MANNER.

SCOTT, DANA. SEMANTICAL ARCHAEOLOGY: A PARABLE. SYNTHESE 21,399-407 O 70.

A SOMEWHAT FICTIONALIZED ACCOUNT OF SEVERAL INTERPRETATIONS OF IMPLICATION IS PRESENTED TOGETHER WITH COMPARISONS BETWEEN CLASSICAL, MODAL, TENSE AND INTUITIONISTIC LOGICS.

SCOTT, T K. NICOLAS OF AUTRE COURT, BURIDAN AND OCKHAMISM. J HIST PHIL 9,15-41 JA 71.

THIS IS A RE-EXAMINATION OF THE VIEW THAT BURIDAN WAS AN OCKHAMIST, WHO DEFENDED OCKHAM AGAINST THE SKEPTICAL ATTACKS OF NICHOLAS OF AUTRE COURT. ALL THREE AUTHORS ARE REVIEWED AND IT IS CONCLUDED THAT BURIDAN DID NOT IN FACT DEFEND OCKHAM, AND THAT NICHOLAS IS MORE PROPERLY DESCRIBED AS AN OCKHAMIST THAN IS BURIDAN.

SCOTT, WILLIAM T. TACIT KNOWING AND THE CONCEPT OF MIND. PHIL QUART 21,22-35 JA 71.

GILBERT RYLE'S ACCOUNT OF MIND IS EXTENDED BY USE OF MICHAEL POLANYI'S PHILOSOPHY OF TACIT KNOWING. THE CONCEPTS OF FOCAL AND SUBSIDIARY AWARENESS ARE USED TO SHOW THAT INTELLIGENT ACTIONS FORM THE SUBSIDIARY CLUES TO THE MIND AS THE HIGHEST LEVEL OF THE HIERARCHICAL BUT UNIFIED STRUCTURE OF A PERSON. SIMILAR TERMS ARE USED TO EXPLICATE THE COHERENCE BEHIND INSTANCES OF A DISPOSITION, THE RELATIONS BETWEEN SENSATION AND OBSERVATION, ACTS OF COMMITMENT, KNOWING HOW AND KNOWING THAT, AND OTHER ASPECTS OF "THE CONCEPT OF MIND".

SCRIVEN, MICHAEL. PHILOSOPHY OF EDUCATION: LEARNING THEORY AND TEACHING MACHINES. J PHIL 67,896-908 5 N 70.

A SURVEY OF EDUCATIONAL TECHNOLOGY IN RECENT DECADES COMBINED WITH A DISCUSSION OF VARIOUS WAYS IN WHICH PHILOSOPHICAL ISSUES COME UP IN EDUCATION AND OTHER WAYS IN WHICH PHILOSOPHICAL SKILLS MIGHT BE USEFUL IN SOLVING PROBLEMS NOT OBVIOUSLY PHILOSOPHICAL AND A PLEA TO THE PROFESSION TO GET IN THERE AND HELP WITH WHAT SHOULD BE AT LEAST OUR SECOND PROFESSION.

SCRIVEN, MICHAEL. VERSTEHEN AGAIN. THEOR DECIS 1,382-386 JE 71.

EMPATHY PRODUCES (I) GENERAL CLAIMS VIZ. KNOWLEDGE OF POSSIBLE CAUSES. (KNOWLEDGE OF POSSIBILITIES IS JUST AS MUCH KNOWLEDGE AS KNOWLEDGE OF PROBABILITIES.) (II) PARTICULAR CLAIMS VIZ. KNOWLEDGE OF THE ACTUAL CAUSE (ESSENTIALLY A PATTERN-RECOGNITION PERFORMANCE.) THESE CLAIMS ARE INTERSUBJECTIVELY TESTABLE, AS ARE OTHER PERCEPTUAL CLAIMS. THEY ARE TWO SPECIES OF THE GENUS "WEAK KNOWLEDGE CLAIMS", OF GREAT IMPORTANCE TO SOCIAL SCIENCE, INCLUDING TENDENCE STATEMENTS AND APPROXIMATIONS, AND NOT TO BE CONFUSED WITH LOW PROBABILITY ASSERTIONS, WHICH DO NOT EXPRESS KNOWLEDGE. (ONE KNOWS A DIE HAS ONE CHANCE IN SIX OF COMING UP SIX; ONE DOES NOT KNOW THAT IT WILL COME UP SIX, AND THE ASSERTION THAT IT WILL IS A LOW PROBABILITY ASSERTION.)

SEABORG, GLENN T. THE URGENCY OF EXCELLENCE. HUMANIST 30,21-25 N-D 70.

WE LIVE IN A CRISIS-FILLED CIVILIZATION DUE TO OUR POWER AND CAPACITY FOR CHANGE. WE MUST LEARN TO MANAGE SUCH CHANGE - TO CONTROL OUR GROWTH TO PROVIDE FOR THE NEEDS OF PEOPLE IN AN ENVIRONMENTALLY ACCEPTABLE WAY. URBAN AND INDUSTRIAL GROWTH WILL DEMAND THE WISEST USE OF LIMITED RESOURCES. RECYCLING WILL BE IMPORTANT. WE MUST MOVE TOWARD THE ACHIEVEMENT OF A 'STEADY STATE' CIVILIZATION. THE URGENCY OF ALL THESE DEMANDS PLACES A NEW EMPHASIS ON HUMAN EXCELLENCE.

SEDEY, DANIEL. HOW QUINE ELIMINATES DEMONSTRATIVES. J PHIL 68,409-412 1 JL 71.

AFTER DESCRIBING HOW QUINE REPLACES DEMONSTRATIVES WITH PREDICATE EXPRESSIONS AND WHAT METAPHYSICS QUINE PRESUPPOSES, I REPLY TO C. A. HOOKER'S CRITIQUE OF QUINE'S PROGRAM. I ARGUE THAT HOOKER CONFUSES LINGUISTIC ISSUES CONCERNING PREDICATES WITH METAPHYSICAL ISSUES CONCERNING THE QUALITIES DESIGNATED BY THOSE PREDICATES. I CLARIFY

THE MEANING OF THE PREDICATES IN QUINE'S ETERNAL SENTENCES, AND I EXPLAIN WHY QUINE CAN USE METALINGUISTIC DEMONSTRATIVES WHEN INTRODUCING A DEMONSTRATIVE-FREE OBJECT LANGUAGE.

SEFLER, GEORGE F. KIERKEGAARD'S RELIGIOUS TRUTH: THE THREE DIMENSIONS OF SUBJECTIVITY. INT J PHIL RELIG 2,43-52 SPR 71.

DISTINCT FROM OBJECTIVE TRUTH, A QUALITY OF PROPOSITIONS, KIERKEGAARD'S RELIGIOUS TRUTH, OR SUBJECTIVE TRUTH, CONSISTS PRIMARILY IN THE PERSONAL COMMITMENT OF THE KNOWER TO THE CONTENT OF HIS OWN TRUTH. KIERKEGAARD'S EMPHASIS UPON THIS NOTION OF COMMITMENT HAS LED COMMENTATORS TO SUGGEST THAT THE CHARACTER OF THE KNOWER AND OF HIS OWN TRUTH ARE OF LITTLE IMPORT TO SUBJECTIVE TRUTH. FOR KIERKEGAARD THE VERY CONSTITUTION OF MAN AS AN EXISTING INDIVIDUAL EXCLUDES THE POSSIBILITY OF AN OBJECTIVE TRUTH FOR ME; TRUTHS OF RELIGIOUS SIGNIFICANCE NECESSITATE A CONSTANT RENEWAL OF COMMITMENT. THE PROCESS OF EXISTENCE MAKES IMPOSSIBLE THE IMMEDIATE PASSION OF SUBJECTIVE TRUTH AT ANY ON SPECIFIC TIME. SIMILARLY, THE DATUM OF RELIGIOUS TRUTH MAKES IMPOSSIBLE AN OBJECTIVE RELIGIOUS TRUTH. THIS DATUM IS NOT ARBITRARILY ANYTHING, BUT GOD AS SUBJECT WHO CAN NEVER REVEAL THIS SUBJECTIVITY IN AN OBJECTIVE-TRUTH RELATION. THE SUBJECTIVITY OF KIERKEGAARD'S RELIGIOUS TRUTH IS EQUALLY DETERMINED BY MAN AS ITS POSSESSOR, BY THIS CONCERNFUL CHARACTER OF THE POSSESSION, AND BY THE SUBJECTIVITY OF GOD AS THE DATUM OF THAT POSSESSION.

SEFLER, GEORGE F. NIETZSCHE AND DOSTOEVSKY ON THE MEANING OF SUFFERING. RELIG HUM 4,145-150 FALL 70.

SUFFERING WITHIN THE WORLD IS A SELF-EVIDENT FACT, YET HOW IS MAN TO INTERPRET OR TO JUSTIFY IT? FRIEDRICH NIETZSCHE PROPOSES TWO ALTERNATIVE INTERPRETATIONS: EITHER MAN BEARS SUFFERING FOR THE SAKE OF SOME OTHER-WORLDLY PRIZE AND LIKEWISE BECOMES HUMBLE AND ALTRUISTIC OR HE BEARS SUFFERING FOR ITS OWN SAKE AND LIKEWISE BECOMES EGOTISTICAL. FOR NIETZSCHE, IT MAKES NO SENSE TO SPEAK OF A PERSON WHO IS ALTRUISTIC AND WHO DOES NOT SO ACT FOR A SUPRAMUNDANE REWARD OR OF A PERSON WHO IS NON-EGOTISTICAL AND YET IS A "YEA-SAYER" TO LIFE. IN CONTRAST, FYODOR DOSTOEVSKY SYNTHESIZES NIETZSCHE'S ALTERNATIVES SUCH THAT THERE CAN EXIST INDIVIDUALS WHO ARE BOTH ALTRUISTIC AND YEA-SAYERS TO LIFE.

SEGERBERG, KRISTER. MODAL LOGICS WITH LINEAR ALTERNATIVE RELATIONS. THEORIA 36,301-322 1970.

IN THIS PAPER TENSE LOGIC IS VIEWED AS A SPECIAL CASE OF MODAL LOGIC. A SYSTEMATIC EXPOSITION OF PROPOSITIONAL TENSE LOGIC IS GIVEN BY MEANS OF A FILTRATION THEORETICAL ANALYSIS.\*

SEIDEL, GEORGE J. HEGEL AND MONASTICISM. THOMIST 35,423-434 JL 71.

THE ARTICLE POINTS OUT SOME OF THE REASONS IN HEGEL'S OVERALL THOUGHT FOR HIS LARGELY NEGATIVE REACTION TO MONASTICISM. AND FROM AN ANALYSIS OF THE "UNHAPPY CONSCIOUSNESS" IN THE "PHENOMENOLOGY," THE AUTHOR SHOWS HOW HEGEL READS THE MONASTIC PHENOMENON THROUGH THE EYES OF FICHTE (THE "BAD" INFINITY) AND THE EARLY GERMAN ROMANTICS' VIEW OF RELIGION. THIS APPROACH ALSO CLARIFIES SOMEWHAT HEGEL'S ONE-SIDED ATTITUDE TOWARD JUDAISM.

SEIDEL, GEORGE J. HEGEL ON GROUND. IDEAL STUD 1,219-226 S 71.

THE ARTICLE TRACES THE MEANING OF GROUND ('GRUND'), AND ITS RELATION TO SYSTEM, FROM KANT, THROUGH FICHTE AND SCHELLING, AND INTO HEGEL. THE AUTHOR INDICATES NOT ONLY HOW THESE PHILOSOPHERS UNDERSTAND THE GROUND OF THEIR RESPECTIVE SYSTEMS, BUT ALSO INQUIRES INTO THE ACTUAL GROUND OF THEIR THOUGHT. THE ARTICLE CONCENTRATES MOST HEAVILY UPON HEGEL'S REINTERPRETATION OF THE MEANING OF GROUND IN

HIS "LOGIC," AND NOTES THE PARADIGM STATUS OF THIS CONCEPT IN HIS THOUGHT.

SELLARS, ROY WOOD. SOME QUESTIONS AND SUGGESTION: AN EXPOSTULATION. J PHIL 66,849-860 18 D 69.

IT IS JUST AN HISTORICAL FACT THAT AMERICAN PHILOSOPHERS TURNED AWAY FROM THE DEBATE BETWEEN THE NEW REALISTS AND THE CRITICAL REALISTS WITH THE QUIP THAT THE NEW REALISTS COULD NOT ACCOUNT FOR ERROR AND THE CRITICAL REALISTS FOR TRUTH. I WISH TO EXPOSTULATE. MY OWN VARIETY OF CRITICAL REALISM WAS LARGELY NEGLECTED THOUGH I HAD GIVEN THE NAME TO THE MOVEMENT. IT IS NOT SURPRISING THAT LOGICAL POSITIVISM AND OTHER EUROPEAN MOVEMENTS FILLED THE VACUUM. THE LOGICAL POSITIVISTS PUT PROTOCOL SENTENCES LIKE "RED-NOW" AS EMPIRICALLY PRIMARY. I MAINTAIN THAT STATEMENTS LIKE "I SEE THAT APPLE TREE OVER THERE" ARE EMPIRICALLY MEANINGFUL AND OFFER A PARADIGM. I CALL THESE STATEMENTS KNOWLEDGE-CLAIMS AND HOLD THEY MUST BE TESTED FOR TRUTH. THEY ARE FOUNDED ON A FROM-AND-TO CIRCUIT IN WHICH SENSORY INFORMATION FROM THE OBJECT IS REFERENTIALLY USED. THIS GIVES US A DIRECT, REFERENTIAL REALISM. WE ACHIEVE FACTS ABOUT PHYSICAL THINGS. THIS IS EPISTEMOLOGICALLY BASIC. I AM PERSUADED THAT DEWEY, RUSSELL, HOOK, AND BLANSHARD ET AL. MISSED THE BOAT.

SELLARS, WILFRID. SCIENCE, SENSE IMPRESSIONS, AND SENSE: A REPLY TO CORNMAN. REV METAPH 24,391-447 MR 71.

SELLARS, WILFRID. THE DOUBLE-KNOWLEDGE APPROACH TO THE MIND-BODY PROBLEM. NEW SCHOLAS 45,269-289 SPR 71.

SEMENENKO, M I. DIE EIGENSCHAFTEN EINIGER UNTERLOGIKEN DES KLASSISCHEN UND DES INTUITIONISTISCHEN AUSSAGENKALKÜLS (ORIGINAL IN RUSSISCHER SPRACHE). Z MATH LOG 16,201-238 1970 (P.I.D.G.).

SEMERARI, GIUSEPPE. SULLA METAFISICA DI VICO. ANN FAC LETT FILOSOF 13,247-274 1968.

L'INDAGINE SUL PENSIERO METAFISICO DI VICO E SUL SUO SIGNIFICATO STORICO-CULTURALE E CONDOTTA ATTRAVERSO L'ANALISI DELL'ANTROPOLOGIA ED EPISTEMOLOGIA VICHIANE, DEL VALORE TEORETICO E CULTURALE DEL PRINCIPIO DEL SENSO COMUNE E DELLA POLEMICA ANTICARTESIANA. LA METAFISICA E', PER IL VICO, SCIENZA DI PRINCIPI E DI FONDAMENTO, DEFINITI SUL PIANO DELLA TRADIZIONE RELIGIOSA E DEL SENSO COMUNE, ESPEDIENTE APOLOGETICO VOLTO A FRENARE LA NUOVA COSCIENZA ANTROPOLOGICA ESPRESSA, ATTRAVERSO IL CARTESIANESIMO, DALLA NUOVA SCIENZA FISICA E MATEMATICA.

SENKO, WLADYSLAW. LA CARACTERISTIQUE DE L'ALBERTISME A L'UNIVERSITE JAGELLONNE AU XV SIECLE. STUD FILOZOF 4,211-222 1970.

SERA, MANFRED. DER DICHTER ROBERT MUSIL - REFLEXIONSKUNST, UTOPIE UND PHILOSOPHIE. UNIVERSITAS 25,921-927 1970 (P.I.D.G.).

SESONSKE, ALEXANDER. VISION VIA FILM FORM. J AES EDUC 5,53-60 AP 71.

THIS PAPER DESCRIBES MY CLASS, "AESTHETICS OF FILM", WHICH SEEKS TO INCREASE THE LEVEL OF AWARENESS OF STUDENTS AS FILM-VIEWERS, BY A CONCENTRATION ON SOME FORMAL ASPECTS OF FILM: SPACE, TIME, MOTION, SOUND AND MONTAGE; THE BASIC ORIENTATION IS THAT THESE ASPECTS OF FORM UNDERLIE THOSE ELEMENTS OF FILM THAT COMPOSE THE WORLD OF THE FILM AND HOLD OUR ATTENTION: CHARACTERS, ACTIONS AND EVENTS.



SETLUR, RANGASWAMY V. DUALITY IN FINITE MANY-VALUED LOGICS. NOTRE DAME J FORM LOG 12,188-194 AP 71.

THE NOTION OF DUALITY IS A FAMILIAR ONE IN THE TWO-VALUED PROPOSITIONAL CALCULUS. AS THERE IS ONLY ONE NEGATION CONNECTIVE IN THE TWO-VALUED PROPOSITIONAL CALCULUS, THE DUAL OF A TRUTH-FUNCTION CAN BE UNIQUELY DETERMINED. IN MANY-VALUED LOGICS THERE ARE MANY NEGATION CONNECTIVES. INTUITIVELY AS ONE WOULD EXPECT, IT IS POSSIBLE TO DEFINE A DUAL CORRESPONDING TO A TRUTH-FUNCTION RELATIVE TO EACH OF THE DIFFERENT NEGATIONS. IN THIS PAPER AN ATTEMPT IS MADE TO GENERALIZE THE NOTION OF DUALITY TO MANY-VALUED LOGICS BY REQUIRING THAT THE DEFINITION OF DUALITY MUST MEET SOME NATURAL CONDITIONS. IT IS SUGGESTED THAT AMONG THE DIFFERENT NEGATIONS, THE NEGATION FUNCTION  $F(1)=N$ ,  $F(2)=N-1$ , ...,  $F(N)=1$  WHICH IS A PERMUTATION OF ORDER 2 OF THE SET OF TRUTH-VALUES, IS A NATURAL CHOICE.

SETTA, SANDRO. CROCE=PARRI CRONACA D'UNA POLEMICA. RIV STUD CROCE 7,98-105 JA-MR 70.

SETTLE, T W. IS CORROBORATION A NON-DEMONSTRATIVE FORM OF INFERENCE? RATIO 12,151-154 D 70.

SETTLE, TOM AND AGASSI, JOSEPH AND JARVIE, I C. THE GROUNDS OF REASON. PHILOSOPHY 46,43-49 JA 71.

SETTLE, TOM. CAN THEOLOGY SURVIVE THE IMPACT OF SCIENCE? INT J PHIL RELIG 1,241-255 WINT 70.

SETTLE, TOM. KANT VERSUS BULTMANN ON MIRACLES. DIALOGUE 10,342-346 1971.

SEVAST'YANOV, V I AND URSUL, A D. NEW INTERRELATIONS OF SOCIETY AND NATURE IN THE SPACE AGE. SOVIET STUD PHIL 1,158-175 FALL 71.

SEVERINO, GIULIO. ANTIGONE NELLA FENOMENOLOGIA DI HEGEL. G CRIT FILOSOF ITAL 11,84-99 JA-MR 71.

L'AUTORE SI PROPONE DI COGLIERE IL SENSO DELL'ANTINOMIA SUSSISTENTE PER HEGEL NELL'ANTICA GRECIA FRA LIBERTA POLITICA ORIGINARIA DEL POPOLO E LIBERTA SOGGETTIVA DEGLI INDIVIDUI. CON UN'ANALISI PUNTUALE DELL'INTERPRETAZIONE HEGELIANA DELL'ANTIGONE DI SOFOCLE VIENE COSI CHIARITO CHE, PER HEGEL, QUESTA ANTINOMIA, LA QUALE SEGNA IL TRAMONTO DEL MONDO ETICO, HA ORIGINE, PARADOSSALMENTE, DALL'INTUIZIONE CHE IL SINGOLO HA DI SE COME SPIRITO INFINITO (ANTIGONE) E FONDAMENTO ULTIMO E ASSOLUTO DEL MONDO STORICO.

SGALL, P. STATUS OF SEMANTIC IN GENERATIVE DESCRIPTION. TEOR METOD 3,61-70 1971.

ADVANTAGES OF A SEMANTIC-BASED GENERATIVE DESCRIPTION OF LANGUAGE AND DIFFERENCES BETWEEN ITS SEMANTIC LEVEL AND PREDICATE CALCULUS ARE DISCUSSED. A GENERATIVE SEMANTICS WITHOUT GLOBAL CONSTRAINTS IS FEASIBLE, IF A LINEAR ORDERING DEFINED ON THE ELEMENTS OF SEMANTIC REPRESENTATIONS IS INTERPRETED AS CORRESPONDING TO THE TOPIC/COMMENT ARTICULATION AND TO THE ORDERING OF QUANTIFIERS.

SHAFFER, JEROME A. THE PHILOSOPHY OF MIND AND SOME ETHICAL IMPLICATIONS. PHIL EXCH 1,31-44 SUM 71.

A DISCUSSION OF VARIOUS THEORIES OF THE NATURE OF MENTAL EVENTS AND THE MIND. TOWARD THE END OF THE PAPER, IT IS ARGUED THAT MATERIALISM IS INCOMPATIBLE WITH CERTAIN INTUITIVELY PLAUSIBLE MORAL JUDGMENTS CONCERNING THE WRONGNESS OF INFLECTING PAIN ON OTHERS.

SHANK, HERBERT AND GARFUNKEL, SOLOMON. ON THE UNDECIDABILITY OF FINITE PLANAR GRAPHS. J SYM LOG 36,121-126 MR 71.

SHAROV, A IA. DISCUSSION OF THE WORK OF THE INSTITUTE OF PHILOSOPHY BY THE PRESIDUM OF THE USSR ACADEMY OF SCIENCES. SOVIET STUD PHIL 9,177-190 FALL 70.

SHARPE, R A. MUSIC: THE INFORMATION-THEORETIC APPROACH. BRIT J AES 11,385-401 AUTUMN 71.

L. B. MEYER'S ANALYSIS OF MUSIC IN TERMS OF THE DELAY AND SATISFACTION OF EXPECTATIONS IS CRITICIZED EMPLOYING ARGUMENTS DRAWN FROM CHOMSKY AND FROM THE NATURE OF TWELVE-TONE MUSIC. THE CONNECTION BETWEEN REDUNDANCY AND THE UNITY OF WORKS OF ART IS ALSO EXAMINED.

SHAW, P D AND LAMBERT, A C. QUINE ON MEANING AND TRANSLATION. MIND 80,109-113 JA 71.

SHEA, WILLIAM R. BEYOND LOGICAL EMPIRICISM. DIALOGUE 10,223-242 1971.

THIS PAPER PROPOSES TO SHOW WHY LOGICAL POSITIVISM FAILED TO DO JUSTICE TO THE BASIC EMPIRICAL AND LOGICAL PROBLEMS OF PHILOSOPHY OF SCIENCE, AND WHY THE DRASTIC REACTION OF KUHN AND FEYERABEND IS NOT A SUITABLE ALTERNATIVE.

SHEA, WILLIAM R. THE SIGNIFICANCE OF EXPERIMENTS IN THE WRITINGS OF THE YOUNG GALILEO. REV UNIV OTTAWA 41,169-191 AP-JE 71.

THE SEVENTEENTH CENTURY WAS ABOVE ALL AN AGE IN WHICH THE IDEA OF EXPERIMENTING CAME INTO ITS OWN, AND GALILEO IS OFTEN CREDITED WITH HAVING SEEN THAT EXPERIMENT, RATHER THAN RELIANCE UPON AUTHORITY, WAS THE MAIN ROUTE TO THE ADVANCEMENT OF LEARNING. IN THIS PAPER, I QUERY THIS COMMON ASSUMPTION AND I INQUIRE INTO THE ROLE EXPERIMENTATION PLAYED IN THE DEVELOPMENT OF GALILEO'S IDEAS FROM HIS EARLY YOUTH UNTIL 1610 WHEN HE LEFT THE UNIVERSITY OF PADUA TO RETURN TO FLORENCE.

SHEA, WINSLOW W. GOD, EVIL, AND PROFESSOR SCHLESINGER. J VALUE INQ 4,219-228 FALL 70.

SHELAH, S. REMARK TO "LOCAL DEFINABILITY THEORY" OF REYES. ANNALS MATH LOG 2,441-447 F 1971.

SHELAH, SAHARON. FINITE DIAGRAMS STABLE IN POWER. ANNALS MATH LOG 2,69-118 S 70.

SHELAH, SAHARON. STABILITY, THE F C P, AND SUPERSTABILITY: MODEL THEORETIC PROPERTIES OF FORMULAS IN FIRST ORDER THEORY. ANNALS MATH LOG 3,271-362 O 71.

WE INVESTIGATE IN DETAIL STABLE FORMULAS, RANKS OF TYPES AND THEIR DEFINABILITY, THE F.C.P., SOME SYNTACTICAL PROPERTIES OF UNSTABLE FORMULAS, INDISCERNIBLE SETS AND DEGREES OF TYPES IN SUPERSTABLE THEORIES. THERE IS A LIST OF ALL RESULTS CONNECTED WITH THOSE PROPERTIES, OR WHOSE PROOF USE THEM.

SHEN, PING-YUAN. A DISCUSSION OF 'FORMAL LOGIC AND DIALECTICS'. CHIN STUD PHIL 1,21-42 FALL 69.

SHIELDS, ALLAN. THE AESTHETIC OBJECT AS 'OBJET MANQUE'. J AES ART CRIT 30,221-227 WINT 71.

THE PURPOSE OF THIS ARTICLE IS TO EXPLICATE THE MEANING OF THE "MANQUE" QUALITY OF AESTHETIC OBJECTS AND TO SHOW SOMETHING OF THE UNIVERSAL RECOGNITION THE QUALITY HAS BEEN GIVEN BY AESTHETICIANS IN

DISCUSSIONS OF AESTHETIC EXPERIENCE, THE AESTHETIC OBJECT, AND PROCESSES OF CREATION. THE WORKS OF MONROE BEARDSLEY, IREDELL JENKINS, AND HAROLD OSBORNE ARE USED. THE ARTICLE IDENTIFIES SOME OF THE RESPECTS IN WHICH CRITICAL THEORY HAS TAKEN THESE SAME FACTORS INTO ACCOUNT IN ERRECTING CRITERIA OF JUDGMENT, AND PROPOSES A DIFFERENT MODEL FOR CONCEIVING AN "AESTHETIC SYMBOL": THE TAUTOLOGY.

SHIH, JOSEPH. THE PLACE OF CONFUCIUS IN THE HISTORY OF CHINESE RELIGION. GREGORIANUM 51,485-508 1970.

SHIMONY, ABNER. PERCEPTION FROM AN EVOLUTIONARY POINT OF VIEW. J PHIL 68,571-583 70 71.

THE FOLLOWING REFORMULATION OF THE CAUSAL THEORY OF PERCEPTION IS GIVEN, IN LANGUAGE TAKEN FROM CLASSICAL MECHANICS: THAT THE COGNITIVE STATE OF THE PERCEIVER IS KINEMATICALLY INDEPENDENT OF THE STATES OF PERCEIVED OBJECTS, BUT DYNAMICALLY DEPENDENT UPON THEM. EVOLUTIONARY CONSIDERATIONS, WHICH PERMIT A QUASI-TELEOLOGICAL EXPLANATION OF MANY FEATURES OF PERCEPTION, ARE INVOKED IN ORDER TO ANSWER BERKELEY'S ARGUMENT THAT THE CAUSAL THEORY OF PERCEPTION CANNOT EXHIBIT FINAL CAUSES OF PHENOMENA.

SHINER, ROGER A. SELF-PREDICATION AND THE "THIRD MAN" ARGUMENT. J HIST PHIL 8,371-386 70.

SHMUELI, EFRAIM. CRITICAL REFLECTIONS ON HUSSERL'S PHILOSOPHY OF HISTORY. J BRIT SOC PHENOMENOL 2,35-51 JA 71.

THE PAPER ANALYZES HUSSERL'S POSTHUMOUS "THE CRISIS OF THE EUROPEAN SCIENCES AND THE TRANSCENDENTAL PHENOMENOLOGY, AN INTRODUCTION TO PHENOMENOLOGICAL PHILOSOPHY." IT FINDS THAT HUSSERL APPLIED A RATHER NON-HISTORICAL APPROACH TO THE DEVELOPMENT OF WESTERN CIVILIZATION. HE WAS CONVINCED THAT THE WHOLE HISTORY OF WESTERN PHILOSOPHY IS INHERENTLY DIRECTED TOWARDS TRANSCENDENTAL PHENOMENOLOGY. FOR HUSSERL'S INTELLECTUALISTIC APPROACH TO HISTORY BY WHICH HE INTENDED TO OVERCOME HISTORICISM AND THE IRRATIONALITIES OF NATIONALISTIC AND RACIST THEORIES, THE TELOS OF EUROPEAN CIVILIZATION WAS A PHILOSOPHICAL POSTULATE.

SHMUELI, EFRAIM. HEGEL'S INTERPRETATION OF SPINOZA'S CONCEPT OF SUBSTANCE. INT J PHIL RELIG 1,176-191 FALL 70.

THE PAPER EMPHASIZES SIMILIARITIES RATHER THAN DIFFERENCES BETWEEN SPINOZA'S CONCEPT OF SUBSTANCE AND HEGEL'S CONCEPT OF NOTION OR SPIRIT. AFTER A SHORT DISCUSSION OF SPINOZA'S DEFINITION OF SUBSTANCE, THE AUTHOR TRACES TWO PATTERNS OF HEGEL'S INTERPRETATION, HIS ADMITTED INDEBTEDNESS TO SPINOZA AND UNACKNOWLEDGED ACCEPTANCE OF SPINOZA'S POSITIONS. HEGEL HIMSELF MAINTAINED THAT HIS CONCEPT OF NOTION IS BUT THE PURIFIED AND PERFECTED SUBSTANCE; THE PAPER ARGUES, ON GROUNDS OF A CLOSE ANALYSIS OF HEGEL'S UNDERSTANDING OF CONCRETENESS, PERSONALITY, INFINITY, AND THE DIALECTICAL METHOD THAT HEGEL'S CONCEPT OF ABSOLUTE SPIRIT IS INDEED SPINOZISM LED TO ITS ULTIMATE CONCLUSION.

SHOPE, ROBERT K. PHYSICAL AND PSYCHIC ENERGY. PHIL SCI 38,1-12 MR 71.

IN ORDER TO ASSESS THE TENACITY OF PSYCHOANALYSTS IN CONTINUING TO USE A CONCEPT OF PSYCHIC ENERGY, IT IS ADVISABLE TO CONSIDER WHETHER, AS THEY SOMETIMES CLAIM, THE CONCEPTS OF ENERGY, FORCE AND WORK IN PSYCHOANALYSIS ARE AKIN TO THOSE IN THE NATURAL SCIENCES. STRONG DISANALOGIES SUGGEST THAT THE PSYCHOANALYTIC CONCEPTS ARE QUITE DIFFERENT AND USED EQUIVOCALLY EVEN WITHIN PSYCHOANALYSIS. HOWEVER, THEY MAY NOT BE SUBJECT TO THE OBJECTIONS WHICH CERTAIN CRITICAL PSYCHOANALYSTS HAVE RAISED.

SHOUERY, IMAD T. REDUCTION IN SARTRE'S ONTOLOGY. SW J PHIL 2,47-53  
SPR-SUM 71.

THE RADICALIZATION OF PHENOMENOLOGICAL REDUCTION IN SARTRE (L'EPOCHE) CONSTITUTES A BASIC DEPARTURE FROM THE PHENOMENOLOGY OF HUSSERL. THIS DEPARTURE IS NOT ONLY RELATED TO THE NOTION OF CONSCIOUSNESS AS SUCH, BUT ALSO TO THE ONTOLOGICAL SCOPE AND NATURE OF INTENTIONALITY. THIS PAPER INVESTIGATES A) THE DEVELOPMENT OF SARTRE'S THOUGHT IN REGARD TO HIS REFUTATION OF A "TRANSCENDENTAL EGO," AS A RESULT OF WHICH THE EGO ITSELF WAS SUBJECT TO THE L'EPOCHE, AND CONSEQUENTLY REPLACED WITH CONSCIOUSNESS AS NOTHINGNESS. B) THE IMPACT OF THIS RADICALIZATION UPON KNOWLEDGE CLAIMS, AND ALSO ABOUT OUR KNOWLEDGE OF THE OTHER.

SHUKLA, ANJAN. FINITE MODEL PROPERTY FOR FIVE MODAL CALCULI IN THE NEIGHBOURHOOD OF S3. NOTRE DAME J FORM LOG 12,69-74 JA 71.

SIBLEY, MULFORD O. CONSCIENCE, LAW, AND THE OBLIGATION TO OBEY. MONIST 54,556-586 O 70.

THE MEANING OF CONSCIENCE IN GENERAL IS EXPLORED AND ITS RELATION TO HUMAN PERSONALITY IS EXAMINED. IS IT A MATTER OF "PURE SUBJECTIVITY" OR OF "JOINT KNOWLEDGE"? WHAT IS THE ROLE OF REASON? CONSCIENTIOUS CONDUCT IS THEN DEFINED. THE SECOND SECTION, MAN'S AMBIVALENT ATTITUDE TO LAW IS NOTED--ON THE ONE HAND, LAW IS CUMBRIOUS AND FALLS FAR SHORT OF JUSTICE; ON THE OTHER HAND, IT IS BETTER THAN TYRANNY. IN LIGHT OF THESE OBSERVATIONS, WHAT SHOULD A CONSCIENTIOUS PERSON CONSIDER WHEN HE IS IN DOUBT ABOUT OBEDIENCE TO LAW? MANY FACTORS, OF COURSE, ARE INVOLVED. THE OBLIGATIONS OF BOTH THE PRIVATE CITIZEN AND THE ADMINISTRATOR ARE CONSIDERED. CIVIL DISOBEDIENCE IS DEFINED, ITS IMPLICATIONS EXPLORED, IS JUSTIFIED UNDER CERTAIN CIRCUMSTANCES, AND IS DISTINGUISHED FROM "REVOLUTION".

SICHA, JEFFREY F. COUNTING AND THE NATURAL NUMBERS. PHIL SCI 37,405-416 SEPT 70.

EARLY SECTIONS OF THE PAPER DEVELOP A VIEW OF THE NATURAL NUMBERS AND A VIEW OF COUNTING WHICH ARE SUGGESTED BY THE REMARKS OF SEVERAL MODERN PHILOSOPHERS. FURTHER INVESTIGATION OF THESE VIEWS LEADS TO ONE OF THE MAIN THESES OF THE PAPER: A SPECIAL KIND OF QUANTIFIER, THE 'NUMERICAL QUANTIFIER' IS ESSENTIAL TO COUNTING. THE REMAINDER OF THE PAPER SUGGESTS THE RUDIMENTS OF A NEW VIEW OF THE NATURAL NUMBERS, A VIEW WHICH MAINTAINS THAT NUMERICAL QUANTIFIERS ARE ONE KIND OF NATURAL NUMBER.

SICHEL, BETTY A. COMMENTS ON ARTHUR M WHEELER'S "CREATIVITY IN PLATO'S STATES". EDUC THEORY 21,208-218 SPR 71.

SICHIROLLO, LIVIO. ARISTOTE: ANTHROPOLOGIE, LOGIQUE, METAPHYSIQUE. ARCH PHIL 33,491-510 JL-S 70.

L'ESSAI CONCERNE TROIS ETUDES DE ERIC WEIL SUR ARISTOTE (V. "ESSAIS ET CONFERENCES," PARIS, PLON, 1971, VOL I) ON Y DEVELOPPE LES THEMES SUIVANTS: ANALYSE ET CONSTRUCTION-METHODE ET PHILOSOPHIE, SYSTEME ET REALITE-PHILOSOPHIE ET REALITE, UNITE ET DIFFERENCE-DIALECTIQUE ET PHILOSOPHIE, OU LE STYLE DU PHILOSOPHIE-PHILOSOPHIE ET POLITIQUE-QU'EST-CE QUE LA METAPHYSIQUE.

SIEBER, ROLF. FRIEDRICH ENGELS UND DIE MARXISTISCHE POLITISCHE OEKONOMIE. DEUT Z PHIL 18,1169-1183 1970 (P.I.D.G.).



SIEGMANN, ERNST. DIE SOLONISCHE LEBENSLINIE. PHIL PERSPEKT 2,335-346 1970 (P.I.D.G.).

SIEMEK, MAREK J. SPONTANEITAET UND REFLEXION. STUD FILOZOF 4,223-242 1970.

DER AUFSATZ IST DER FRUEHEN PHILOSOPHIE FICHTES (BIS ZUM JAHRE 1800) GEWIDMET. SEINE HAUPTABSICHT IST, DEN NEUEN FREIHEITSBEGRIFF ZU UNTERSUCHEN, DER SICH DANN BEI FICHTE-VOR ALLEM UNTER DEM EINFLUSS DER FRANZOESISCHEN REVOLUTION-ALLMAEHLICH GESTALTET. DIE ANALYSE ZEIGT DIESE NEUE ANSAETZE SOWOHL IN DER ERKENNTNISTHEORIE FICHTES, ALS AUCH IN SEINER SITTENLEHRE UND KULTURPHILOSOPHIE. ALS RESULTAT ERGIBT SICH, DASS FICHTES IDEALISMUS ALS WICHTIGER ANFANG EINER GANZ NEUEN PHILOSOPHISCHEN FRAGESTELLUNG BETRACHTET WERDEN MUSS, DIE SPAETER IN DER HEGELSCHEN DIALEKTIK IHREN VOLLEN AUSDRUCK FINDET. DAS HAUPTPROBLEM DIESER NEUEN THEORETISCHEN PERSPEKTIVE IST NAEMLICH DER GEGENSATZ ZWISCHEN DER SPONTANEITAET DES FREIEN, SELBSTBEWUSSTEN SUBJEKTS, UND DEN ALLGEMEINEN, 'REFLEKTIVEN' FORMELN DER KULTUR UND DES GESELLSCHAFTLICHEN LEBENS, WELCHE DIE SUBJEKTIVE FREIHEIT NOTWENDIG BESCHRAEKEN MUESSEN.

SIEVERT, DONALD. STRAWSON ON PERSONS. MOD SCH 48,237-262 MR 71.

I ARGUE THAT A) STRAWSON'S 'PERSONS' ARE UNPRESENTED, NATURED, SUBSTANCES, B) HIS ARGUMENTS FOR HIS OWN VIEWS AND AGAINST ALTERNATIVES ARE UNSATISFACTORY BECAUSE THEY TREAT ORDINARY LANGUAGE AS IF IT HAD THE CHARACTERISTICS OF 'LANGUAGES' CREATED BY 'IDEAL-LANGUAGE PHILOSOPHERS' AND C) STRAWSON'S DISCUSSION OF KNOWLEDGE OF OTHER MINDS IS TRADITIONAL: THOUGH HE SEES DIFFICULTIES WITH PARALLELISM, HE RELIES ON IT.

SIEWERT, DONALD J. THE BODY IN MARCEL'S METAPHYSICS. THOUGHT 46,389-405 AUTUMN 71.

SILVER, JACK H. SOME APPLICATIONS OF MODEL THEORY IN SET THEORY. ANNALS MATH LOG 3,45-110 AP 71.

SILVERSTEIN, HARRY S. PRESCRIPTIVISM AND AKRASIA. PHIL STUD 21,81-85 D 70.

THE PURPOSE OF THIS PAPER IS TO SHOW THAT THE PHENOMENON OF AKRASIA CONSTITUTES NO OBJECTION TO HARE'S PRESCRIPTIVISM. THE CENTRAL THESIS IS THAT AKRASIA NOT SIMPLY DOES NOT PROHIBIT, BUT PRESUPPOSES, ACCEPTANCE OF THE RELEVANT PRESCRIPTION, AND HENCE, THAT WHILE THE PROBLEM OF AKRASIA HAS A GREAT DEAL TO DO WITH THE QUESTION "WHAT IS THE RELATION BETWEEN PRESCRIPTIVE EXPRESSIONS AND ACTION?" IT HAS NOTHING TO DO WITH THE QUESTION "ARE MORAL JUDGMENTS PRESCRIPTIVE?"

SIMO, M PENALVER. LA LINGUISTICA ESTRUCTURAL Y LAS CIENCIAS DEL HOMBRE. ANU FILOZOF 3,187-251 1970.

REFLEXION SOBRE LOS PRESUPUESTOS EPISTEMOLOGICOS DEL METODO ESTRUCTURAL ASI COMO SOBRE SUS NOCIONES OPERATIVAS ILUSTRADAS EN LA PRAXIS DE LA LINGUISTICA ESTRUCTURAL, CON UNA INTRODUCCION A LA PROBLEMÁTICA DE LA NOCION DE ESTRUCTURA. A TRAVES DE ESTE ANALISIS SE PRETENDE MOSTRAR LA POSIBILIDAD Y LIMITES DE LA UTILIZACION DEL METODO EN CIENCIAS DEL HOMBRE DISTINTAS DE LA LINGUISTICA, BUSCANDO LOS FUNDAMENTOS DE ESTA APLICACION EN LA IDENTIDAD FUNCIONAL SIMBOLICA EJERCIDA POR LOS OBJETOS DE ESTAS CIENCIAS.

SIMON, RENE. UN PUNTO NEURALGICO: LA LEY NATURAL. REV FILOSOF (MEXICO) 4,128-139 MY-AG 71.

SIMPSON, EVAN. ON THE ASSERTION OF PHILOSOPHICAL DOUBT. DIALOGUE 10,82-91 MR 71.

FAMILIAR ARGUMENTS AGAINST SCEPTICISM ARE EXPLICATED IN TERMS OF A DISTINCTION BETWEEN LOGICAL POSSIBILITY AND ASSERTIBILITY. CERTAIN CONSISTENT SCEPTICAL PROPOSITIONS ARE UNASSERTIBLE.

SIMPSON, EVAN. SOCIAL NORMS AND ABERRATIONS: VIOLENCE AND SOME RELATED SOCIAL FACTS. ETHICS 81,22-35 O 70.

SIMPSON, THOMAS K. SOME OBSERVATIONS ON MAXWELL'S TREATISE ON ELECTRICITY AND MAGNETISM. STUD HIST PHIL SCI 1,249-263 N 70.

SINDING, STEPHANE. SUR NOTRE SAVOIR PERCEPTIF. REV METAPH MORALE 76,99-112 JA-MR 71.

SINGER, MARCUS G. THE PRAGMATIC USE OF LANGUAGE AND THE WILL TO BELIEVE. AMER PHIL QUART 8,24-34 JA 71.

COMMENTS ON THE CONCEPT OF USES OF LANGUAGE, AND REVIEWS SOME ACCOUNTS OF THE CONCEPT. THE PRAGMATIC USE OF LANGUAGE IS THEN CHARACTERIZED, AS A FACT-MAKING, NOT A FACT-STATING, USE OF LANGUAGE, ONE NOT HITHERTO DISTINGUISHED. THE ANALYSIS IS THEN APPLIED TO THE ELUCIDATION AND DEFENCE OF JAMES' DOCTRINE OF THE WILL TO BELIEVE, WHICH IS SHOWN, BY POWERFUL ARGUMENTS AND ENGAGING EXAMPLES, TO BE SENSIBLE, SOUND, AND IMPORTANT.

SINGER, P. NEIL COOPER'S CONCEPTS OF MORALITY. MIND 80,421-423 JL 71.

CAN ANYTHING RATIONALLY BE REGARDED AS MORE IMPORTANT THAN MORALITY? COOPER'S ATTEMPT TO ANSWER THIS BY DISTINGUISHING BETWEEN 'POSITIVE' AND 'AUTONOMOUS' MORALITY FAILS BECAUSE THE LATTER CONCEPT CONTAINS TWO INCOMPATIBLE ELEMENTS, THE MORALITY OF UNIVERSAL EVALUATIONS AND THE MORALITY OF OVERRIDING PRINCIPLES. ONLY IN THIS LAST SENSE OF MORALITY IS IT IMPOSSIBLE TO REGARD ANYTHING AS MORE IMPORTANT THAN MORALITY - BUT IN THIS SENSE ANYTHING WHATEVER CAN BE A MORAL PRINCIPLE.

SINHA, A K. TELIC FOUNDATION OF NATURE AND HUMAN CIVILIZATION. SYSTEMATICS 8,130-146 S 70.

INTELLIGENCE AND CREATIVE TELEOLOGY WHICH ARE GERMANE IN NATURE EXPRESS THEMSELVES THROUGH ITS VARIOUS PROCESSES, AND THEY BECOME WELL-DEFINED THROUGH THE EVOLUTION OF HUMAN BEINGS AND THE DEVELOPMENT OF HUMAN CIVILIZATION. TELIC OPERATIONS IN HUMAN CIVILIZATION ARE CONSPICUOUSLY EXPRESSED THROUGH THE INNOVATION OF MACHINE AND FORMAL SYSTEMS. THE TELIC PRINCIPLE IS THE FOUNDATION OF NATURE AS WELL AS HUMAN CIVILIZATION. IT IS THE UNIFIED LAW OF ALL PROCESSES IN NATURE AND HUMAN CIVILIZATION.

SINHA, DEBABRATA. THEORY AND PRACTICE IN INDIAN THOUGHT: HUSSERL'S OBSERVATIONS. PHIL EAST WEST 21,255-264 JL 71.

DOES THE INDIAN CONCEPTION OF PHILOSOPHIC REFLEXION BEAR UPON THE QUESTION OF THE RELATION BETWEEN THEORY AND PRACTICE? THE PROBLEM IS TREATED CHIEFLY WITH REFERENCE TO HUSSERL'S OBSERVATIONS ON INDIAN THOUGHT. DISTINGUISHED FROM UNIVERSAL WILL-ATTITUDE IN WESTERN THOUGHT, PARTICULARLY ACTIVISM, INDIAN THOUGHT OFFERS FUNDAMENTAL VALUE-ORIENTATION - LIBERATION OF SELF BEING TAKEN AS THE HIGHEST END OF MAN. VALUE-ATTITUDE MOTIVATES EFFECTIVE DIRECTION FOR REFLECTIVE ACTIVITY AND FOR BRINGING INTO FOCUS THE PROPER OBJECT OF PHILOSOPHIZING. INDIAN ATTITUDE TO THE IRRATIONAL IS NEITHER OF BARE ACCEPTANCE NOR OF OUTRIGHT DENIAL. IT IS AN

ATHEORETIC ATTITUDE OVER-EMPHASIZED BY HUSSERL. THE STANDPOINT OF THE TRANSCENDENTAL SUBJECT UNDERLIES INDIAN METAPHYSICAL EXPOSITIONS. THUS PHILOSOPHIC INTEREST IS DIRECTED BASICALLY TO LIFE=PRACTICE.

SITKOWSKI, J. P. LENIN UND DIE PHILOSOPHIE HEGELS. SOWJET GES BEITR 10,793-806 1970 (P.I.D.G.).

IN DIESEM BEITRAG WIRD EINE GRUNDSATZLICHE EINSCHAETZUNG DER HEGELSCHEN PHILOSOPHIE GEGEBEN, WOBEI SICH DER VERFASSER VORWIEGEND AUF LENINS KONSPEKTE ZU HEGELS "WISSENSCHAFT DER LOGIK" UND "VORLESUNGEN UEBER DIE GESCHICHTE DER PHILOSOPHIE" STUETZT. LENIN FOLGEND, ARBEITET DER VERFASSER DIE WIDERSPRUECHLICHKEIT DER HEGELSCHEN PHILOSOPHIE HERAUS. IM MITTELPUNKT STEHEN DABEI DIE POSITIVEN MOMENTE DIESER PHILOSOPHIE, DURCH DIE SIE ZU EINER DER QUELLEN DES MARXISMUS WURDE.

SITTER, BEAT. "SEIN UND ZEIT" ALS THEORIE DER ETHIK. PHIL RUNDSCH 16,273-281 D 69.

REZENSION ZU OLAFSON, F.A.: PRINCIPLES AND PERSONS. UNTERSUCHT WIRD, WIE OLAFSON DAS FRUEHE DENKEN HEIDEGGERS IN EINER ETHISCHEN THEORIE VERWENDET. OLAFSONS METHODE FUEHRT ZU FEHLINTERPRETATIONEN, ERMOEGLICHT ABER DOCH EINE AUFSCHLUSSREICHE DISKUSSION DER WERTE, DES "MAN", DES VERHAELTNISSES VON EIGENTLICHKEIT UND AUTONOMIE, INSBESONDERE DER EIGENTLICHKEIT ALS PRINZIP MORALISCHER GEMEINSCHAFT. MIT BEZUG AUF "SEIN UND ZEIT" WERDEN OLAFSONS AUSFUEHRUNGEN UNTERSTUETZT, ERGAENZT UN PRAEZISIERT.

SITTER, BEAT. VORAUSSETZUNGEN IN KANT'S BEGRUENDUNG DER ETHIK. STUD INT FILOSOF 1,116-130 FALL 69.

KANT MISSLINGT DIE O BJEKTIV ZWINGENDE BEGRUENDUNG DER ETHIK. ER GEHT VON EINER DOPPELTEN PETITIO PRINCIPII AUS: DEM POSTULAT VOM FAKTUM DES SITTENGESETZES UND DEM GLAUBEN AN EINE INTELLIGIBLE INDIVIDUELLE EXISTENZ. DIE ABLEITUNG DER AUTONOMIE FUSST AUF UNKRITISCHEM GEBRAUCH DER BEGRIFFE 'VERNUNFTIGES WESEN', 'KAUSALITAET', 'HANDELN'. FUER GELEBTE SITTICHKEIT SIND GEFUEHL DER ACHTUNG UND DIE VORSTELLUNG VON GOTT ALS RICHTER NOETIG. LETZTLICH WIRD DIE AUTONOMISTISCHE VERNUNFTETHIK ZUR VERNUNFTIGEN RECHTFERTIGUNG DER GEBOTE GOTTES.

SITTER, BEAT. ZUR MOEGLICHKEIT DESZISIONISTISCHER AUSLEGUNG VON HEIDEGGERS FRSTEN SCHRIFTEN. Z PHIL FORSCH 24,516-535 1970 (P.I.D.G.).

SIWEK, PAUL. L'AUTHENTICITE DU TRAITE DE L'AME D'ARISTOTE: THEORIE DE ZUERCHER. AQUINAS 14,63,102 1971.

JOSEF ZUERCHER, DANS SON LIVRE "ARISTOTELES' WERK UND GEIST" (PADERBORN: F. SCHOENINGH, 1952) AFFIRME QUE LE "TRAITE DE L'AME" D'ARISTOTE CONTIENT A PEINE 20% DU TEXTE ORIGINAL D'ARISTOTE; LE RESTE PROVIENDRAIT DE THEOPHRASTE. IL APPUIE CETTE ASSERTION SUR DEUX SORTES D'ARGUMENTS. LES UNS VISENT A MONTRER D'UNE FACON GENERALE QUE LE CORPUS ARISTOTELICUM, TEL QUE NOUS LE CONNAISSONS NE PROVIENT PAS D'ARISTOTE MAIS DE THEOPHRASTE. LES AUTRES, PLUS DETAILS ET CIRCONSTANCIES, SONT TIRES DE L'ANALYSE MINUTIEUSE DU "TRAITE DE L'AME". SIWEK LES PASSE TOUS EN REVUE ET DEMONTRE LEUR INSUFFISANCE.

SKIDMORE, ARTHUR. PEIRCE & TRIADS. TRANS PEIRCE SOC 7,3-23 WINT 71.

THIS ADAPTATION OF A CHAPTER OF THE AUTHOR'S DOCTORAL DISSERTATION ATTEMPTS TO EXAMINE AND OFFER A DESTRUCTIVE CRITICISM OF PEIRCE'S THESIS CONCERNING INDECOMPOSABLE PREDICATES TO THE EFFECT THAT THEY ARE ALL OF ONE OF EXACTLY THREE KINDS. AFTER CLEARING AWAY MUCH

TERMINOLOGICAL UNDERBRUSH, THE PAPER URGES THE CONCLUSION THAT EVEN IF GENEROUS INTERPRETATION BE MADE OF 'INDECOMPOSABLE', PERCEE FAILS TO ESTABLISH THE EXHAUSTIVENESS OF THE THREE KINDS OR ELSE HE FAILS TO SHOW THAT THERE ARE MORE THAN TWO.

SKINNER, QUENTIN. CONVENTIONS AND THE UNDERSTANDING OF SPEECH ACTS. PHIL QUART 20,118-138 APR 70.

AN ATTEMPT IS MADE TO CRITICIZE AND EXTEND THE ANALYSIS OF SPEECH ACTS GIVEN BY J L AUSTIN IN 'HOW TO DO THINGS WITH WORDS', BY CONSIDERING TWO NON-STANDARD TYPES OF ILLOCUTIONARY ACT—THE "OBLIQUE" AND THE "NON-AVOWABLE". VARIOUS POSSIBLE EXAMPLES OF EACH TYPE ARE SUGGESTED, AND THEIR STATUS IS DISCUSSED AND DEFENDED AS BEING THAT OF GENUINE ILLOCUTIONARY ACTS. THIS DISCUSSION IS USED TO ESTABLISH A THESIS ABOUT THE ESSENTIAL CONVENTIONALITY OF ALL ILLOCUTIONARY ACTS. THIS THESIS IS THEN (A) APPLIED IN CRITICISM OF VARIOUS DISCUSSIONS WHICH HAVE ALREADY BEEN MOUNTED (NOTABLY BY COHEN AND STRAWSON) IN CRITICISM OF AUSTIN'S BASIC SCHEME, AND (B) IS THEN GENERALIZED AND APPLIED IN A DISCUSSION ABOUT THE PROBLEM OF UNDERSTANDING UTTERANCES, AS IT ARISES IN CERTAIN FORMS OF HISTORICAL AND SOCIAL-SCIENTIFIC STUDY.

SKINNER, QUENTIN. ON PERFORMING AND EXPLAINING LINGUISTIC ACTIONS. PHIL QUART 21,1-21 JA 71.

SKLAIR, LESLIE. MORAL PROGRESS REVISITED. PHIL PHENOMENOL RES 31,433-439 MR 71.

A RECENT CRITICISM BY HODGES OF A MARXIST ACCOUNT OF ETHICS BY SELSAM PROVIDES THE OPPORTUNITY FOR A BRIEF ANALYSIS OF THE CONCEPT OF MORAL PROGRESS. HODGES' TECHNOLOGISTIC AND BEHAVIOURISTIC ACCOUNT OF MORAL PROGRESS IS REJECTED ON LOGICAL AND SUBSTANTIVE GROUNDS, AND A MORE SOCIOLOGICAL VIEW, IN TERMS OF WHAT HUMAN GROUPS WANT AND NEED, IS ADVANCED.

SKOLIMOWSKI, ENRICO. IL SAPERE E L'UOMO. FILOSOFIA 22,207-214 AP 71.

SKOLIMOWSKI, HENRYK. LESZEK KOLAKOWSKI, LE PHENOMENE DU MARXISME POLONAIS. ARCH PHIL 34,265-279 AP-JE 71.

LESZEK KOLAKOWSKI EST UN MARXISTE CONVAINCU MAIS EXPULSE DU PARTI - UN MATERIALISTE ET UN ATHEE, MAIS ORIENTE VERS LA RELIGION ET LA MYSTIQUE - UN DISCIPLE DE LA PHILOSOPHIE ANALYTIQUE POLONAISE ET EN MEME TEMPS UN MARXISTE EXISTENTIALISTE. CES CONTRASTES PEUVENT S'EXPLIQUER PAR LES EPREUVES QU'IL A TRAVERSEES.

SKORPEN, ERLING. BEHAVIORAL ANTHROPOLOGY AND THE PHILOSOPHY OF MAN. MAIN CURRENTS 27,48-54 N-D 70.

FRFUD TO SKINNER ARGUE FOR SIMILAR BEHAVIORAL GOALS THOUGH DIFFERENT METHODS. THEY CANNOT JUSTIFY SUCH GOALS AS RATIONALITY BY THEIR SCIENCE. SUCH GOALS HAVE COUNTERPARTS IN PERENNIAL PHILOSOPHY WHERE THEY ARE HOWEVER MORE INCLUSIVE THAN JUST PSYCHOLOGICAL HEALTH AND MATURITY. THEY FIND THERE JUSTIFICATION AS CONDITIONING MEANS TO BROADER GOVERNING ENDS WHICH ARE HISTORICALLY JUSTIFIABLE BUT FIND ADDITIONAL EMPIRICAL SUPPORT IN THE FORMER. HENCEFORWARD EXPLICIT INTERACTION BETWEEN PSYCHOLOGY AND PHILOSOPHY IS INDICATED. BOTH ARE CONCERNED WITH HUMAN INTENTIONALITY AND ITS FUTURE.

SKORPEN, ERLING. THE PHILOSOPHY OF RENUNCIATION EAST AND WEST. PHIL EAST WEST 21,282-302 JL 71.

A KIERKEGAARDIAN DILEMMA IS EXPLORED FOR RENUNCIATES EAST OR WEST WHO SUSPEND WORDLY OBLIGATIONS FOR THE SAKE OF RELIGIOUS FULFILLMENT. ON ONE WESTERN PATTERN OF SUCH WITHDRAWAL, BASED ON OLDER ETHNICS OF NATURAL PROPENSITY AND SOCIAL STATIONS AND THEIR



DUTIES, THE DILEMMA DOES NOT YET ARISE. ON ANOTHER, BASED ON KANTIAN CONCEPTIONS OF SELF-ACTUALIZATION IN ACCORD WITH UNIVERSAL MORAL REQUIREMENTS, IT PAINFULLY DOES. THE EASTERN PATTERN WHICH IS BASED ON NATURAL STAGES OF LIFE CAN MEET KANTIAN REQUIREMENTS AND SO AVOIDS THE DILEMMA. BUT THEN IT LACKS, IT APPEARS, SUFFICIENT NOTIONS OF EGO-AUTONOMY AND INDEPENDENT SELFHOOD TO EVEN REALIZE THAT IT DOES.

SKOUSGAARD, STEPHEN A. THE QUESTION OF ORIGIN AND METHOD. DIALOGUE 13,4-14 MY 71.

ARTICLE FINDS THE ACT OF QUESTION TO BE THE NECESSARY BEGINNING OF PHILOSOPHY; IT IS IDENTIFIED IN WONDER-EXPERIENCE. WONDER WHEN DESCRIBED IS FOUND TO BE THE ORIGIN OF ALL HUMAN ACTIVITY. PHILOSOPHICAL WONDER IS SELF-CONSCIOUS OF ITS OWN ORIGIN, HENCE IT IS DISTINGUISHED FROM OTHER ACTIVITIES. SINCE PHILOSOPHY MUST BE SELF-CONSCIOUS OF WONDER, ITS METHOD IS FOUND TO BE THE RULE OF WONDER. SEVERAL IMPLICATIONS AND CONCLUSIONS ARE DRAWN FROM WONDER AS ORIGIN AND METHOD.

SLOMAN, AARON. TARSKI, FREGE AND THE LIAR PARADOX. PHILOSOPHY 46,133-147 AP 71.

CONTRARY TO TARSKI, I ARGUE THAT THE LIAR PARADOXES PROVE NEITHER THAT ORDINARY LANGUAGE IS INCONSISTENT NOR THAT THE PARADOX SENTENCES MUST BE 'SYNTACTICALLY' ILL-FORMED IN A CONSISTENT LANGUAGE. INSTEAD, A GENERALIZATION OF FREGE'S SENSE/REFERENCE DISTINCTION IS USED TO GIVE A 'SEMANTIC' ANALYSIS OF SUCH PARADOXES. THE SENTENCES EXPRESS A SENSE, I.E., A PROCEDURE FOR IDENTIFYING A REFERENCE, BUT THE PROCEDURES BREAK DOWN, SO THERE IS NO REFERENCE. THIS LEADS TO A NEW THEORY OF TRUTH AND RELATED METALINGUISTIC CONCEPTS.

SMALL, W A. ON THE DIALECTICAL TRIAD AND A NECESSARY AND SUFFICIENT CONDITION FOR A DIALECTICAL PROCESS. PHIL MATH 7,57-62 JE-0 70.

THE OBJECTIVE OF THE ARTICLE IS TO FORMALIZE IN MATHEMATICAL FUNCTION FORM THE REPRESENTATION OF A MODERN DIALECTICAL PROCESS, AND THEREBY CLARIFY THE CONCEPT OF DIALECTICS. THIS OBJECTIVE IS ACHIEVED BY EMPLOYING THE FUNCTION NOTATION (X,Y) TO REPRESENT A VARIABLE TRIADIC FORM. THIS FORM IS THEN INTERPRETED AS REPRESENTING THE 3 LAWS OF DIALECTICS AS STATED BY FREDERICK ENGELS; ANOTHER INTERPRETATION ILLUSTRATES SOME CONDITIONS GIVEN BY SIDNEY HOOK FOR THE EXISTENCE OF A DIALECTICAL PROCESS. THE PAPER SHOWS THAT THE BASIC NATURE OF THE DIALECTICAL METHOD OF INVESTIGATION IS THAT OF A FUNCTION.

SMART, BRIAN. CAN DISEMBODIED PERSONS BE SPATIALLY LOCATED? ANALYSIS 31,133-138 MR 71.

IF DIFFICULTIES OVER IDENTITY CAN BE MET, DOES IT THEN MAKE SENSE TO ASSIGN DISEMBODIED PERSONS SPATIAL LOCATION? A CRITERION SUGGESTED BY PENELUM THE PERSON'S PERCEPTUAL POINT OF VIEW-IS INVESTIGATED. IN SPITE OF VARIOUS CONSIDERATIONS IN ITS FAVOUR THIS CAN ONLY PROVIDE EVIDENCE FOR, NOT A CRITERION OF, A PERSON'S LOCATION. A SET OF PARADOXES INCURRED BY THE SUGGESTED CRITERION IS PRESENTED. THE TRUE CRITERION IS SUPPLIED BY THE BODY AND THUS DISEMBODIED PERSONS CANNOT BE LOCATED.

SMART, J J C. REPORTS OF IMMEDIATE EXPERIENCES. SYNTHESE 22,346-359 MY 71.

DEFECTS OF THE AUTHOR'S ORIGINAL TOPIC NEUTRAL ACCOUNT OF REPORTS OF IMMEDIATE EXPERIENCES ARE DISCUSSED. THE AUTHOR EXPOUNDS IDEAS OF DAVID K. LEWIS WHICH ALLOW A BETTER ACCOUNT TO BE GIVEN. TOPIC NEUTRALITY IS CLOSELY RELATED TO RAMSEYFICATION AND REPORTS OF

IMMEDIATE EXPERIENCES COME OUT AS RAMSEY SENTENCE CLAUSES OF THE RAMSEY SENTENCE OF COMMON SENSE PSYCHOLOGY.

SMILLIE, DAVID. A PSYCHOLOGICAL CONTRIBUTION TO THE PHENOMENOLOGY OF THE OTHER. PHIL PHENOMENOL RES 22,64-77 S 71.

IN THE FIFTH "CARTESIAN MEDITATION" HUSSERL ARGUES THAT A PHENOMENOLOGICAL UNDERSTANDING OF THE OTHER REQUIRES A FUNDAMENTAL SIMILARITY BETWEEN MY BODY AND THAT OF THE OTHER, WHICH HE CALLS AN "ANALOGIZING APPREHENSION." ORTEGA Y GASSET OBJECTS THAT IT IS JUST PHENOMENOLOGY WHICH REVEALS THE DIFFERENCE BETWEEN MY BODY, AS LIVED, AND THE OTHER'S BODY, AS OBJECT. IMITATION, AS EMPIRICAL FACT, ENCOMPASSES THESE ISSUES, SINCE TO IMITATE A BODILY ACTIVITY PRESUPPOSES THAT THE IMITATOR SEE A RELATIONSHIP BETWEEN HIS OWN BODY AND THAT OF THE OTHER. OBSERVATIONS BY PIAGET INDICATE THE PRESENCE OF TRUE IMITATION IN THE INFANT AS EARLY AS THREE MONTHS OF AGE. THIS SUPPORTS HUSSERL'S CLAIM FOR AN ANALOGIZING APPREHENSION, DESPITE ORTEGA'S OBJECTIONS. IT ALSO SUGGESTS THAT THE INFANT IS NOT FIRST AN ISOLATED EGO WHO CONSTRUCTS THE OTHER BUT RATHER A SOCIAL BEING WHO KNOWS OTHERS FROM THE BEGINNING.

SMITH, C M AND SMITH, R A. AESTHETICS AND ENVIRONMENTAL EDUCATION. J AES EDUC 4,125-140 O 70.

ENVIRONMENTAL EDUCATION SHOULD HEED THE AESTHETIC DIMENSION. BUT AESTHETIC APPRECIATION OF THE ENVIRONMENT IS NOT THE SAME AS THAT OF ART DUE TO DIFFERENCES IN THE KINDS OF AESTHETIC QUALITIES INVOLVED. TEACHING FOR AESTHETIC EXPERIENCE OF THE NATURAL ENVIRONMENT MUST DRAW ON DISCIPLINES OUTSIDE AESTHETICS TO ENSURE PROPER PERCEPTION OF EXPRESSIVE QUALITIES. TEACHING FOR APPRECIATION OF THE MAN-MADE ENVIRONMENT MAY RELY ON CRITERIA FOR ARCHITECTURE AND A GENERALIZED INTOLERANCE OF UGLINESS.

SMITH, C M. THE AESTHETICS OF JOHN DEWEY AND AESTHETIC EDUCATION. EDUC THEORY 21,131-145 SPR 71.

SMITH, DAVID WOODRUFF AND MCINTYRE, RONALD. INTENTIONALITY VIA INTENSIONS. J PHIL 68,541-560 16 S 71.

SMITH, F J. TWO HEIDEGGERIAN ANALYSES. S J PHIL 8,409-421 WINT 70.

SMITH, F JOSEPH. SOME NOTES ON THE MEANING OF ANALYSIS. PHIL TODAY 15,159-174 FALL 71.

SMITH, JAMES M. REMARKS ON ENJOYMENT AND JUSTIFICATION: A REPLY TO PERRY. PERSONALIST 52,562-566 SUM 71.

SMITH, JAMES WARD. JUSTICE AND DEMOCRACY. MONIST 55,121-133 JA 71.

A DEFENSE OF TWO CLAIMS: FIRST, THAT IN THE DEMOCRATIC TRADITION THE CLUSTER OF CONCEPTS, JUSTICE, FREEDOM, EQUALITY, AND PURSUIT OF HAPPINESS, CONSTITUTE A 'PACKAGE', IN THE SENSE THAT NO ONE OF THE CONCEPTS CAN BE CLARIFIED IN ISOLATION. SECOND, THAT THE PACKAGE AS A WHOLE, AND THE CONCEPT OF JUSTICE IN PARTICULAR, ALWAYS FACES IN EACH OF TWO DIRECTIONS: ON THE ONE HAND, TOWARD A 'PRIOR' QUESTION OF THE CONDITIONS OF FAIRNESS IN ANY SET OF RULES NO MATTER WHAT THEIR CONTENT; ON THE OTHER HAND, TOWARD A MORE 'UTOPIAN' QUESTION OF THE FAIRNESS OF FINAL OUTCOME. THE MAIN THRUST OF THE ARTICLE LIES IN SHOWING THE INTIMATE CONNECTION BETWEEN ITS TWO MAJOR CLAIMS. IF THE ARGUMENT IS CORRECT, THERE IS SOMETHING UNIQUELY IDENTIFIABLE AS A 'DEMOCRATIC' CONCEPTION OF JUSTICE, SOMETHING WHICH PHILOSOPHY COULD WELL DEFEND.

SMITH, JOHN E. BEING, IMMEDIACY AND ARTICULATION. REV METAPH 24,593-613 JE 71.

THE AIM IS TO CHALLENGE THE CURRENT RETURN TO IMMEDIACY = THE CELEBRATION OF FEELING, THE SHOCK OF EXISTENCE, THE PRIMACY OF SILENCE OVER SPEECH AND OF ACTIVITY OVER REFLECTION, THE NEW MYSTICISMS, THE ANALYSIS OF LANGUAGE AS SOMETHING 'GIVEN' - BY SHOWING THAT IT IS A REACTION TO A CONCEPTION OF ARTICULATION WHICH IS TOO NARROW AND EXCLUDES SPECULATIVE PHILOSOPHY. BEING AND ARTICULATION = BEING EXPRESSED = ARE NOT ALIEN TO EACH OTHER. IF WE ARE TO AVOID THE LOSS OF ALL INTELLIGIBLE DISCOURSE IN AN AGE OF IMMEDIACY WE MUST RECOVER FORMS OF ARTICULATION ADEQUATE FOR EXPRESSING AND INTERPRETING ALL THE DIMENSIONS OF EXPERIENCE.

SMITH, LORENNE M G. ON BARONESS WOOTTON'S LARCENY. SOC THEOR PRACT 1,101-112 FALL 70.

BARONESS WOOTTON ARGUES THAT OUR SENTENCING SYSTEM IS INEFFECTIVE SINCE IT DOES NOT DETER AND THAT THIS RESULTS FROM BASING LEGAL GUILT ON THE CONCEPT OF GUILTY INTENTION. THE AUTHOR CONTENDS THAT THE CONCEPT OF MENS REA IS NECESSARY IN ORDER TO LIMIT POSSIBLE ABUSES OF A THOROUGHLY DETERRENT-BASED SENTENCING SYSTEM, AND THAT THE INEFFECTIVENESS OF THE PRESENT SYSTEM RESULTS FROM THE SUBJECTIVE STANDARDS OF JUDGES WITH RESPECT TO THE MORAL BLAME-WORTHINESS OF PARTICULAR OFFENSES. THE ROLE OF INTENTION IN THE LAW IS ANALYZED IN RELATION TO THE OFFENSE OF LARCENY.

SMITH, M F. OBSERVATIONS ON THE TEXT OF DIOGENES OF OENOANDA. HERMATHENA 110,52-78 1970.

THE ARTICLE CONTAINS FURTHER COMMENTS ON THE TEXT OF THE 2ND CENTURY A.D. GREEK INSCRIPTION OF THE EPICUREAN DIOGENES, SUPPLEMENTING AN ARTICLE BY THE SAME AUTHOR IN 'AMERICAN JOURNAL OF ARCHAEOLOGY' 74, 51-62, 1970. THE COMMENTS ARE BASED ON THE FIRST EXAMINATION OF THE ACTUAL STONES TO HAVE BEEN UNDERTAKEN IN THE 20TH CENTURY.

SMITH, MARION B. MODES OF MYTH. J AES EDUC 5,169-180 JL 71.

"MODES OF MYTH" REVIEWS FOUR RECENT PUBLICATIONS DEALING WITH THE FUNCTIONS OF MYTH IN THE TEACHING OF LITERATURE AND IN MODERN DRAMA AND THEATRE, AND DISCUSSES THE VARIOUS WAYS IN WHICH MYTHS, ANCIENT AND MODERN, ARE USED TO INCORPORATE INTO DRAMATIC STRUCTURES THE CONCERNS, THE 'FORM AND PRESSURE' OF OUR TIME.

SMITH, P CHRISTOPHER. HEIDEGGER'S CRITIQUE OF ABSOLUTE KNOWLEDGE. NEW SCHOLAS 45,56-86 WINT 71.

AN EXPLICATION OF HEIDEGGER'S UNDERSTANDING OF BEING STARTING FROM HIS THEORY OF FINITE CONSCIOUSNESS, TO WHICH BEING IS PRESENT. A CONTRAST IS DRAWN BETWEEN HEIDEGGER'S VIEW OF CONSCIOUSNESS AND HEGEL'S "SELBSTBEWUSSTSEIN" AND THE POINT MADE THAT WHAT 'IS,' IS VERY DIFFERENTLY FOR THE LATTER THAN FOR THE FORMER: FINITE CONSCIOUSNESS KNOWS WHAT IS AS A TEMPORAL BLEND WITH WHAT IS NOT. "SELBSTBEWUSSTSEIN" HAVING ABSTRACTED FROM THE "GIVEN" KNOWS A PERMANENT ESSENCE WHICH IT FINDS WITHIN ITSELF.

SMITH, R A AND SMITH, C M. AESTHETICS AND ENVIRONMENTAL EDUCATION. J AES EDUC 4,125-140 D 70.

ENVIRONMENTAL EDUCATION SHOULD HEED THE AESTHETIC DIMENSION. BUT AESTHETIC APPRECIATION OF THE ENVIRONMENT IS NOT THE SAME AS THAT OF ART DUE TO DIFFERENCES IN THE KINDS OF AESTHETIC QUALITIES INVOLVED. TEACHING FOR AESTHETIC EXPERIENCE OF THE NATURAL ENVIRONMENT MUST DRAW ON DISCIPLINES OUTSIDE AESTHETICS TO ENSURE PROPER PERCEPTION OF EXPRESSIVE QUALITIES. TEACHING FOR APPRECIATION OF THE MAN-MADE ENVIRONMENT MAY RELY ON CRITERIA FOR ARCHITECTURE AND A GENERALIZED

## INTOLERANCE OF UGLINESS.

SMITH, ROBIN. ON ELIMINATING THE ART OBJECT. DIALECTICA 24,261-266 1970.

SINGLING OUT ART OBJECTS CAN OBSCURE RELATIONSHIPS RELEVANT TO AESTHETIC EVALUATION, WHICH IS A MATTER OF UNDERSTANDING RATHER THAN OF RANKING. ART OBJECTS, INsofar AS THEY MAY BE SINGLED OUT, ARE THE OCCASIONS, NOT THE SUBJECTS, OF AESTHETIC JUDGEMENTS, AND THEIR IDENTIFICATION, RATHER THAN BEGINNING AN AESTHETIC INVESTIGATION, SHOULD BE ONE OF ITS RESULTS.

SMITH, T G. REINER ON THE FUTURE OF SCHWEITZER'S ETHICS. J VALUE INQ 5,131-135 SPR 71.

SMOLKO, JOHN F. PHILOSOPHY AND THEOLOGY. PROC CATH PHIL ASS 44,31-54 1970.

SMYTH, M B. A DIAGRAMMATIC TREATMENT OF SYLLOGISTIC. NOTRE DAME J FORM LOG 12,483-488 O 71.

THIS PAPER PRESENTS A NEW METHOD OF DIAGRAMMING A, E, I AND O PROPOSITIONS, USING DIRECTED GRAPHS. WHEN A (FINITE) SET S OF PROPOSITIONS HAS BEEN DIAGRAMMED IN THE INDICATED MANNER, LOGICAL CONSEQUENCES OF S CAN BE READ OFF FROM THE DIAGRAM. IT IS PROVED THAT THE PROCEDURE IS VALID AND COMPLETE, IN THE SENSE THAT ALL AND ONLY THOSE PROPOSITIONS THAT ARE CONSEQUENCES (ACCORDING TO TRADITIONAL LOGIC) OF S CAN BE READ OFF FROM THE DIAGRAM OF S. AS AN APPLICATION, THE NUMBER OF VALID MOODS OF THE N-TERMED SYLLOGISM IS OBTAINED.

SNOOK, I A. THE CONCEPT OF INDOCTRINATION. STUD PHIL EDUC 7,65-108 FALL 70.

AN ANALYSIS IS MADE OF THE CONCEPT OF "INDOCTRINATION". IT IS ARGUED THAT ALTHOUGH THE CONTENT BEING TAUGHT AND THE METHOD OF TEACHING ARE IMPORTANT CRITERIA, THE ESSENTIAL CHARACTERISTIC OF INDOCTRINATION IS THE INTENTION OF THE TEACHER. A PERSON INDOCTRINATES P (A PROPOSITION OR SET OF PROPOSITIONS) WHEN HE TEACHES WITH THE INTENTION THAT THE PUPILS BELIEVE P REGARDLESS OF THE EVIDENCE. SINCE THE CONCEPTS OF "TEACHING" AND "INTENTIONS" ARE IMPORTANT IN THIS FORMULATION, THEY TOO ARE ANALYSED.

SNYDER, AARON. ON SEMANTIC INTERPRETATION OF TRUTH-FUNCTIONS. PHIL STUD 22,34-37 AP 71.

I PROVE THAT INTERPRETING THE VARIABLES OF STANDARD TWO-VALUED LOGICS (I.E., THE SO-CALLED 'SENTENTIAL LOGIC') SO THAT THEY RANGE OVER SENTENCES, STATEMENTS, OR PROPOSITIONS, LEADS TO UNACCEPTABLE RESULTS. I DIAGNOSE THAT THESE DIFFICULTIES ARISE FROM THE FACT THAT SUCH TRUTH-VALUE VEHICLES ARE NOT GENUINELY TWO-VALUED. I CONCLUDE THAT THE ONLY ACCEPTABLE SEMANTIC INTERPRETATION OF TWO-VALUED LOGIC IS ONE ACCORDING TO WHICH THE VARIABLES RANGE OVER TRUTH-VALUES THEMSELVES.

SNYDER, AARON. RULES OF LANGUAGE. MIND 80,161-178 AP 71.

I CONSIDER THE QUESTION, "WHAT DISTINGUISHES LINGUISTIC FROM NON-LINGUISTIC COMMUNICATION?" IN ADDRESSING THIS QUESTION, I TRY TO ESTABLISH THREE RELATED THESES: FIRST, THAT THERE ARE RULES OF LANGUAGE; SECOND, THAT THERE ARE IMPORTANT ASPECTS OF LINGUISTIC BEHAVIOR WHICH CAN BE UNDERSTOOD ONLY IN TERMS OF THEIR DEPENDING ON SUCH RULES; THIRD, THAT IT IS PART OF THE VERY CONCEPT OF LINGUISTIC BEHAVIOR THAT IT IS RULE-GOVERNED.



SOARE, ROBERT I AND JOCKUSCH, CARL G. A MINIMAL PAIR OF PI-ZERO-ONE-CLASSES. J SYM LOG 36,66-78 MR 71.

SOBEL, F HOWARD. UTILITARIANISMS: SIMPLE AND GENERAL. INQUIRY 13,394-449 WINT 70.

IF WE OVERLOOK NO CONSEQUENCE WHEN WE ASSESS THE ACT, AND NO RELEVANT FEATURES WHEN WE GENERALIZE, CAN IT MATTER WHETHER WE ASK "WHAT WOULD HAPPEN IF EVERYONE DID THE SAME?" INSTEAD OF "WHAT WOULD HAPPEN IF THIS ACT WERE PERFORMED?"? DAVID LYONS HAS ARGUED THAT IT CANNOT. TWO EXAMPLES ARE HERE ARTICULATED TO SHOW THAT IT CAN. THE FIRST TURNS ON THE WAY CONSEQUENCES ARE IDENTIFIED AND ASSESSED AND IN PARTICULAR ON THE TREATMENT ACCORDED "THRESHOLD CONSEQUENCES". THE SECOND EXAMPLE TURNS ON THE WAY IN WHICH THE "SOCIAL CONTEXT" OF THE ACT (WHAT OTHERS WOULD BE DOING) IS TAKEN INTO ACCOUNT IN THE GENERALIZATION. ALSO INCLUDED IS A FORMAL THEORY OF CONDITIONALS FROM WHICH IMPLICATIONS ARE DRAWN FOR UTILITARIANISM AND WITH WHICH I ATTEMPT TO DISPEL CERTAIN DOUBTS CONCERNING CASES EMPLOYED IN MY ARGUMENTS.

SOBOCINSKI, BOLESŁAW. A NEW CLASS OF MODAL SYSTEMS. NOTRE DAME J FORM LOG 12,371-377 JL 71.

IN THIS PAPER IT HAS BEEN PROVED THAT THE ADDITION OF ZEMAN'S FORMULA, AS A NEW AXIOM TO S4 AND ITS PROPER EXTENSIONS UP TO S4.4 INCLUSIVELY GENERATES NINE DIFFERENT, PROPER EXTENSIONS OF S4. THE MUTUAL RELATIONS EXISTING AMONG THESE NEW SYSTEMS AND THEIR CONNECTIONS WITH THE OTHER, PREVIOUSLY KNOWN, EXTENSIONS OF S4 IS FULLY INVESTIGATED.

SOBOCINSKI, BOLESŁAW. A NOTE ON AN AXIOM - SYSTEM OF ATOMISTIC MEREOLGY. NOTRE DAME J FORM LOG 12,249-251 AP 71.

IT IS SHOWN THAT IN THE FIELD OF ATOMISTIC MEREOLGY A SINGLE AXIOM OF LESNIEWSKI'S MEREOLGY WITH "ELEMENT" AS ITS PRIMITIVE NOTION (CF. LEJEWSKI'S PAPER IN JSL, V. 34 (1969), PP. 321-328) CAN BE SUBSTITUTED BY A SHORTER AXIOM. ON THE OTHER HAND IT IS UNKNOWN WHETHER THESE TWO FORMULAS ARE INFERENTIALLY EQUIVALENT IN THE FIELD OF GENERAL MEREOLGY.

SOBOCINSKI, BOLESŁAW. A PROPER SUBSYSTEM OF S4 POINT 04. NOTRE DAME J FORM LOG 12,381-384 JL 71.

IN THIS PAPER IT HAS BEEN PROVED THAT THE NEW AXIOM TO THE MODAL SYSTEM S4 OF LEWIS GENERATES A SYSTEM WHICH IS A PROPER EXTENSION OF S4 AND AT THE SAME TIME IS PROPERLY CONTAINED IN EACH OF THE FOLLOWING, MUTUALLY DISTINCT, MODAL SYSTEMS, VIZ. S4.04 OF J. JAY ZEMAN AND S4.1 OF B. SOBOCINSKI.

SOBOCINSKI, BOLESŁAW. ATOMISTIC MEREOLGY I. NOTRE DAME J FORM LOG 12,89-103 JA 71.

IN LESNIEWSKI'S MEREOLGY THE EXISTENCE OF THE ATOMS CANNOT BE PROVED WITHOUT AN ADDITION OF SOME NEW AXIOMS TO THE ORIGINAL SYSTEM. AN EXTENSION OF MEREOLGY OBTAINED BY ADDING AN ASSUMPTION THAT EVERY OBJECT IS EITHER A MEREOLGICAL ATOM OR A MEREOLGICAL CLASS CONSTRUCTED FROM THE ATOMS IS CALLED THE ATOMISTIC MEREOLGY. IT IS SHOWN IN THIS PAPER THAT VARIOUS KNOWN DEFINITIONS OF A MEREOLGICAL ATOM DEFINE EXACTLY THE SAME NOTION, AND THAT SEVERAL FORMULAS WHICH CAN BE ADOPTED AS THE PROPER AXIOMS OF ATOMISTIC MEREOLGY ARE INFERENTIALLY EQUIVALENT.

SOBOCINSKI, BOLESŁAW. CONCERNING SOME EXTENSIONS OF S4. NOTRE DAME J FORM LOG 12,363-370 JL 71.

IN THIS PAPER THE RESULTS OF SCHUMM ARE PROVED IN AN ENTIRELY DIFFERENT WAY, VIZ. SYNTACTICALLY. AND THE PROOFS WHICH ARE ESSENTIALLY SIMILAR TO ZEMAN'S ONES ARE USED IN ORDER TO SHOW THAT SOME SUBSYSTEMS OF S4.7, ABOUT WHICH IT WAS PREVIOUSLY UNKNOWN WHETHER THEY ARE OR NOT PROPERLY CONTAINED IN S4.7 ARE REALLY INFERENTIALLY EQUIVALENT TO THE LATTER SYSTEM. MOREOVER, AN IMPACT OF THE RESULTS OF SCHUMM AND ZEMAN ON THE CONNECTIONS AMONG THE PREVIOUSLY KNOWN EXTENSIONS OF S4 IS FULLY ANALYZED.

SOBOCINSKI, BOLESŁAW. LATTICE-THEORETICAL AND MEREOLOGICAL FORMS OF HAUBER'S LAW. NOTRE DAME J FORM LOG 12,81-85 JA 71.

USUALLY, THE WELL-KNOWN AND VERY GENERAL LOGICAL LAW OF HAUBER IS FORMULATED EITHER IN ITS CLASSES (SETS) OR PROPOSITIONAL FORMS. IN THIS NOTE IT IS SHOWN THAT ITS BOOLEAN ALGEBRAIC FORM IS NOT ONLY PROVABLE IN BOOLEAN ALGEBRA WHICH WAS KNOWN PREVIOUSLY, BUT ALSO IN A WEAKER SYSTEM, VIZ. IN THE FIELD OF DISTRIBUTIVE LATTICE WITH ZERO ELEMENT. MOREOVER IT IS PROVED THAT A MEREOLOGICAL FORMULA CORRESPONDING TO HAUBER'S LAW IS A THEOREM OF LESNIEWSKI'S MEREOLOGY.

SOBOCINSKI, BOLESŁAW. ATOMISTIC MEREOLOGY II. NOTRE DAME J FORM LOG 12,203-215 AP 71.

THIS PAPER IS A CONTINUATION OF "ATOMISTIC MEREOLOGY I" (NDJOFI, V. 12 (1971), NO 1, PP.89-103). IN THIS PART TWO AXIOM - SYSTEMS OF ATOMISTIC MEREOLOGY ARE GIVEN AND PROVED TO BE INFERENTIALLY EQUIVALENT. THE FIRST SYSTEM IS BASED ON A SINGLE PRIMITIVE MEREOLOGICAL NOTION "ELEMENT" (AN OBJECT A IS AN ELEMENT OF AN OBJECT B). IN THE SECOND AXIOMATIZATION A NOTION PARTICULAR TO ATOMISTIC MEREOLOGY, VIZ. "AN ATOM OF" (AN OBJECT A IS AN ATOM OF AN OBJECT B), IS USED, AS A SINGLE PRIMITIVE FUNCTOR.

SOKOLOWSKI, ROBERT. SCIENTIFIC AND HERMENEUTIC QUESTIONS IN ARISTOTLE. PHIL RHET 4,242-261 FALL 71.

ARISTOTLE'S QUESTIONS 'WHETHER' AND 'WHY' ARE TAKEN AS SCIENTIFIC INQUIRIES, ASKING ABOUT PHENOMENA AND THEIR CAUSES; HIS QUESTIONS 'WHETHER IT IS' AND 'WHAT IT IS' AS HERMENEUTIC OR INTERPRETATIVE, ASKING ABOUT THE REFERENCE AND MEANING OF NAMES. THE TWO PAIRS ARE RELATED TO EACH OTHER, AND IT IS CLAIMED THAT THESE FORMS OF INQUIRY ARE POSSIBLE BECAUSE OF THE WAY MATTER FUNCTIONS IN THE BEING THAT IS INVESTIGATED.

SOLDINI, ADRIANO AND PATOCCHI, MAURO AND GUZZO, AUGUSTO. IL LATINO - NUOVE INTERVISTE LUGANESI - LE DUE CULTURE E LE LINGUE CLASSICHE. FILOSOFIA 21,383-388 JL 70.

GLI INTERVISTATORI E L'INTERVISTATO SONO D'ACCORDO NEL RITENERE RACCOMANDABILE LO STUDIO DEL LATINO SPECIALMENTE A POPOLI PER I QUALI IL LATINO ERA L'ANTICA LINGUA DA LORO PARLATA E SCRITTA. RINUNZIARE AL LATINO PUO' OFFUSCARE LA COSCIENZA STORICA DI TALI POPOLI, E QUANDO LA COSCIENZA STORICA SI OSCURA, SI RIMANE PRIGIONIERI DELLE PASSIONI DEL PRESENTE, SENZA SAPERLE PRONTAMENTE SCITONICARE E VALIDAMENTE MODERARE E DOMINARE.

SOLOMON, R C. NIETZSCHE AS ANALYTIC PHILOSOPHER. MOD SCH 48,263-266 MR 71.

THIS IS A DEFENSE OF AN 'ANALYTIC' STYLE OF INTERPRETATION OF NIETZSCHE'S PHILOSOPHY, AS FOUND, FOR EXAMPLE, IN ARTHUR DANTO'S "NIETZSCHE AS PHILOSOPHER." IT CRITICIZES TRADITIONAL PREJUDICES AGAINST 'SYSTEMATIC' INTERPRETATION IN BERTRAM, JASPERS, AND FISCHER.

SOLOVAY, R M AND MARTIN, D A. INTERNAL COHEN EXTENSIONS. ANNALS MATH LOG 2,143-178 O 70.

SOMERVILLE, JOHN. REJOINDER TO LAMONT. PHIL PHENOMENOL RES 22,110-111 S 71.

ONE DELIBERATES, PICTURES ALTERNATIVES, CHOOSES, AND FEELS ONE DID SO FREELY. TO DR. LAMONT, THIS FREEDOM CONSISTS IN THE ALLEGED FACT THAT THE CHOOSING SELF OPERATES PARTLY OUTSIDE THE BOUNDS OF CAUSATION, SO THAT ALL THE CAUSES INVOLVED IN MAKING THE CHOICE COULD HAVE BEEN EXACTLY AS THEY WERE, YET THE CHOICE COULD HAVE BEEN DIFFERENT. LAMONT EITHER DOES NOT SEE THAT THIS WOULD MEAN CERTAIN FINITE EFFECTS ARE POSSIBLE INDEPENDENTLY OF CAUSES, OR SEES THIS BUT DOES NOT REALIZE IT IS IRRATIONAL AND CONTRARY TO NATURALISM, WHICH HE PROFFESSES.

SOMMERS, FRED. CONFIRMATION AND THE NATURAL SUBJECT. PHIL FORUM (BOSTON) 2,245-250 WINT 70-71.

SONDAG, YVES. NIETZSCHE, SCHOPENHAUER, L'ASCETISME ET LA PSYCHANALYSE. REV PHIL FR 96,348-359 1971.

L'AUTEUR VEUT MONTRER COMMENT LA CRITIQUE DE SCHOPENHAUER PAR NIETZSCHE EST PROCHE DE CELLE TENTEE PAR LES PSYCHANALYSTES. DANS LA "GENEALOGIE DE LA MORALE", NIETZSCHE EXPOSE SA METHODE TRAGIQUE ET LA QUESTION QU'ELLE IMPLIQUE: "QUI?" SUBSTITUT DE LA QUESTION CLASSIQUE DE L'ESSENCE: "QU'EST-CE QUE?". AINSI EST POSE LE PRINCIPE D'UN ART DE L'INTERPRETATION QUI REVELE DANS L'ESTHETIQUE (LE BEAU) ET DANS LA MORALE (ASCETISME) DE SCHOPENHAUER UNE PERSONNALITE INTELLECTUELLE VIOLEMMENT REFOULEE (HITSCHMANN) ET UNE PHILOSOPHIE GRAVITANT FONDAMENTALEMENT AUTOUR DE L'ANGOISSE DE CASTRATION (WISDOM). CE PRINCIPE D'UN ART DE L'INTERPRETATION SUFFIT A ETABLIR UNE SOLIDE PARENTE ENTRE NIETZSCHE ET FREUD.

SONNEMANS, HFINO. BEKENNTNIS ZUR HOFFNUNG: EIN BEITRAG ZUR PHILOSOPHIE GABRIEL MARCELS. FREI Z PHIL THEOL 17,161-185 1970 (P.I.O.G.).

SONTAG, FREDERICK. HOW PHILOSOPHY SHAPES THEOLOGY. PROC CATH PHIL ASS 44,86-95 1970.

SORABJI, RICHARD. ARISTOTLE ON DEMARCATING THE FIVE SENSES. PHIL REV 80,55-79 JA 71.

ARISTOTLE EMPHASIZES THE SENSE-OBJECTS IN HIS ACCOUNT OF FOUR OF THE SENSES, THOUGH HE DOES NOT FORGET OTHER FACTORS. SO FAR HIS POLICY IS A GOOD ONE. HE IS RIGHT TOO IN TREATING TOUCH DIFFERENTLY. BUT HE GOES WRONG IN DEFINING IT AS THE SENSE THAT OPERATES BY CONTACT. INSTEAD HE SHOULD HAVE APPEALED, LIKE PLATO AND OTHER PREDECESSORS, TO THE ABSENCE OF ANY OBVIOUS LOCALIZED ORGAN.

SOSA, ERNEST. PROPOSITIONAL ATTITUDES DE DICTO AND DE RE. J PHIL 67,883-896 S N 70.

SOSA, ERNEST. REJOINDER TO HINTIKKA. J PHIL 68,498-501 19 AG 71.

SOULEZ-LUCCIONI, ANTONIA. LA HUITIEME HYPOTHESE DE PARMENIDE. REV METAPH MORALE 75,385-401 O-D 70.

LA HUITIEME ET LA NEUVIEME HYPOTHESES QUI FONT L'OBJET DE NOTRE ETUDE, ACHIEVENT L'ENSEMBLE DES NEUF HYPOTHESES AU SUJET DE L'UN. L'UN EST L'OBJET DE RAISONNEMENT CHOISI COMME POINT DE DEPART, PAR PARMENIDE, POUR DEVELOPPER, A LA MANIERE DE ZENON, LES CONTRADICTIONS QUI ENGENDRENT SA POSITION OU SA NEGATION. NOUS AVONS TACHE DE REPONDRE A DEUX QUESTIONS: QU'EST-CE QUE LE "VRAI" A PROPOS DE L'UN, AUQUEL DOIT ABOUTIR L'ENQUETE? QU'EST-CE QUE L'UN LUI-MEME? PARMENIDE NE NOUS LIVRE AUCUNE VERITE SUR L'UN. DE

QUELQUE FACON QU'ON PRENNE LE SUJET, CE NE SONT TOUJOURS QU'ENONCES CONTRADICTOIRES. C'EST DONC A TRAVERS EUX QU'IL NOUS EST DONNE DE LE SAISIR. LE "VRAI" C'EST QUE DIRE L'UN C'EST LE FAIRE AUTRE QU'UN, DONC CONTREDIRE L'UN C'EST LE FAIRE AUTRE QU'UN, DONC CONTREDIRE L'UNICITE DE L'UN. L'UN, C'EST TOUT "OBJET DE RAISONNEMENT". IL EST UN DANS LA MESURE OU LE DISCOURS EN PART, MAIS 16 SUFFIT DE L'ENONCER POUR LE FAIRE PLUSIEURS. TELLE EST, A NOS YEUX, LA DEMONSTRATION DE PARMENIDE, LE PERE DE L'ENONCE, QUE SOCRATE EPROUVE UNE CRAINTE SACREE A REPETER ALORS QU'IL REDOUTE BEAUCOUP MOINS DE "MIMER" HERACLITE.

SOURIAU, ETIENNE. SUR LE BEOTISME. REV ESTH 23,1-19 JA-MR 70.

L'AUTEUR ENTEND PAR BEOTISME L'ETAT D'ESPRIT DE L'HOMME QUI NON SEULEMENT EST INCAPABLE DE JUGER SAINEMENT DES OEUVRES D'ART, MAIS QUI A CONTRE L'ART ET LES ARTISTES DES PREVENTIONS IRRATIONNELLES. IL EN DONNE DES EXEMPLES. IL CHERCHE QUELLES SONT LES CAUSES LES PLUS FREQUENTES DE CETTE ATTITUDE MENTALE, QUI IMPLIQUE GENERALEMENT DES AFFIRMATIONS DUES A L'IGNORANCE.

SOURIAU, ETIENNE. SUR LES PHILOSOPHIES NON ECRITES. REV PHIL FR 95,379-393 1970.

L'AUTEUR ETUDIE LE ROLE DE L'ARGUMENTATION EN PHILOSOPHIE. IL MONTRE QUE LE SUCCES ET L'INFLUENCE D'UN SYSTEME PHILOSOPHIQUE TIENNENT MOINS A LA FORCE DES RAISONS QU'A UN CERTAIN ASCENDANT SPIRITUEL DONT SOUVENT LES RAISONS NE SONT PAS EXPRIMEES FORMELLEMENT DANS L'OEUVRE.

SOZANSKA-BIEN, ZOFIA. SOME PROPERTIES OF M-ADDRESS MACHINES. STUD LOG 26,19-34 1970.

CELEM NINIEJSZEGO ARTYKULU JEST ZBADANIE NIEKTORYCH WLASNOSCI MASZYN M-ADRESOWYCH, KTORYCH DEFINICJE PODAL PAWLAK.

SPAHR, CHARMANE. THERAPY FOR AN ENVIDIOUS AGE: THE ART OF FAITHLESSNESS. DIALOGUE (PST) 14,16-22 O 71.

SPANOS, WILLIAM V. MODERN LITERARY CRITICISM AND THE SPATIALIZATION OF TIME: AN EXISTENTIAL CRITIQUE. J AES ART CRIT 29,87-104 FALL 70.

THE NEW CRITICISM HAS ITS SOURCE IN THE IMAGIST STRATEGY OF "SPATIAL FORM," THE CREATION OF LITERATURE ON THE MODEL OF THE PLASTIC ARTS. AN EXISTENTIAL APPROACH TO IMAGIST THEORY REVEALS THAT THE MOTIVE BEHIND SPATIALIZATION IS THE DESIRE TO ARREST MOTION AND THUS TO ESCAPE THE ANXIETIES OF TEMPORAL LIFE. SUCH AN APPROACH RECOGNIZES LESSING'S INSISTENCE THAT LITERATURE, UNLIKE THE PLASTIC ARTS, IS A TEMPORAL MEDIUM AND THUS GENERATES DIALOGIC ENCOUNTER WITH RATHER THAN PASSIVE CONTEMPLATION OF THE LITERARY WORK.

SPARSHOTT, F E. BASIC FILM AESTHETICS. J AES EDUC 5,11-34 AP 71.

AN ELEMENTARY ACCOUNT OF HOW THE AESTHETIC PROPERTIES OF FILMS ARE RELATED TO THE MATERIAL CONDITIONS OF FILM-MAKING.

SPARSHOTT, F E. THE TRUTH ABOUT GODS AND MEN. DIALOGUE 10,3-11 MR 71.

PLATO'S STRICTURES ON LITERATURE IN THE REPUBLIC ARE MISUNDERSTOOD BY CRITICS WHO FAIL TO NOTICE THE DISTINCTION BETWEEN STORIES ABOUT GODS AND STORIES ABOUT MEN. PLATO IS RIGHT ABOUT THE DIFFERENT WAYS IN WHICH THE THEOLOGICAL AND REALISTIC FICTIONS CAN BE SERIOUSLY MISLEADING.



SPARSHOTT, F E. VISION AND DREAM IN THE CINEMA. PHIL EXCH 1,111-124  
SUM 71.

HOW CAN THE DISTORTIONS AND DISCONTINUITIES IMPOSED BY THE FORMAL  
AND NARRATIVE CONVENTIONS OF FILM BECOME AN ACCEPTABLE FORM OF  
EXPERIENCE? DREAMS AFFORD ONE PARTIAL ANALOGY, AND THE GATHERING OF  
INFORMATION FROM CASUAL HEARSAY AFFORDS ANOTHER.

SPARSHOTT, F E. WEITZ, ON THE COINAGE OF MAN. PHIL EXCH 89-98 S 70.

A CRITIQUE OF MORRIS WEITZ'S INTERPRETATION (SAME JOURNAL, SAME  
NUMBER) OF SHAKESPEARE'S LEAR AND CAMUS' STRANGER. SINCE BOTH WORKS  
RELY FOR THEIR EFFECT ON THE READER'S RECOGNITION OF THE ABNORMALITY  
OF THE SITUATIONS THEY PRESENT, IT IS PERVERSE TO TAKE THOSE  
SITUATIONS AS REPRESENTING THE AUTHORS' VIEWS ABOUT THE NATURE OF  
MAN AND THE WORLD.

SPEAR, OTTO. MARTIN BUBERS SORGE UM DEN FRIEDEN. UNIVERSITAS  
25,1311-1318 1970 (P.I.D.G.).

SPECHT, RAINER. LES IDEES INNEES CHEZ LOCKE. ARCH PHIL 34,245-264  
AP-JE 71.

LA POLEMIQUE DE LOCKE CONTRE LES IDEES INNEES EST ANALOGUE A CELLE  
DES OCCAMISTES CONTRE LA THEORIE DES IDEES-SPECIES. MAIS SON BUT  
SEMBLE ETRE DE LIBERER L'HOMME DES OPINIONS DE LA TYRANNIE  
D'OPINIONS PRETENDUES INTANGIBLES (COMME IDEES INNEES) ET QUI  
SERVENT A LE MAINTENIR DANS UN ETAT DE MINORITE INTELLECTUELLE.

SPENCER, MARY. WHY THE 'S' IN 'INTENSION'. MIND 80,114-115 JA 71.

SPICKER, STUART. SHADWORTH HODGSON'S REDUCTION AS AN ANTICIPATION OF  
HUSSERL'S PHENOMENOLOGICAL PSYCHOLOGY. J BRIT SOC PHENOMENOL  
2,57-73 MY 71.

STUDIES HAVE REVEALED THAT THE PHILOSOPHY OF WILLIAM JAMES IS  
CONVERGENT WITH HUSSERLIAN PHENOMENOLOGY, BUT THE SIGNIFICANCE OF  
SHADWORTH HODGSON'S 'EXPERIENTIALISM' FOR PHENOMENOLOGY HAS BEEN  
GENERALLY IGNORED. THIS ESSAY DEMONSTRATES THAT HODGSON ANTICIPATED  
HUSSERL'S PHENOMENOLOGICAL PSYCHOLOGY. HODGSON PERFORMED THE  
PSYCHOLOGICAL REDUCTION AND NOEMATIC ANALYSIS OF PERCEPTUAL  
CONSCIOUSNESS WHICH ANTICIPATES GESTALT THEORY AND UNDERMINES THE  
ANALYSIS OF PERCEPTION OF CLASSICAL BRITISH EMPIRICISM.

SPIEGELBERG, HERBERT. FROM HUSSERL TO HEIDEGGER. J BRIT SOC PHENOMENOL  
2:58-62,77-83 JA 71.

SPIEGELBERG, HERBERT. HUMAN DIGNITY: A CHALLENGE TO CONTEMPORARY  
PHILOSOPHY. PHIL FORUM (DEKALB) 9,39-64 MR 71.

THE IDEA OF HUMAN DIGNITY IS BASIC IN TODAY'S SOCIAL AND POLITICAL  
THOUGHT; IS RELATIVELY NEW; IS CONFUSED AND VAGUE IN ORDINARY  
DISCOURSE; IS THEREFORE VULNERABLE TO ATTACK; HAS BEEN TREATED  
INADEQUATELY BY PHILOSOPHERS THUS FAR; CALLS FOR CERTAIN BASIC  
DISTINCTIONS; HAS ITS BASIS IN CERTAIN PHENOMENA OF OUR EXPERIENCE  
AND MAY HAVE DIFFERENT GROUNDS IN THE LIGHT OF DIFFERENT  
PHILOSOPHIES COMPATIBLE WITH THE SAME MEANING OF HUMAN EQUALITY  
DERIVED FROM THESE GROUNDS.

SPIEGELBERG, HERBERT. ON THE MISFORTUNES OF EDMUND HUSSERL'S  
ENCYCLOPAEDIA BRITANNICA ARTICLE 'PHENOMENOLOGY'. J BRIT SOC  
PHENOMENOL 2,74-76 MY 71.

COMPARED WITH THE LIKELY GERMAN ORIGINAL FOR THE ENGLISH TEXT WHICH  
APPEARED IN THE "ENCYCLOPAEDIA BRITANNICA" FROM 1929 TO 1955, THE  
'TRANSLATION' BY C. V. SALMON NOT ONLY IS A CONDENSATION FROM 7000

GERMAN TO 4000 ENGLISH WORDS, BUT ALSO CONTAINS SUCH INDEFENSIBLE DISTORTIONS AS THE OMISSION OR ALTERATION OF THE TITLES OF THE MAIN DIVISIONS AND SUB-DIVISIONS, COMPLETELY NEW FORMULAE, MISLEADING SUBSTITUTIONS AND SERIOUS REVERSALS IN HUSSERL'S BASIC DEFINITION OF PHENOMENOLOGY.

SPIRITO, UGO. DAL MARXISMO AL COMUNISMO SCIENTIFICO. G CRIT FILOSOF ITAL 1,70-86 JA-MR 70.

SPIRITO, UGO. LA CRISI DELL'UMANITA E LA TECNOLOGIA. G CRIT FILOSOF 11,151-153 JA-MR 71.

SPIRITO, UGO. LA FINE DELL'AUTOCOSCIENZA. G CRIT FILOSOF ITAL 11,15-35 JA-MR 71.

SPIRITO, UGO. STORIA E SOCIOLOGIA. G CRIT FILOSOF ITAL 23,583-586 O-D 69.

SPISANI, F. FONDAMENTI DI LOGICA PRODUTTIVA. INT LOG REV 2,118-136 D 70.

ACCORDING TO DOGMATIC LOGICS, TRUTH AND FALSEHOOD ARE PEREMPTORY CRITERIA FOR DISTINCTION, INSTRUMENTS FOR CONTRASTING AND JUXTAPOSING BUT NOT FOR DIFFERENTIATING. NOT THE TRUE AND UNTRUE STAND AT THE BASIS OF LOGIC, BUT SIMPLY THE IDENTIC AND THE DIVERSE: TRUTH AND FALSEHOOD JUSTIFIES ITSELF AS DIFFERENCE. THE PRODUCTIVE LOGIC TAKES ON A DECISIVE ROLE IN ORDER TO MAKE FREE LOGIC FROM EMPIRICAL AND ETHICS-DERIVED INFERENCES, RELATING TO THE INTERPOLATION OF THE CRITERION OF TRUE AND UNTRUE AND OF MATERIAL IMPLICATION, REFLEX OF THE OVERRIDING ACTION OF TRADITIONAL SYSTEM OF INVESTIGATION ON THE FREE ACTIVITY OF THOUGHT.

SPISANI, F. FONDAMENTI DI LOGICA PRODUTTIVA. INT LOG REV 3,4-10 JE 71.

A SELF-OPERATIONAL STRUCTURE IS THE WHOLE OF EQUAL ALGEBRAICAL VALUES, CONNECTED TOGETHER BY MATHEMATICAL RELATIONS. BASE OF A SELF-OPERATIONAL STRUCTURE WILL BE SAID WHICHEVER REAL, RATIONAL AND RELATIVE, ARITHMETIC BEING FIT TO BE TURNED TO ALGEBRAICAL VALUE, TAKING INTO CONSIDERATION ONLY IDENTICAL BASE VALUES, THAT IS FIT TO BE CONNECTED IN SELF-OPERATIONAL STRUCTURES. FROM THE ABOVE THAT FROM THE BIPOLARITY OF ANY IDENTICAL ALGEBRAICAL VALUE (BASE) CORRESPONDING TO WHICHEVER NUMERICAL IDENTITY, IT IS POSSIBLE TO OBTAIN, IN A SELF-OPERATIONAL WAY, HETEROOPERATIONAL RESULTS, CAN BE KNOWN THE MODE OF THE CONNECTION BETWEEN SELF AND HETEROOPERATIONAL STRUCTURES, AS WELL AS THE BASE VALUE OF A SELF-OPERATIONAL HETEROOPERATIONALIZING STRUCTURE.

SQUIRES, ROGER. ARE DISPOSITIONS LOST CAUSES? ANALYSIS 31,15-18 O 70.

SRARZYK, LAWRENCE J. TOWARDS A REASSESSMENT OF EARLY VICTORIAN AESTHETICS. BRIT J AES 11,167-178 SPR 71.

SCHOLARSHIP ON EARLY VICTORIAN CRITICAL THINKING HAS BEEN BASED ON THE ASSUMPTION THAT AESTHETIC THEORY OF THE PERIOD WAS NOT A CONCERTED EFFORT. CONSEQUENTLY, THE ART PHILOSOPHY OF THE EARLY DECADES OF THE VICTORIAN ERA HAS BEEN REGARDED AS A SERIES OF UNRELATED DOGMAS, TERMS AND CREEDS. THIS ATTITUDE COMPLETELY DISREGARDS WHAT I HAVE CALLED THE 'DIALECTICAL FOUNDATION' OF EARLY VICTORIAN CRITICAL THEORY. THERE IS SUBSTANTIAL EVIDENCE THROUGHOUT THE PERIOD TESTIFYING TO A CONCERTED EFFORT AT SYNTHESIZING ANTI-THETICAL MODES OF DISCOURSE AND INTELLECTUAL FACULTIES INTO A UNITY SPECIFICALLY ASSOCIATED WITH POETRY AND THE POETIC FUNCTION. IT IS THIS DIALECTICAL TENDENCY, ULTIMATELY, WHICH ALLOWS CRITICS OF THE PERIOD TO ELEVATE POETRY TO THE POSITION OF PRE-EMINENCE AMONG THE VARIOUS MODES OF INTELLECTUAL DISCOURSE AS THE 'MASTER VITAE'.

SREDNII, D D AND OVSIANNIKOV, M F. HEGEL'S ESTHETICS AND THE CONTEMPORARY STRUGGLE OF IDEAS. SOVIET STUD PHIL 9,374-393 SPR 71.

THE AESTHETICS OF HEGEL CAN BE CALLED THE PHILOSOPHY OF LITERATURE. ITS BASIC NOTION IS THE IDEAL. IT SYNTHESIZES KANT AND FICHTE'S NOTION OF THE IDEAL, INCLUDING IN ITSELF THE PROBLEMS OF THE ABSOLUTE AND RELATIVE (SYSTEM OF CLASSES), THE INFINITE AND FINITE (SUBJECT AND SUBSTANCE OF ART), ESSENCE AND OCCURRENCE (CRITICISM OF THE THEORY OF IMITATION AND THE PROBLEM OF TRUTH), CONTENT AND FORMS (RECOGNITION IN KNOWLEDGE AND ART). THE IDEAL DETERMINES THE DISTINCTIVENESS OF ART AS A RESULT OF THE SPIRITUAL-PRACTICAL ASSIMILATION OF THE WORLD. IT IS THE UNITY OF THE ARTIST'S CREATIVE FANTASY AND THOUGHT (THE SUBJECT AND IDEA, TRUTH AND TENDENTIOUSNESS IN THE WORK OF ART). FROM THIS ARISES THE QUESTION OF THE ARTIST'S RELATIONSHIP TO SOCIETY AND THE SOCIAL FUNCTION OF ART. HEGEL'S APPROACH TO THE SOLUTION OF THESE PROBLEMS WAS STEPPED; HE COMBINED SYSTEMATIC ANALYSIS WITH THE CONCRETE HISTORICAL. THE SHORTCOMINGS AND MERITS OF HEGELIAN DIALECTICS, HIS CLASSICAL HUMANISM, SURFACE IN AESTHETICS, THE INVESTIGATION OF WHICH SHOULD NOT BE DOGMATICAL (OR BY ANALOGY OR BY COMPLETE NEGATION).

SRZEDNICKI, J. RIGHTS AND RULES. PHIL QUART (SCOT) 21,315-323 O 71.

A SHORT ARGUMENT IS OFFERED IN SUPPORT OF THE VIEW THAT RIGHTS HAVE TO BE EXPLAINED IN TERMS OF RULES. A BRIEF ANALYSIS OF THE BASIS OF CO-OPERATION AND THE NATURE OF RULES FOLLOWS FURTHER, RIGHTS ARE EXPLAINED IN TERMS OF ARRANGEMENT AND RULES, AND ESPECIALLY COMMUNAL RULES. RIGHTS ARE BASICALLY LINKED WITH GUARANTEES ESTABLISHED BY RULES. THIS IS CONTRASTED WITH OTHER EFFECTS RULES CAN HAVE. FINALLY RIGHTS ARE DIVIDED THREEFOLD: A) RIGHTS AGAINST RULES VERSUS RIGHTS AGAINST PEOPLE; B) RIGHTS TO ENJOYMENT VERSUS RIGHTS TO PROVISION; AND C) GENERAL VERSUS SPECIFIC RIGHTS. THESE THREE DIVISIONS ARE INDEPENDENT OF EACH OTHER AND CAN BE CROSSED. IN THE TERMS THUS PROVIDED SOME WELL KNOWN PUZZLES ARE DISCUSSED.

SRZEDNICKI, JAN. REFERENCE AND DESCRIPTION. THEORIA 36,127-141 1970.

DESCRIPTION = SPECIFYING THE PROPERTIES OF AN OBJECT AND THEIR CONFIGURATION. REFERENCE = MAKING IDENTIFYING CONTACT WITH AN OBJECT. REFERENCE IS PRIOR TO DESCRIPTION, IN THAT THE PRACTICE OF DESCRIBING PRESUPPOSES THE PRACTICE OF REFERRING. BUT THIS RELATION NEED NOT HOLD BETWEEN ANY TWO GIVEN CASES OF REFERRING AND DESCRIBING. THE ARGUMENT RESTS MAINLY ON CONSTRUCTION OF A LOGICAL DEVELOPMENT FROM PRE-LINGUISTIC PRACTICES TO DESCRIBING. CARE IS TAKEN NOT TO ASCRIBE WHAT IS PROPER IN SOPHISTICATED SITUATION TO A SIMPLE ONE AND VICE VERSA.

STACK, GEORGE J. ETHICAL AND EPISTEMIC DILEMMAS OF BEHAVIORISM - AND THE IDENTITY THESIS. PHIL EXCH 1,51-58 SUM 71.

IN THIS RESPONSE TO PAPERS PRESENTED BY JEROME SHAFFER AND RODERICK FIRTH, I HAVE BRIEFLY ARGUED THAT THE ATTEMPT TO INDICATE A BASIS FOR DUALISM IN TERMS OF AN APPEAL TO A MORAL JUDGMENT CONCERNING THE WILLFUL INFLICTION OF PAIN UPON ANOTHER IN RELATION TO THE CONCEPTIONS OF PAIN BEHAVIOR IN BEHAVIORISM AND MATERIALISM IS JUSTIFIED, BUT NOT ONLY IN TERMS OF A REFERENCE TO A PERSON'S REACTIONS TO SUCH TREATMENT. RATHER, IT IS THE INTENTION, THE SUBJECTIVE MOTIVATIONS OF THE AGENT WHICH REVEALS THE VALUE OF DUALISTIC ACCOUNTS OF HUMAN ACTION AND PLAUSIBLY ACCOUNTS FOR BOTH MORAL JUDGMENT AND RESPONSIBILITY. DUALISM JUSTIFIED BY THE BEHAVIORISTIC AND MATERIALIST INABILITY TO PROVIDE A MEANINGFUL ACCOUNT OF THE INTENTIONAL SELF, THE RELATIONSHIP BETWEEN PURPOSIVE RESOLUTENESS AND BEHAVIOR. SOME REFERENCE IS MADE TO THE EPISTEMIC DIFFICULTIES OF BEHAVIORISM AND MATERIALISM (E.G., THE PROBLEM OF DETERMINING THE OBJECTIVE NATURE OF PHENOMENA, THE VERACITY OF PERCEPTION, ETC., IF SUCH PHENOMENA ARE BRAIN STATES).

STACK, GEORGE J. KIERKEGAARD AND NIHILISM. PHIL TODAY 14,274-292 WINT 70.

IN THIS ESSAY I ATTEMPT TO CONSTRUCT WHAT I HAVE CALLED "THE NIHILISTIC STAGE OF EXISTENCE" OUT OF KIERKEGAARD'S PHENOMENOLOGY OF THE IRONIC STANDPOINT, INDICATING ITS SIGNIFICANCE IN THE DEVELOPMENT OF HIS CONCEPTION OF HUMAN EXISTENCE. IN ADDITION, I ENDEAVOR TO SHOW THE RELATIONSHIP BETWEEN KIERKEGAARD'S CONCEPT OF NIHILISM AND EXISTENTIAL POSSIBILITY. "EN PASSANT", THE QUESTIONS OF THE MEANING AND USE OF PHILOSOPHICAL IRONY, THE EXISTENTIAL PRIORITY OF POSSIBILITY OVER ACTUALITY, AS WELL AS THE POSSIBILITY OF RECONSTRUCTING KIERKEGAARD'S SPHERES OF EXISTENCE ALONG THE LINES SUGGESTED IN MY INTERPRETATION ARE CONSIDERED.

STACK, GEORGE J. SARTRE'S DIALECTIC OF SOCIAL RELATIONS. PHIL PHENOMENOL RES 31,394-408 MR 71.

THIS ESSAY IS CONCERNED WITH A CRITICAL ANALYSIS OF SARTRE'S DESCRIPTION OF GROUP DYNAMICS. BASICALLY, I ATTEMPT TO SHOW THAT SARTRE'S PHENOMENOLOGY OF GROUP FORMATION TENDS TOWARDS A RATIONALISTIC ANALYSIS WHICH IMBUES SOCIAL PROCESSES WITH A NECESSITY WHICH SARTRE HAD INTENDED TO OBTAIN. IN ADDITION, THE ANALYSIS OF SOCIAL UNIFICATION PRESENTED BY SARTRE IS CRITICIZED FOR NEGLECTING THE IRRATIONAL FACTORS INFLUENCING GROUP COHESION - SPECIFIC REFERENCE BEING MADE TO THE INSIGHTS OF LEBON AND FREUD.

STAFLEU, M D. ANALYSIS OF TIME IN MODERN PHYSICS. PHIL REFORM 35,119-131 1970.

THE PAPER IS CONTINUED WITH A DISCUSSION OF THERMODYNAMICS AND OF TYPICAL AND INDIVIDUAL TIME. IRREVERSIBLE INTERACTION IS SHOWN TO BE THE IRREDUCIBLE PHYSICAL MODAL SUBJECT-SUBJECT RELATION. ENERGY, FORCE, AND CURRENT AS RETROCAUSAL ANALOGIES OF PHYSICAL INTERACTION WITH THE NUMERICAL, SPATIAL AND KINEMATICAL MODAL ASPECTS, RESPECTIVELY, ARE SHOWN TO BE INDIVIDUALIZED IN PARTICLES, ENKAPTIC MATERIAL TOTALITY STRUCTURES, AND TYPICAL EVENTS. PERSISTENCE, COHERENCE, AND STABILITY AT THE LAW SIDE ARE RELATED TO TIME DURATION, INDIVIDUAL EXTENSION, AND PERIODIC MOTION AT THE SUBJECT SIDE.

STAHL, GARY. SIBLEY'S AESTHETIC CONCEPTS: AN ONTOLOGICAL MISTAKE. J AES ART CRIT 29,385-389 SPR 71.

STAHL, GARY. THE FUNCTION OF ANALYTIC PREMISES IN ARISTOTLE'S ETHICS. INT PHIL QUART 10,63-74 MR 70.

PHILOSOPHERS WHO ACCEPT AN ANALYTIC/SYNTHETIC DICHOTOMY OFTEN REJECT THE MAIN ARGUMENT OF THE 'NICHOMACHEAN ETHICS' OUT OF HAND, FOR THESE ARGUMENTS SEEM TO DEMAND PREMISES WHICH MUST BE SELF-EVIDENT AND YET SUBSTANTIVE. AS A DIALECTICAL REPLY, I ACCEPT A ROUGH FORM OF THE DICHOTOMY, THEN RE-EXAMINE THE ARGUMENTS. TWO MAJOR POINTS EMERGE: (1) THE CENTRAL ARGUMENT, AS STATED IN NE I, 1-7, IS CONVINCING AND COHERENT EVEN IF ONE TAKES ITS KEY PROPOSITIONS AS ANALYTIC. THUS THE POWER OF ARISTOTLE'S ARGUMENT IS SHOWN TO BE INDEPENDENT OF THE PLAUSIBILITY OF HIS DOCTRINE OF INTUITIVELY GRASPED FIRST PRINCIPLES. (2) OBSERVING HOW THE BASIC "ANALYTIC" PROPOSITIONS ACTUALLY FUNCTION IN THE CONTEXT OF THE ARGUMENT INDICATED SEVERAL MODIFICATIONS WHICH SHOULD BE MADE IN THE STANDARD NOTION OF ANALYTICITY.

STAHL, GEROLD. INTENSIONAL UNIVERSES. PHIL PHENOMENOL RES 30,252-257 D 69.

SOME EXPRESSIONS IN OBJECT LANGUAGE WHICH FREQUENTLY ARE SUPPOSED TO NEED AN INTENSIONAL TREATMENT ARE FORMALIZED EXTENSIONALLY IN THE PAPER, WITHOUT PRODUCING ANY OF THE TRADITIONAL PROBLEMS. THIS IS



ACHIEVED BY USING (ESPECIAL DENOTATION RULES AND) UNIVERSES OF DISCOURSE WHICH CONTAIN MORE THAN ONE INDIVIDUAL FOR EACH INDIVIDUAL OF THE USUAL UNIVERSES. THE ENLARGED UNIVERSES ARE CALLED "INTENSIONAL UNIVERSES." PROBLEMS TREATED ARE THOSE OF THE DR. JEKYL-MR. HYDE TYPE, THE RELATION OF KNOWING AND SOME APPEARING IN MODAL CONTEXTS.

STAHL, KARL HEINZ. GERORG LUKACS UND DIE ZERSTOERUNG DER VERNUNFT. TRIBUENE 9,3808-3816 1970 (P.I.D.G.).

STAKHANDOV, I P. THE LOGIC OF "POSSIBILITY". SOVIET STUD PHIL 9,218-221 WINT 70-71.

STALNAKER, ROBERT C AND THOMASON, RICHMOND H. A SEMANTIC ANALYSIS OF CONDITIONAL LOGIC. THEORIA 36,23-42 1970.

A FORMAL SEMANTIC THEORY IS GIVEN HERE FOR A FIRST-ORDER LANGUAGE CONTAINING A CONDITIONAL CONNECTIVE WHOSE INFORMAL INTERPRETATION IS SUFFICIENTLY GENERAL TO INCLUDE SUBJUNCTIVE AND CONTRARY-TO-FACT USES OF THE CONDITIONAL. THE THEORY INVOLVES POSSIBLE SITUATIONS AND CONSTRUCTS "IF A THEN B" AS TRUE IF B IS TRUE IN A POSITED SITUATION IN WHICH A IS TRUE. MOST OF THE PAPER IS DEVOTED TO A PROOF OF COMPLETENESS BUT SOME PHILOSOPHICAL APPLICATIONS OF THE THEORY ARE DISCUSSED IN A CONCLUDING SECTION.

STALNAKER, ROBERT C. PRAGMATICS. SYNTHESE 22,272-289 D 70.

THIS PAPER IS A SKETCH OF A THEORY OF FORMAL PRAGMATICS--A THEORY WHICH USES METHODS ANALOGOUS TO LOGICAL SYNTAX AND FORMAL SEMANTICS TO STUDY LINGUISTIC ACTS AND THE CONTEXTS IN WHICH THEY ARE PERFORMED. SOME BASIC CONCEPTS OF SEMANTICS AND PRAGMATICS, FOR EXAMPLE THE NOTIONS OF POSSIBLE WORLD, CONTEXT, AND PRESUPPOSITION, ARE INTRODUCED AND EXPLAINED. THEN THESE CONCEPTS ARE USED TO ACCOUNT FOR A KIND OF AMBIGUITY THAT CANNOT BE EXPLAINED IN PURELY SEMANTIC TERMS.

STAMMLER, GERHARD. "WAR DAS DENN NOTWENDIG:" EIN ESSAY ZWISCHEN ZWEI GESPRACHEN. CONCEPTUS 4,41-48 1970 (P.I.D.G.).

DER AUTOR VERSUCHT EINEN ZUSAMMENHANG ZWISCHEN DEN BEGRIFFEN "NOTWENDIGKEIT", "BEGRUENDUNG" UND "WAHRHEIT" AUFZUWEISEN UND EINE ANWENDUNG AUF DIE ETHIK AUFZUZEIGEN.

STANOSZ, BARBARA. THE ATTRIBUTE AND THE CLASS. STUD FILOZOF 4,243-253 1970.

THE ARTICLE CONTAINS AN ENDEAVOUR TO GIVE SUCH EXPLICATION OF THE CONCEPT OF THE ATTRIBUTE ACCORDING TO WHICH TWO PREDICATES MAY EXPRESS 1) THE DIFFERENT ATTRIBUTES THOUGH THEY DENOTE THE SAME CLASS, 2) THE SAME ATTRIBUTE THOUGH THEY DIFFER IN THEIR MEANINGS. THESE REQUIREMENTS ARE FULFILLED BY THE FOLLOWING DEFINITION: TWO PREDICATES EXPRESS THE SAME ATTRIBUTE IF AND ONLY IF THEY HAVE THE SAME DENOTATION AND ARE CONNECTED BY THEIR MEANINGS WITH THE SAME RELATION DEFINED IN THE GIVEN UNIVERSE OF DISCOURSE. THIS DEFINITION MAKES POSSIBLE TO DEFINE ATTRIBUTES AS SOME SET-THEORETICAL ENTITIES AND TO CLASSIFY ATTRIBUTES IN A NATURAL WAY.

STANWYCK, DOUGLAS J AND FELKER, DONALD W AND VAN MONDFRANS, ADRIAN P. AN EXAMINATION OF THE LEARNING CONSEQUENCES OF ONE KIND OF CIVIL DISOBEDIENCE. EDUC THEORY 21,146-154 SPR 71.

THE LEARNING THEORIES OF DEWEY, HULL, ALLPORT, AND WHITE ARE CITED IN SUPPORT OF THE VIEW THAT OVERT, DISRUPTIVE BEHAVIORS BY THOSE WHO REJECT THE BASIC STRUCTURE OF SOCIETY BECOME SELF-REINFORCING AND ARE LIKELY TO PERSIST SO THAT A PERSON SO BEHAVING WILL BE UNLIKELY TO ADJUST TO THE SOCIETY HE CLAIMS TO BE WORKING TO ACHIEVE.

IMPLICATIONS ARE DRAWN, LEADING TO A CALL FOR MORE ATTENTION TO EGO-ENGAGING INSTRUCTIONAL PROCEDURES AND TO THE SERIOUS EXTENSION OF EDUCATIONAL THEORY AND RESEARCH, AS WELL AS TO THE NEED FOR EDUCATIONAL PHILOSOPHERS TO DEVELOP CLEAR EDUCATIONAL GOALS.

STAROBINSKI, J. REMARQUES SUR L'ENCYCLOPEDIE. REV METAPH MORALE 75,284-291 JL-S 70.

L'AUTEUR SE PROPOSE DE METTRE EN LUMIERE QUELQUES ASPECTS DU STYLE INTELLECTUEL DE L'"ENCYCLOPEDIE". LA FORME DU DICTIONNAIRE IMPOSE LA DISCONTINUITE. LA PENSEE DE DIDEROT S'ATTACHE NEANMOINS A LA NOTION D'ORGANICITE ET D'INTERDEPENDANCE. IL FAUT DONC CONCILIER L'IDEAL DE LA TOTALITE VIVANTE ET LE CAPRICE DE L'ORDRE ALPHABETIQUE. DE PLUS, DIDEROT S'EFFORCE DE SUSCITER UN DIALOGUE AVEC LE LECTEUR. ENFIN, LE DESIR DE TOUT MONTRER VA JUSQU'A RENDRE NECESSAIRES LES COMPLEMENTES VISUELS: LES PLANCHES, S'AJOUTANT AU TEXTE, ACHIEVENT DE DONNER A L'"ENCYCLOPEDIE" L'ASPECT D'UN PAYSAGE TOTALEMENT OFFERT AUX YEUX DU LECTEUR.

STAROBINSKI, JEAN. CONSIDERATIONS ON THE PRESENT STATE OF LITERARY CRITICISM. DIOGENES 74,57-88 SUM 71.

AN OUTLINE OF THE MAIN TENDENCIES OF CONTEMPORARY LITERARY CRITICISM, MAINLY IN FRANCE. IT IS CONTENDED THAT THE TECHNICAL APPROACHES - HISTORICAL, SOCIOLOGICAL, PSYCHOLOGICAL, LINGUISTIC - HAVE TO BE SUBMITTED TO PHILOSOPHICAL SUPERVISION, IN ORDER TO BE SELECTED AND APPLIED ADEQUATELY.

STASSEN, MANFRED AND RUDICH, NORMAN. WITTGENSTEIN'S IMPLIED ANTHROPOLOGY: REMARKS ON WITTGENSTEIN'S NOTES ON FRAZER. HIST THEOR 10,84-89 1971.

STEENBERG, ELISA. THE SCHOLAR'S OBJECT: EXPERIENCE AESTHETIC AND ARTISTIC. J AES ART CRIT 30,49-54 FALL 71.

THE AESTHETIC EXPERIENCE IS DEFINED AS AN EXPERIENCE OF FORM (IMAGE), INCLUDING PRIMITIVE COGNITIVE ELEMENTS, AS A CARRIER OF EXPRESSION AND VALUE. ANY ARTIFACT WHICH IS AN OUTCOME OF ITS ORIGINATOR'S AESTHETIC CONSIDERATIONS SHOULD BE REGARDED AS A WORK OF ART, AND HENCE AS AN OBJECT OF RESEARCH FOR SCHOLARS OF ART. THE DIFFERENCE BETWEEN AESTHETIC EXPERIENCE AND ART EXPERIENCE IS DISCUSSED.

STEIG, MICHAEL. DEFINING THE GROTESQUE: AN ATTEMPT AT SYNTHESIS. J AES ART CRIT 29,253-260 WINT 70.

AN ADEQUATE DEFINITION OF THE GROTESQUE MUST ACCOUNT FOR THE WIDE RANGE OF PSYCHOLOGICAL EFFECTS OF THIS MODE. THE GROTESQUE, LIKE FREUD'S "UNCANNY," AROUSES ANXIETY, WHICH IS PARTIALLY ALLAYED BY CARICATUREL DEGRADATION OF A FEARED OBJECT, OR BY THE DISTANCING EFFECT OF COMEDY WHEN THE THREAT IS ONE OF IDENTIFICATION WITH FORBIDDEN WISHES.

STEIN, GEORGE P. THE ARTS: BEING THROUGH MEANING. J AES EDUC 5,99-113 O 71.

STEIN, HOWARD. A NOTE ON TIME AND RELATIVITY THEORY. J PHIL 67,289-294 7 MY 70.

COMMENTS IN REPLY TO AN ARTICLE BY JOHN W LANGO, "THE LOGIC OF SIMULTANEITY" (ITSELF COMMENTING UPON AN EARLIER PAPER BY THE AUTHOR); WITH SOME BRIEF SIDE-REMARKS CONCERNING WHITEHEAD'S PHILOSOPHY OF SPACE AND TIME.

STEIN, HOWARD. ON THE PARADOXICAL TIME-STRUCTURES OF GOEDEL. PHIL SCI 37,589-601 D 70.

GOEDEL'S CONCLUSION THAT TIME=TRAVEL IS POSSIBLE IN HIS MODELS OF EINSTEIN'S GRAVITATIONAL THEORY HAS BEEN QUESTIONED BY CHANDRASEKHAR AND WRIGHT, AND TREATED AS DOUBTFUL IN THE RECENT PHILOSOPHICAL LITERATURE. THE PRESENT NOTE IS INTENDED TO REMOVE THIS DOUBT: A REVIEW OF GOEDEL'S CONSTRUCTION SHOWS THAT HIS ARGUMENTS ARE ENTIRELY CORRECT; AND THE OBJECTION IS SEEN TO REST UPON A MISUNDERSTANDING. COMPUTATIONAL POINTS TREATED SUCCINCTLY BY GOEDEL ARE HERE PRESENTED IN FULLER DETAIL. THE PHILOSOPHICAL SIGNIFICANCE OF GOEDEL'S RESULTS IS BRIEFLY CONSIDERED, AND A SET OF TECHNICAL QUESTIONS IS POSED WHOSE ANSWERS WOULD CLARIFY THIS SIGNIFICANCE.

STEINKRAUS, WARREN E. A NOTE ON GLADSTONE AND BERKELEY. J HIST PHIL 9,372-374 JL 71.

AN EXAMINATION OF VOLUMES IN W. E. GLADSTONE'S LIBRARY, IN HAWARDEN, FLINTSHIRE, REVEALS HIS BROAD PHILOSOPHICAL INTERESTS. HIS MARGINALIA IN FRASER'S EDITION OF BERKELEY DOCUMENTS HIS CONCERN FOR THE IRISH AND HIS LOVE OF ITALY.

STEINMAN, JAMES F. SANTAYANA AND CROCE: AN AESTHETIC RECONCILIATION. J AES ART CRIT 30,251-253 WINT 71.

STEINTRAGER, JAMES. MORALITY AND BELIEF: THE ORIGIN AND PURPOSE OF BENTHAM'S WRITINGS ON RELIGION. MILL NEWS LETTER 6,3-15 SPR 71.

STELZL, INGEBORG. DEFINITIONSMOEGlichkeiten VON PERSOENLICHKEITSEIGENSCHAFTEN. CONCEPTUS 4,49-52 1970 (P.I.D.G.).

STEMPEL, DANIEL. REVELATION ON MOUNT SNOWDON: WORDSWORTH, COLERIDGE, AND THE FICHTEAN IMAGINATION. J AES ART CRIT 29,371-384 SPR 71.

EVIDENCE GATHERED FROM COLERIDGE'S NOTEBOOKS, LETTERS, AND MARGINALIA DEMONSTRATES HIS INDEBTEDNESS TO FICHTE'S THEORY OF THE IMAGINATION DURING THE PERIOD 1801-1805. THIS INFLUENCE IS MUCH STRONGER THAN IS GENERALLY RECOGNIZED; COLERIDGE'S DEFINITION OF THE IMAGINATION IN 'BIOGRAPHIA LITERARIA' OWES MORE TO FICHTE THAN TO SCHELLING OR KANT. COLERIDGE'S ENTHUSIASM FOR THIS THEORY WAS COMMUNICATED TO WORDSWORTH DURING THE WRITING OF THE 'PRELUDE' (1805) AND WORDSWORTH USED IT TO SHAPE HIS "PERFECT IMAGE OF A MIGHTY MIND" IN BOOK XIII.

STENIUS, ERIK. SEMANTIC ANTINOMIES AND THE THEORY OF WELL-FORMED RULES. THEORIA 36,142-160 1970.

STENIUS, ERIK. THE SEMANTIC STATUS OF LAWS OF LOGIC. THEORIA 36,214-220 1970.

STENNER, ALFRED J AND BARRETT, ROBERT B. THE MYTH OF THE EXCLUSIVE 'OR'. MIND 80,116-121 JA 71.

REPRESENTATIVE PUTATIVE EXAMPLES OF TRUTH=FUNCTIONALLY EXCLUSIVE DISJUNCTIONS IN ENGLISH ARE SUBJECTED TO ANALYSIS. IT IS SHOWN THAT NONE OF THESE SENTENCES AFFORDS A BONA FIDE CASE OF A TRUTH=FUNCTIONALLY EXCLUSIVE DISJUNCTION. IT IS CONCLUDED THAT THERE IS NO EVIDENCE THAT 'OR' EVER OCCURS IN ENGLISH IN THE TRUTH=FUNCTIONALLY EXCLUSIVE SENSE.

STERN, LAURENCE. DESERVED PUNISHMENT, DESERVED HARM, DESERVED BLAME. PHIL 45,317-329 O 70.

DESERT CAN BE SUPERFICIALLY DEFINED INDEPENDENTLY OF UTILITY. BUT ITS PRACTICAL AND MORAL BEARING LIES IN ITS CONNECTION WITH UTILITY. FOR EXAMPLE, A PERSON DESERVES LEGAL PUNISHMENT IF AND ONLY IF HE

HAS PERFORMED AN IMMORAL, ILLEGAL ACT WITHOUT MORAL EXCUSE. WHAT ACTS ARE IMMORAL AND WHAT COUNTS AS A MORAL EXCUSE CAN BE DECIDED, ROUGHLY-SPEAKING, ON UTILITARIAN GROUNDS. MOREOVER, THE POINT OF TAKING DESERT THUS DEFINED INTO ACCOUNT WHEN METING OUT PUNISHMENT, IS UTILITARIAN.

STEVENSON, LESLIE. AN ALLEGED MATERIALIST FALLACY OF MIND. PHILOSOPHY 46,159 AP 71.

STEVENSON, LESLIE. APPLIED PHILOSOPHY. METAPHILOSOPHY 1,258-267 JL 70.

AN ARGUMENT FOR THE APPLICABILITY OF THE METHODS OF ANALYTICAL PHILOSOPHY TO CONTEMPORARY MORAL, SOCIAL, POLITICAL, AND IDEOLOGICAL PROBLEMS. DEFENCE OF THIS IDEA AGAINST VARIOUS OBJECTIONS. CONTEMPORARY EXAMPLES OF THE INTERDISCIPLINARY NATURE OF APPLIED PHILOSOPHY. ITS PLACE IN "THINK-TANKS" AND UNIVERSITIES.

STEVENSON, LESLIE. P D SHAW ON PARTICULARITY=ASSUMPTIONS. MIND 80,409-412 JL 71.

STEVENSON, LESLIE. WHITELEY'S EPISTEMOLOGICAL STRATEGY. MIND 80,246 AP 71.

STEWART, DONALD. METAPHOR AND PARAPHRASE. PHIL RHET 4,111-123 SPR 71.

STICH, STEPHEN P. DISSONANT NOTES ON THE THEORY OF REFERENCE. NOUS 4,385-397 N 70.

PROFESSOR W V QUINE MAINTAINS THAT THE THEORY OF MEANING IS "IN A WORSE STATE THAN THE THEORY OF REFERENCE," THAT THE CONCEPTS OF THE THEORY OF MEANING ARE "FOGGY AND MYSTERIOUS" COMPARED TO THOSE OF THE THEORY OF REFERENCE. THE CENTRAL THESIS OF THE PRESENT STUDY IS THAT QUINE'S OPTIMISM ABOUT THE THEORY OF REFERENCE IS INCOMPATIBLE WITH HIS PESSIMISM ABOUT THE THEORY OF MEANING. FROM QUINE'S WORK WE EXTRACT THREE ARGUMENTS THAT THE THEORY OF REFERENCE IS BETTER OFF THAN THE THEORY OF MEANING. TWO ARE SHOWN TO BE UNSOUND. THE THIRD, IT IS ARGUED, IS IN CONFLICT WITH QUINE'S FURTHER VIEWS ON THE THEORY OF REFERENCE.

STICH, STEPHEN P. WHAT EVERY SPEAKER KNOWS. PHIL REV 80,476-496 O 71.

CHOMSKY MAINTAINS THAT GRAMMAR IS THE STUDY OF LINGUISTIC 'COMPETENCE' AND THAT COMPETENCE IS "THE SPEAKER=HEARER'S KNOWLEDGE OF HIS LANGUAGE." IT IS MY CONTENTION THAT SPEAKERS OF NATURAL LANGUAGES, QUA SPEAKERS, KNOW NOTHING (OR AT LEAST NOTHING INTERESTING). IN PARTICULAR IT IS ARGUED THAT SPEAKERS HAVE NO KNOWLEDGE OF LINGUISTIC UNIVERSALS, NO KNOWLEDGE OF THE RULES OF THEIR GRAMMAR AND NO KNOWLEDGE THAT INDIVIDUAL SENTENCES ARE OR ARE NOT GRAMMATICAL.

STICKER, BERNHARD. ALEXANDER VON HUMBOLDT UND DIE EINHEIT DER WISSENSCHAFT. STUD LEIBNIZ 2,241-261 1970 (P.I.D.G.).

STIEHLER, GOTTFRIED. GESCHICHTE UND IDEALISMUS. DEUT Z PHIL 18,809-824 1970 (P.I.D.G.).

STINE, GAIL C. DRETSKE ON KNOWING THE LOGICAL CONSEQUENCES. J PHIL 68,296-299 MY 6 1971.

STOCKER, MICHAEL. MORAL DUTIES, INSTITUTIONS, AND NATURAL FACTS. MONIST 54,602-624 O 70.

IT IS ARGUED THAT INSTITUTIONAL OBLIGATIONS (E.G., LEGAL ONES OR SEARLE'S PROMISING ONE) AS SUCH STAND TO MORAL OBLIGATIONS IN ONLY THE CONTINGENT, NONCONCEPTUAL WAY OF NATURAL FACTS, AND THUS THAT INSTITUTIONAL OBLIGATIONS DO NOT CREATE, GROUND, OR EXPLAIN MORAL



OBLIGATIONS. SEEMING COUNTER-EXAMPLES ARE SHOWN TO RELY ENTIRELY ON NONINSTITUTIONAL MORAL CONSIDERATIONS.

STOCKTON, CONSTANT NOBLE. ARE THERE NATURAL RIGHTS IN "THE FEDERALIST"? ETHICS 82,72-82 O 71.

DETAILED ANALYSIS OF THE FEDERALIST PAPERS, BY HAMILTON, MADISON, AND JAY, SHOWS THAT THE POLITICAL THEORY IN THE PAPERS BY HAMILTON AND MADISON RELIES TO A SURPRISINGLY SMALL EXTENT UPON A LOCKEIAN NATURAL RIGHTS PHILOSOPHY BASED ON SELF-EVIDENT OR METAPHYSICALLY DERIVED PREMISES. RATHER, IT TENDS TOWARD A SCIENTIFIC EMPIRICISM LIKE THAT IN HUME'S POLITICAL WRITINGS.

STOOTHOFF, R. H. DUDMAN ON FREGE'S JUDGMENT-STROKE. PHIL QUART 21,166-167 AP 71.

AGAINST DUDMAN ("PHIL QUART", APRIL 1970) IT IS ARGUED: 1) THAT FREGE HELD THE JUDGMENT-STROKE TO SERVE AS AN INDEX OF ASSERTION, NEVER TAKING IT TO BE A FUNCTOR FROM DESIGNATIONS TO ASSERTIONS; AND 2) THAT FREGE'S SEMANTICS (IN PARTICULAR, HIS CONCEPTION OF SENTENCES AS NAMES OF THE TRUE OR FALSE) IS NOT LOGICALLY INDEPENDENT OF HIS OFFICIAL ACCOUNT OF THE JUDGMENT-STROKE.

STORER, N. W. THE KNOWLEDGE OF SCIENCE AND THE SCIENCE OF KNOWLEDGE: THE SOCIAL CONSTRUCTION OF SCIENTIFIC REALITY. TEOR METOD 11,49-62 1970.

BERGER & LUCKMANN'S "THE SOCIAL CONSTRUCTION OF REALITY" (1966) PROVIDES PHENOMENOLOGICAL BACKGROUND FOR ANALYSIS OF HOW SCIENTISTS CONSTRUCT AND MAINTAIN THE SOCIAL REALITY OF SCIENTIFIC KNOWLEDGE. SOCIAL AND SCIENTIFIC REALITIES DIFFER, AND ATTENTION FOCUSES ON SOCIAL PATTERNS THROUGH WHICH REALITY OF ESTABLISHED SCIENTIFIC KNOWLEDGE IS MAINTAINED AND THAT OF NEW SCIENTIFIC KNOWLEDGE IS CREATED. THE SOCIOLOGIES OF KNOWLEDGE AND OF SCIENCE STILL HAVE IMPORTANT IMPLICATIONS FOR EACH OTHER.

STOUTLAND, FREDERICK. ONTOLOGICAL SIMPLICITY AND THE IDENTITY HYPOTHESIS. PHIL PHENOMENOL RES 31,491-509 JE 71.

THE HYPOTHESIS THAT SENSATIONS ARE IDENTICAL WITH BRAIN PROCESSES IS NOT ONTOLOGICALLY SIMPLER THAN DUALISTIC ALTERNATIVES. IT DOES NOT ENTAIL THAT THE SUBJECT OF SENSATIONS IS IDENTICAL WITH THE SUBJECT OF BRAIN PROCESSES; IT ENTAILS THAT BRAIN PROCESSES HAVE SENSATIONS PROPERTIES, WHICH ARE UNIQUE TO SENTIENT BEINGS AND NOT MERELY INTENTIONAL. WHETHER WE ACCEPT OR REJECT IT MAKES LITTLE DIFFERENCE TO OUR CONCEPTION OF HUMAN NATURE, AND PHILOSOPHERS SHOULD TURN THEIR ATTENTION TO OTHER MATTERS.

STRAUSS, D. F. M. HERBESINNING OOR DIE SIN-KARAKTER VAN DIE WERKLIDHEID BY H. DOOYEWEERD. PHIL REFORM 26,55-78 1971.

THIS STUDY IS A RECONSIDERATION OF H. G. GEERTSEMA'S ANALYSIS OF THE MEANING-CHARACTER OF REALITY IN THE PHILOSOPHY OF H. DOOYEWEERD. BY CONSIDERING ONE OF THE BASIC REQUIREMENTS SET FORTH IN DOOYEWEERD'S TRANSCENDENTAL CRITIQUE OF THEORETICAL THOUGHT, NAMELY TO UNDERSTAND THE TERMS, CONCEPTIONS, ETC. OF EVERY PHILOSOPHICAL SYSTEM IN THE PERSPECTIVE OF THE RADICAL AND INTEGRAL GROUND-MOTIVE UNDERLYING IT, IT BECOMES EVIDENT THAT GEERTSEMA'S ANALYSIS REPEATEDLY FAILS TO OBEY THIS REQUIREMENT. THE SUPPOSED RELATIONSHIP BETWEEN DOOYEWEERD AND THOMAS AQUINAS (CONCERNING A METAPHYSICAL VIEW OF CONTINUITY BETWEEN THE BEING OF GOD AND THE BEING OF CREATED REALITY), CANNOT PASS THE TEST OF AN EXTENSIVE CONFRONTATION WITH THE SOURCES. DOOYEWEERD REJECTS THE ANTHROPOLOGICAL DUALISM OF THOMISM, THE ANALOGICAL CONCEPT OF BEING (ANALOGIA ENTIS) AS WELL AS THE SPECULATIVE METAPHYSICS IN THE LAST ANALYSIS OUT OF THE INTEGRAL CHARACTER OF THE BIBLICAL GROUND-MOTIVE OF CREATION, FALL INTO SIN

AND REDEMPTION BY CHRIST JESUS IN COMMUNION WITH THE HOLY SPIRIT. THE PURE BIBLICAL GROUND-MOTIVE REVEALS THE REAL APOSTATE CHARACTER OF THE GREEK MOTIVE OF MATTER AND FORM, STILL (IN AN ACCOMMODATED WAY) ACTIVE IN THOMISTIC THOUGHT.

STRAUSS, D F M. NUMBER=CONCEPT AND NUMBER=IDEA. PHIL REFORM 35,156-177 1970.

WITHIN THE CLOSED MEANING OF THE NUMERICAL ASPECT, IT IS POSSIBLE TO FORM A NUMBER=CONCEPT OF THE NATURAL NUMBERS, THE INTEGERS AND THE RATIONAL NUMBERS. THE REAL NUMBERS REVEAL THE DEEPENED ANTICIPATORY FUNCTION OF NUMBER TO THE SPATIAL MODALITY. THIS ANTICIPATORY FUNCTION OF NUMBER REMAINS QUALIFIED BY THE MEANING=NUCLEUS OF NUMBER AND CAN ONLY APPROXIMATE THE ORIGINAL CONTINUITY OF SPACE, WITHOUT REACHING IT. THE DISCLOSURE OF THE MODAL MEANING OF NUMBER APPROXIMATES AT THE SAME TIME THE COSMIC MEANING=COHERENCE, THE MEANING-TOTALITY OF OUR EXPERIENTIAL WORLD AND THE ULTIMATE ORIGIN OF EVERYTHING CREATED. THE DISCLOSED ANTICIPATORY NUMERICAL FUNCTION OF THE REAL NUMBERS CAN THEREFORE ONLY BE APPROXIMATED BY MEANS OF A THEORETICAL LIMITING CONCEPT, I.E. AN IDEA. CONSEQUENTLY, THE ANTICIPATORY MEANING OF THE REAL NUMBERS CAN ONLY BE APPROXIMATED BY MEANS OF A NUMBER=IDEA.

STRAUSS, D F M. NUMBER=CONCEPT AND NUMBER=IDEA (CONTINUED). PHIL REFORM 36,13-42 1971.

SEE ABOVE FOR ABSTRACT.

STRAUSS, LEO. ON THE EUTHYDEMUS. INTERPRETATION 1-20 SUM 70.

STRAUSS, LEO. PHILOSOPHY AS RIGOROUS SCIENCE AND POLITICAL PHILOSOPHY. INTERPRETATION 2,1-9 SUM 71.

STRAWSON, P F. GRAMMAR AND PHILOSOPHY. PROC ARIS SOC 70,1-20 1969-1970.

THE PLAN IS SUGGESTED OF SETTING UP A-PRIORI MODELS OF SEMANTICALLY BASED SYNTAX WITH A VIEW TO CASTING LIGHT ON GRAMMARS OF ACTUAL LANGUAGES BY RELATING THEM, ULTIMATELY, TO A GENERAL THEORY OF LANGUAGE. THE PROCEDURE FOR CONSTRUCTING SUCH MODELS: (1) SPECIFY A LANGUAGE=TYPE IN TERMS OF (A) SEMANTIC TYPES OF ITS MEANINGFUL ELEMENTS (B) SIGNIFICANT- MODES OF ELEMENT-COMBINATION; (2) DEDUCE THE ESSENTIAL GRAMMATICAL REQUIREMENTS ("ESSENTIAL GRAMMAR") OF THE LANGUAGE=TYPE; (3) SPECIFY POSSIBLE "VARIABLE GRAMMARS" (I.E. DIFFERENT POSSIBLE REALIZATIONS OF THE ESSENTIAL GRAMMAR) FOR LANGUAGES OF THE LANGUAGE=TYPE.

STROBL, WOLFGANG. HAY INDETERMINISMO EN LA NUEVA FISICA? ANU FILOSOF 4,365-386 1971.

STROBL, WOLFGANG. ORIGENES FILOSOFICOS DE LA CIENCIA MODERNA. ANU FILOSOF 3,329-347 1970.

A TRAVES DE LAS INVESTIGACIONES DE PIERRE DUHEM, ALEXANDER KOYRE, KONSTANTIN MICHALSKY, LYNN THORNDIKE, ANNELIESE MAIER, EDUARD JAN DIJKSTERHUIS Y OTROS SON CONOCIDOS LOS ORIGENES MEDIEVALES DE LA CIENCIA MODERNA EN LAS ESCUELAS DE LOS TERMINISTAS EN PARIS Y DE LOS MERTONIANOS EN OXFORD, EN EL SIGLO 14. PERO ESTAS ESCUELAS TIENEN SUS RAICES YA DOS SIGLOS ANTES, EN EL SIGLO 12, CON EL CONTACTO DE TRADUCTORES EUROPEOS CON LA MATEMATICA, SOBRE TODO EL ALGEBRA ARABE, HEBREO E HINDU, EN TERRITORIO ESPANOL.

STROEKER, ELISABETH. DAS PROBLEM DER "EPOCHE" IN DER PHILOSOPHIE EDMUND HUSSERLS. ANAL HUSSERL 1,170-185 1971.

STRONG, E W. BARROW AND NEWTON. J HIST PHIL 8,155-172 APR 70.

NEWTON ATTENDED BARROW'S MATHEMATICAL LECTURES. LECTURE X, "OF SPACE, AND IMPENETRABILITY" DELIVERED EARLY IN 1665 ARRAYS ARGUMENTS IN REFUTATION OF DESCARTES IDENTIFICATION OF EXTENSION AND MATTER. IN AN UNDATED MANUSCRIPT, "DE GRAVITATIONE ET AEQUIPONDIO FLUIDORUM" (INCLUDED IN A R HALL AND M B HALL, 'UNPUBLISHED SCIENTIFIC PAPERS OF ISAAC NEWTON', CAMBRIDGE UNIVERSITY PRESS, 1962) YOUNG NEWTON UNDERTAKES THE SAME TASK AND ARRAYS CORRESPONDING ARGUMENTS. ALEXANDER KOYRE DISCUSSES THIS HITHERTO UNKNOWN ESSAY IN HIS "NEWTON AND DESCARTES" ('NEWTONIAN STUDIES', HARVARD UNIVERSITY PRESS, 1965, PP. 53-114) WITHOUT REMARKING THAT WHAT WE LEARN THEREIN RESPECTING SPACE ACCORDS WITH WHAT NEWTON PROBABLY LEARNED FROM BARROW. BOTH BARROW AND NEWTON ASSERT THAT SPACE--IMMUTABLE, UNMOVABLE, AND INDIVISIBLE--IS A CONTAINER AND ABSOLUTE MEASURE OF BODIES AND THEIR MOTIONS, AND IS REQUISITE FOR THE OMNIPRESENCE OF GOD. NEITHER MAN ASSERTS THAT SPACE IS ACTUALLY INFINITE, NOR THAT GOD CREATED BODIES OUT OF SPACE (VIEWS ATTRIBUTED TO NEWTON BY KOYRE).

STRONG, H R. CONSTRUCTION OF MODELS FOR ALGEBRAICALLY GENERALIZED RECURSIVE FUNCTION THEORY. J SYM LOG 35,401-409 S 70.

E G WAGNER SHOWED THAT THE THEORY OF UNIFORMLY REFLEXIVE STRUCTURES GENERALIZES MUCH OF RECURSIVE FUNCTION THEORY. IN THIS PAPER URSS ARE CONSTRUCTED AS FACTOR ALGEBRAS OF FREE NONASSOCIATIVE ALGEBRAS. IT IS SHOWN THAT ANY COUNTABLE BOOLEAN ALGEBRA OF SUBSETS OF A COUNTABLE SET INCLUDING THE FINITE SETS CAN BE THE FAMILY OF COMPUTABLE SETS OF A 'URS', ANSWERING AFFIRMATIVELY WAGNER'S QUESTION ABOUT THE EXISTENCE OF A MODEL WITH NO COMPUTABLE SPLINTER.

STRUCKMEYER, FREDERICK R. THE "JUST WAR" AND THE RIGHT OF SELF-DEFENSE. ETHICS 82,48-55 D 71.

THIS ARTICLE UNDERTAKES A CRITIQUE OF THE VIEW THAT THE 'JUST WAR' CONCEPT IS OBSOLETE. THE ATTEMPT IS MADE TO SHOW THAT, WHILE THERE IS A POINT TO ARGUING THAT MODERN WARFARE HAS CREATED NOVEL ETHICAL DILEMMAS, THE DISTINCTION BETWEEN MORALLY LEGITIMATE AND ILLEGITIMATE WARS IS STILL VIABLE. THE CHIEF EVIDENCE OFFERED FOR THIS CONCLUSION IS THAT THE REASONS WHY A NATION GOES TO WAR, AND NOT MERELY THE RESULTS OF THE WAR, MUST BE CONSIDERED IN EVALUATING ITS MORAL POSITION. THE PACIFIST HAS NOT SHOWN THAT ALL NATIONS WHICH RESORT TO WAR ARE EQUALLY GUILTY SIMPLY BECAUSE THE RESULT OF GOING TO WAR INVOLVES UNDESERVED AND LARGE-SCALE SUFFERING.

STRUHL, KARSTEN J. LANGUAGE GAMES AND FORMS OF LIFE. J CRIT ANAL 2,25-30 JL 70.

ACCORDING TO WITTGENSTEIN, EACH PRIMITIVE LANGUAGE GAME CAN BE CONCEIVED AS A COMPLETE FORM OF LIFE. RUSH RHEES, IN AN ARTICLE ENTITLED, "WITTGENSTEIN'S BUILDERS," HAS DISPUTED THIS CLAIM AND ARGUED THAT A PRIMITIVE LANGUAGE GAME, SUCH AS THE ONE IN WHICH WITTGENSTEIN'S BUILDERS ARE ENGAGED, CANNOT MEET OUR CRITERIA FOR SPEAKING A LANGUAGE. THE OBJECTION MISSES THE MARK, BECAUSE A LANGUAGE GAME IS NOT A NEUTRAL DESCRIPTION OF SOME ASPECT OF OUR LANGUAGE BUT AN EPISTEMOLOGICAL CONSTRUCT DEVISED TO EXAMINE THE RELATION OF LANGUAGE TO LIFE.

STRUHL, PAULA R. THE LANGUAGE ONLY I UNDERSTAND. J CRIT ANAL 2,31-34 JL 70.

OUR UNDERSTANDING OF WITTGENSTEIN'S VIEW OF SOLIPSISM IN THE "TRACTATUS" IS CONDITIONED BY HOW WE TRANSLATE PROPOSITION 5.62. FOR SOMETIME WITTGENSTEIN WAS TAKEN TO HOLD THE SOLIPSISTIC POSITION

FOLLOWING THE THEN ACCEPTED TRANSLATION OFFERED BY J.O. URMSON: "THE LANGUAGE WHICH I ALONE UNDERSTAND." IN 1959 PROFESSOR J. HINTIKKA SUGGESTED THAT THE CRUCIAL PASSAGE RECEIVE A NEW TRANSLATION: "THE ONLY LANGUAGE THAT I UNDERSTAND." THIS TRANSLATION, WHICH HAS BECOME THE ACCEPTED ONE FOLLOWING DR. C. LEWY'S DISCOVERY OF SOME NOTES BY WITTGENSTEIN, UNDERCUTS THE SOLIPSISTIC IMPLICATIONS OF URMSON'S TRANSLATION. THIS PAPER CONSIDERS THESE TWO TRANSLATIONS IN LIGHT OF WITTGENSTEIN'S RECOGNITION OF LANGUAGE AS MY LANGUAGE AND ARGUES THAT URMSON'S TRANSLATION IS MORE CONSISTENT WITH CERTAIN LINGUISTIC AND PHILOSOPHICAL CONSIDERATIONS.

STRZALKOWSKI, W. IMPLICATIONS OF THE PERCEIVING. INT LOG REV 3,86-89 JE 71.

SULLIVAN, MARK. WHAT WAS TRUE OR FALSE IN THE 'OLD LOGIC'. J PHIL 67,788-799 22 D 70.

THE OBJECTIVE IS TO IDENTIFY WHAT IS THE PROPER SUBJECT OF THE PREDICATES 'TRUE' OR 'FALSE' IN THE 'OLD LOGIC'. AFTER SPECIFYING THE DENOTATION OF 'OLD LOGIC', IT IS SHOWN THAT APULEIUS AND PSEUDO-AUGUSTINE WERE INDICATIVE ORAL TOKENISTS, THAT THE EARLY BOETHIUS WAS A MENTAL AS WELL AS AN ORAL TOKENIST, AND THAT THE LATER 'GREEK' BOETHIUS WAS A MENTAL, ORAL, AND WRITTEN TOKENIST. THE POSSIBILITY THAT BOETHIUS WAS DEVELOPING A THEORY OF 'SIGNIFICATIO' CORRESPONDING TO THE STOIC DOCTRINE OF 'LEKTON' AND PREFIGURING THE TWELFTH CENTURY TEACHING ABOUT 'ENUNTIABILE' IS ALSO NOTED.

SULLIVAN, THEODORE F. AFFINE GEOMETRY HAVING A SOLID AS PRIMITIVE. NOTRE DAME J FORM LOG 12,1-61 JA 71.

IN THIS PAPER AN AXIOM SYSTEM BASED ON LESNIEWSKI'S MEREOTLOGY AND THE PRIMITIVE TERM PARALLELEPIPED IS GIVEN FOR THE CLASS OF AFFINE GEOMETRIES ISOMORPHIC TO FINITE DIMENSIONAL VECTOR SPACES OVER AN ORDERED FIELD. A DEFINITION OF POINT-CLASS AND A RELATION OF BETWEEN AMONG POINT CLASSES IS GIVEN. THEN A BIJECTIVE CORRESPONDENCE IS DEVELOPED BETWEEN POINT-CLASSES AND POINTS IN ORDINARY AFFINE GEOMETRY WHICH IS SHOWN TO BE AN ISOMORPHISM BETWEEN OUR SYSTEM AND ORDINARY AFFINE GEOMETRY.

SULLIVAN, TIMOTHY D. BERKELEY'S MORAL PHILOSOPHY. PHIL STUD IRELAND 19,193-201 1970.

TO DISCERN THE CONTOURS OF A BERKELEIAN MORAL PHILOSOPHY THE ARTICLE HAS BEEN DIVIDED INTO FOUR SECTIONS: THE FIRST INTRODUCES THE MORAL IMPORTANCE OF BERKELEY'S NEW PRINCIPLE; IN THE SECOND SECTION THE INTER-DEPENDENCE OF MORALITY AND SOCIALITY IS DISCUSSED; THE THIRD SECTION IDENTIFIES PERENNIAL MORAL PROBLEMS AND BERKELEY'S SUCCESS OR FAILURE IN DEALING WITH THEM; THE FOURTH OCCUPIES ITSELF WITH A NOTION OF THE COMMON GOOD THAT IS SOCIO-HISTORICAL. BERKELEY'S MORAL PRAGMATISM IS PLACED IN RELIEF IN THIS WAY.

SULLIVAN, WILLIAM J. KANT ON THE EXISTENCE OF GOD IN THE OPUS POSTUMUM. MOD SCH 48,117-134 JA 71.

SUMNER, L W. COOPERATION, FAIRNESS AND UTILITY. J VALUE INQ 5,105-119 SPR 71.

IT HAS OFTEN BEEN HELD AGAINST UTILITARIAN THEORIES THAT STRICT ADHERENCE TO THEM WILL LEAD TO ACTION WHICH IS UNJUST OR UNFAIR. A SPECIAL CASE OF THIS GENERAL CRITICISM (TO BE FOUND, FOR INSTANCE, IN DAVID LYONS' "FORMS AND LIMITS OF UTILITARIANISM," CHAPTER 5) IS THAT IN CERTAIN SITUATIONS INVOLVING THE COOPERATION OF A NUMBER OF INDIVIDUALS FOR SOME COMMON BENEFIT THE UTILITARIAN WILL TAKE UNFAIR ADVANTAGE OF OTHERS BY SLACKING. THIS PAPER IS A RESPONSE TO THIS LINE OF ATTACK. I FIRST DEFINE THE NOTION OF A COOPERATIVE



SITUATION WITH SLACK AND THEN ARGUE THAT IN SUCH SITUATIONS A) THE DOMINANT AIM OF THE UTILITARIAN WILL BE THE ESTABLISHMENT OF A FAIR PROCEDURE, B) WHEN HE DOES NOT KNOW WHAT OTHERS WILL DO COOPERATION WILL CONSTITUTE HIS BEST BEST, AND C) WHEN HE KNOWS THAT ALL OTHERS WILL COOPERATE IT IS STILL AN OPEN QUESTION WHETHER HE WILL SLACK, AND IF UNDER SOME CONDITIONS HE DOES SO HE DOES NOT THEN ACT UNFAIRLY.

SUNG, WEN-KAN. ON 'CAN THE LAW OF CONTRADICTION BE CONTRAVENED'? CHIN STUD PHIL 1,213-222 WINT-SPR 70.

SUNG, WEN-KAN. ON DIALECTICAL LOGIC. CHIN STUD PHIL 1,235-248 WINT-SPR 70.

SUPPE, FREDERICK. ON PARTIAL INTERPRETATION. J PHIL 68,57-75 11 F 71.

HEMPEL AND CARNAP CONSTRUCT SCIENTIFIC THEORIES AS PARTIALLY-INTERPRETED AXIOMATIC CALCULI AUGMENTED BY RULES OF CORRESPONDENCE WHICH PROVIDE A PARTIAL OBSERVATIONAL INTERPRETATION OF THEORETICAL TERMS AND STATEMENTS. ACHINSTEIN AND PUTNAM HAVE ARGUED IT IS IMPOSSIBLE TO GIVE A COHERENT ACCOUNT OF PARTIAL INTERPRETATION ADEQUATE FOR THIS ANALYSIS. I SHOW THAT THESE CRITICISMS ARE UNFOUNDED BY PRESENTING A PRECISE MODEL-THEORETIC ACCOUNT OF PARTIAL INTERPRETATION ADEQUATE FOR HEMPEL'S AND CARNAP'S PURPOSES, AND SHOWING WHY THIS ACCOUNT ESCAPES ACHINSTEIN'S AND PUTNAM'S CRITICISMS. CONSIDERATION ALSO IS GIVEN TO THE WAY PARTIAL INTERPRETATION SPECIFIES THE EXTENT OF ONTOLOGICAL COMMITMENT TO THEORETICAL ENTITIES, THE RELATIONSHIPS BETWEEN THE MEANING OF THEORETICAL TERMS IN ORDINARY SCIENTIFIC LANGUAGE AND THEIR MEANING IN A THEORY'S FORMALISM, AND THE DIFFERENCES BETWEEN THE SEMANTICAL AND EMPIRICAL TRUTH CONDITIONS FOR THEORETICAL ASSERTIONS.

SUPPES, PATRICK. PROBABILISTIC GRAMMARS FOR NATURAL LANGUAGES. SYNTHESE 22,95-116 D 70.

SURMA, STANISLAW AND KABZINSKI, JACEK. DIAGRAMY MODELI W SENSIE A ROBINSONA A NEOPOZYTYWISTYWINA KONCEPCJA ZDAN PROTOKOLARNYCH. PRACE LOG 5,9-15 1970.

IN THE ARTICLE, ON ONE HAND, THE NOTION OF DIAGRAM OF MODEL INTRODUCED BY A. ROBINSON IN 1951 IS DESCRIBED IN DETAIL. THE SO CALLED CONSTRUCTIVE DIAGRAMS BEING DISTINGUISHED. ON THE OTHER HAND THE VIEWS OF O. NEURATH, R. CARNAP, AND K. POPPER ON THE SUBJECT OF SO CALLED PROTOCOL SENTENCES ARE BEING RE-CONSTRUCTED. IT IS BEING ESTABLISHED IN PARTICULAR THAT A SET OF PROTOCOL SENTENCES IN THE SENSE OF POPPER TRUE IN A GIVEN MODEL COINCIDES WITH THE CONSTRUCTIVE DIAGRAM OF THE MODEL.

SURMA, STANISLAW J. DEDUCTION THEOREMS IN MODAL SYSTEMS CONSTRUCTED BY GOEDEL'S METHOD. PRACE LOG 6,69-83 1971.

IN THIS PAPER WE FORMULATE A NUMBER OF MODIFICATIONS OF THE CLASSICAL DEDUCTION THEOREM AND WE GIVE THE CONDITIONS BOTH SUFFICIENT AND NECESSARY FOR THEM TO HOLD IN THE MODAL SYSTEMS BUILT ON BY GOEDEL'S METHOD OVER THE IMPLICATIONAL PROPOSITIONAL CALCULUS IN HILBERT'S SENSE, OVER THE CLASSICAL IMPLICATIONAL PROPOSITIONAL CALCULUS AND, CORRESPONDINGLY, OVER THE CLASSICAL IMPLICATIONAL-NEGATIONAL PROPOSITIONAL CALCULUS.

SURMA, STANISLAW J. JASKOWSKI'S MATRIX CRITERION FOR THE INTUITIONISTIC PROPOSITIONAL CALCULUS. PRACE LOG 6,21-54 1971.

THE PAPER CONTAINS A DETAILED PROOF OF JASKOWSKI'S THEOREM ABOUT THE INTUITIONISTIC PROPOSITIONAL CALCULUS ACCORDING TO WHICH ANY PROPOSITIONAL FORMULA IS A THEOREM OF THE INTUITIONISTIC PROPOSITIONAL CALCULUS IF AND ONLY IF IT IS TAUTOLOGICAL IN EACH OF

JASKOWSKI'S MATRICES. JASKOWSKI HIMSELF EXPOUNDED ONLY THE KEYNOTE FOR THE PROOF OF THIS THEOREM COMPRISING IT WITHIN HARDLY HALF A PAGE. I LARGELY RESORT TO JASKOWSKI'S MAIN IDEA AS TO TERMINOLOGY OF HIMSELF.

SURMA, STANISLAW J. METHOD OF NATURAL DEDUCTION IN THE EQUIVALENTIAL AND EQUIVALENTIAL-NEGATIONAL PROPOSITIONAL CALCULUS. PRACE LOG 6,55-68 1971.

CLASSICAL DEDUCTION THEOREM WHICH ORIGINATED WITH TARSKI AND HERBRAND CONCERNS THE CONNECTIVE OF IMPLICATION. IN THIS PAPER I GIVE DEDUCTION THEOREM WHICH CONCERNS THE CONNECTIVE OF EQUIVALENCE. I PROVE THAT THIS THEOREM IS VALID IN PURELY EQUIVALENTIAL PROPOSITIONAL CALCULUS.

SURMA, STANISLAW J. ON THE AXIOMATIC TREATMENT OF THE THEORY OF MODELS: III THE FUNCTION OF MODEL CONTENT. PRACE LOG 5,57-64 1970.

W PRACY NINIEJSZEJ PODDAJEMY AKSJOMATYZACJI POJECIE (ELEMENTARNEJ) ZAWARTOSCI MODELI (TZN. ZBIORU ZDAN PRAWDZIWYCH W MODELACH), PODSTAWOWE POJECIE TEORII MODELI. FUNKCJA ZAWARTOSCI MODELI MOZE BYC ROZUMIANA W SENSIE WĘZSZYM JAKO FUNKCJA, KTORA PRZYPORZADKOWUJE ZAWARTOSCI POJEDYNCZYM MODELOM BADZ TEZ W SENSIE SZERSZYM JAKO FUNKCJA, KTORA PRZYPORZADKOWUJE ZAWARTOSCI POSZCZEGOLNYM KLASOM MODELI. W PIERWSZEJ KOLEJNOŚCI ZAJMUJEMY SIE FUNKCJA ZAWARTOSCI W SENSIE WĘZSZYM I WYKAZUJEMY, ZE ZBUDOWANA TU TEORIA POZWALA UDOWODNIC WSZYSTKIE AKSJOMATY TEORII KONSEKWENCJI A. TARSKIEGO (TWIERDZENIE 1), ZE TAK SCHARAKTERYZOWANA ZAWARTOSC DOWOLNEGO MODELU JEST ULTRAFILTREM W ZBIORZE WSZYSTKICH ZDAN ROZWAZANEGO ALFABETU (TWIERDZENIE 3) ORAZ ZE ZBUDOWANA TEORIA JEST RÓWNOWAZNA PRZES INTERPRETACJE Z FRAGMENTEM TEORII ELEMENTARNIE DEFINIOWANYCH KLAS MODELI OPISANYM PRZES AUTORA W (1) (TWIERDZENIE 4). W NASTEPNEJ KOLEJNOŚCI ZAJMUJEMY SIE FUNKCJA ZAWARTOSCI W SENSIE SZERSZYM, TZN. FUNKCJA PRZYPORZADKOWUJACA ZAWARTOSCI POSZCZEGOLNYM KLASOM MODELI I WYKAZUJEMY, ZE FUNKCJA TA DOLACZONA JAKO DODATKOWE POJECIE PIERWOTNE DO TEORII ELEMENTARNIE DEFINIOWANYCH KLAS MODELI OPISANEJ W (1) POZWALA ELIMINOWAC Z TEJ TEORII POJECIE KONSEKWENCJI (5).

SURMA, STANISLAW J. ON THE AXIOMATIC TREATMENT OF THE THEORY OF MODELS: II SYNTACTICAL CHARACTERIZATION OF A FRAGMENT OF THE THEORY OF MODEL. PRACE LOG 5,43-56 1970.

W PRACY NINIEJSZEJ JEST PRZEDSTAWIONA PROBA AKSJOMATYZACJI TEORII ELEMENTARNYCH W-NIESPRZECZNYCH I W-ZUPELNYCH SYSTEMOW DEDUKCYJNYCH. WYKAZUJE SIE W NIEJ, ZE OPISANA TEORIA JEST ROZSZERZENIEM TEORII KONSENWEKCIJ TARSKEGO (TWIERDZENIE 1). DOWODZI SIE, ZE FUNKCJA  $L(\cdot)$ , KTORA ZBIOROM ZDAN PRZYPORZADKOWUJE ELEMENTARNE W-NIESPRZECZNE I W-ZUPELNE ROZSZERZENIA TYCH ZBIOROW, JEST DUALISTYCZNYM HOMOMORFIZMEM ZUPELNEJ POLSTRUKTURY ADDYTYWNEJ ZBUDOWANEJ Z PODZBIOROW ROZWAZANEGO ZBIORU ZDAN ZUPELNA POLSTRUKTURA MULTIPLIKATYWNA ZBUDOWANA Z PODRODZIN TEGO ROZWAZANEGO ZBIORU ZDAN (TWIERDZENIE 3), ZE ELEMENTARNE W-NIESPRZECZNE I W-ZUPELNE SYSTEMY DEDUKCYJNE SA TZW. Q-FILTRAMI (TWIERDZENIA 4 I 6) ORAZ POKAZUJE SIE, JAK WYPOSAZYC KLASA L WSZYSTKICH ELEMENTARNYCH W-NIESPRZECZNYCH I W-ZUPELNYCH SYSTEMOW DEDUKCYJNYCH W STRUKTURA ZWARTEJ I CALKOWICIE NIESPOJNEJ PRZESTRZENI TOPOLOGICZNEJ (TWIERDZENIE 5). POKAZUJE SIE WRESZCIE, ZE PIEWEN FRAGMENT ZBUDOWANEJ TUTAJ TEORII JEST RÓWNOWAZNY PRZES INTERPRETACJE Z TFORIA ELEMENTARNIEDEFINIOWANYCH KLAS MODELI OPISANA PRZES AUTORA W ["PART I: THEORY OF MODELS AS AN EXTENSION OF TARSKI'S CONSEQUENCE THEORY." SCHEDAE LOGICAE, CCVIII, FASC. IV. KRAKOW 1969. PP. 39-45.] (TWIERDZENIE 8).

SURMA, STANISLAW. DYSERTACJA DOKTORSKA EMILA L. POSTA. PRACE LOG 5,65-70 1970.

THE SUBJECT OF THIS ACCOUNT IS THE DOCTOR'S THESIS OF E. L. POST, OF THE YEAR 1920. IT IS NOTED HERE THAT THIS THESIS GIVES - THE FIRST IN HISTORY - DEEP AND ORIGINAL METAMATHEMATICAL CHARACTERISTIC OF PROPOSITIONAL CALCULUS, DESCRIBED IN "PRINCIPIA MATHEMATICA" AND PROVIDES PROOF OF ITS CONSISTENCY, THE PROOF OF ITS COMPLETENESS IN RELATION TO THE TWO-ELEMENT BOOLEAN ALGEBRA, USUALLY CALLED TWO-VALUED ALGEBRA OF LOGIC, THE PROOF OF ITS FUNCTIONAL COMPLETENESS TOGETHER WITH THE DESCRIPTION OF THE SO-CALLED TODAY CLASSES OF POST AS WELL AS THE CONSTRUCTION OF VERY GENERALLY UNDERSTOOD FINITELY MANY VALUED GENERALIZATIONS OF THE ALGEBRA OF LOGIC OFTEN CALLED TODAY POST'S ALGEBRAS. SOME DESINFORMATION GROUNDLESSLY REPEATED BY A NUMBER OF AUTHORS ON THE SUBJECT OF POST'S THESIS HAS BEEN RECTIFIED HERE. SEVERAL PROBLEMS ARE REMINDED HERE, PROBLEMS WHICH TILL NOW REMAIN OPEN AND WHICH HAD BEEN PROMPTED BY POST'S THESIS. FINALLY ATTENTION IS DRAWN TO SOME WEAKER OR OUTDATED POINTS OF THE THESIS.

SUSZKO, ROMAN. IDENTITY CONNECTIVE AND MODALITY. STUD LOG 27,7-39 1971.

SUSZKO, ROMAN. SENTENTIAL VARIABLES VERSUS ARBITRARY SENTENTIAL CONSTANTS. PRACE LOG 6,85-88 1971.

SUTER, RONALD. STRAWSON'S ANALYSIS OF IDENTITY STATEMENTS. PHIL PHENOMENOL RES 31,597-599 JE 71.

THIS PAPER DISCUSSES TWO THINGS. FIRST, STRAWSON'S EXPLANATION IN "ON REFERRING" ("MIND," 1950) WHY TWO USES OF SENTENCES OF THE FORM  $NN=NN$  MUST DIFFER FROM THOSE OF THE FORM  $NN=THE\ F$ , WHERE 'NN' AND 'THE F' ARE PROPER NAMES AND DEFINITE DESCRIPTIONS, RESPECTIVELY. IT IS SHOWN THAT HIS ACCOUNT OF THE MATTER HAS UNACCEPTABLE CONSEQUENCES. SECONDLY, IT IS DEMONSTRATED THAT HIS EXPLANATION OF THE DIFFERENCE BETWEEN SENTENCES OF THE FORM  $NN=THE\ F$  AND THOSE OF THE FORM  $NN\ IS\ (AN)\ F$  IS EVEN LESS SATISFACTORY. STRAWSON'S CONFUSIONS HERE DERIVE CHIEFLY FROM HIS NOTION OF A 'PRESUPPOSITION'.

SUTTON, M. A. J. F. DANIELL AND THE BOSCOVICHEAN ATOM. STUD HIST PHIL SCI 1,277-292 F 71.

SWARTZ, ROBERT J. LEIBNIZ'S LAW AND BELIEF. J PHIL 67,122-137 12 MR 70.

RECENTLY CHISHOLM HAS ARGUED THAT RUSSELL'S PUZZLE ABOUT GEORGE IV AND THE AUTHOR OF 'WAVERLEY' DOES NOT THREATEN LEIBNIZ' LAW. CHISHOLM MAKES CRUCIAL USE OF THE DISTINCTION BETWEEN BELIEF STATEMENTS 'IN SENSU COMPOSITO' AND 'IN SENSU DIVISO'. ONLY IN THE LATTER IS THERE QUANTIFICATION INTO THE BELIEF CONTEXT. HE THEN ARGUES THAT SINCE PROPOSITIONAL BELIEF SENTENCES REQUIRE PARAPHRASE AS DISJUNCTIONS OF 'COMPOSITO' AND 'DIVISO' STATEMENTS, NO UNTOWARD CONSEQUENCES FOLLOW FROM RUSSELL'S PUZZLE THAT THREATEN LEIBNIZ' LAW. BUT CHISHOLM HAS ERRED IN MAINTAINING A DISJUNCTIVE INTERPRETATION OF SUCH BELIEF SENTENCES: RATHER, THEY ARE SOMETIMES PARAPHRASABLE 'IN SENSU COMPOSITO', SOMETIMES 'IN SENSU DIVISO'. STILL, EVEN IF THE BELIEF STATEMENTS IN THE PUZZLE ARE INTERPRETED 'IN SENSU COMPOSITO', AND THEN AGAIN 'IN SENSU DIVISO', NO THREAT TO LEIBNIZ' LAW RESULTS EITHER. IN SHOWING THIS I EMBARK ON A DISCUSSION OF QUESTIONS THAT MOST NATURALLY ARISE CONCERNING THE RELATION BETWEEN 'COMPOSITO' AND 'DIVISO' BELIEF STATEMENTS.

SWEENEY, LEO. PRELLER AND AQUINAS. MOD SCH 48,267-274 MR 71.

AGAINST VICTOR PRELLER'S NEO-KANTIAN INTERPRETATION OF THOMAS AQUINAS' PSYCHOLOGY AND EPISTEMOLOGY, THIS ARTICLE ARGUES THAT AQUINAS ASSENTS TO THE ACTUAL PRESENCE IN MAN OF AN AGENT INTELLECT AND OF IMPRESSED SPECIES AND TO THE INSTRUMENTAL FUNCTION OF

PHANTASMS IN INTELLECTION. THIS ASSENT ARISES FROM AN INFERENCE BASED ON HIS VIEWS OF THE HUMAN SOUL AS THE SUBSTANTIAL FORM OF MATTER, OF MATERIAL EXISTENTS AS CONCRETIZED INTELLIGIBILITIES AND AS THE CONTENT-DETERMINING CAUSE OF COGNITION, AND OF COGNITIVE POWERS AS ITS EFFICIENT CAUSE.

SWINBURNE, R G. CHOOSING BETWEEN CONFIRMATION THEORIES. PHIL SCI 37,602-613 D 70.

ON WHAT GROUNDS OUGHT WE TO CHOOSE BETWEEN COMPETING CONFIRMATION THEORIES? THE ARTICLE BEGINS BY DISTINGUISHING BETWEEN CONFIRMATION THEORIES AND OTHER THEORIES WHICH MIGHT BE CONFUSED WITH THEM, SUCH AS THEORIES OF ACCEPTABILITY. IT THEN ARGUES THAT A CONFIRMATION THEORY OUGHT TO ANALYSE RATHER THAN EXPLICATE OUR ORDINARY STANDARDS OF CONFIRMATION. IT WILL DO THIS IN SO FAR AS IT IS COHERENT AND DOES NOT YIELD COUNTERINTUITIVE JUDGMENTS.

SWINBURNE, R G. POPPER'S ACCOUNT OF ACCEPTABILITY. AUSTL J PHIL 49,167-176 AG 71.

ACCORDING TO POPPER, SCIENTIFIC THEORIES ARE TO BE ACCEPTED IN SO FAR AS THEY ARE FALSIFIABLE AND IN SO FAR AS THEY HAVE BEEN CORROBORATED. THE CONCEPTS OF FALSIFIABILITY AND CORROBORATION ARE SUBMITTED TO DETAILED ANALYSIS. THE POINT OF ACCEPTING THEORIES, ACCORDING TO POPPER, IS TO OBTAIN THEORIES OF HIGH VERISIMILITUDE. HOWEVER THE BEST WE CAN DO IS TO OBTAIN THEORIES OF HIGH PROBABLE VERISIMILITUDE. POPPER'S CRITERIA FOR ACCEPTING THEORIES WILL ONLY LEAD TO THEORIES OF HIGH PROBABLE VERISIMILITUDE ON NON-POPPERIAN ASSUMPTIONS ABOUT INDUCTION.

SWINBURNE, R G. THE PARADOXES OF CONFIRMATION - A SURVEY. AMER PHIL QUART 8,318-330 D 71.

THE PARADOXES OF CONFIRMATION ARE CONSTITUTED BY THE CONTRADICTIONS ARISING FROM THE CONJUNCTION OF THREE PRINCIPLES OF CONFIRMATION - NICOD'S CRITERION, THE EQUIVALENCE CONDITION, AND WHAT THE PAPER CALLS THE SCIENTIFIC LAWS CONDITION. THE PAPER DISCUSSES IN DETAIL THE VARIOUS SOLUTIONS PROVIDED BY ABANDONING ONE OF THE PRINCIPLES. IN THE END IT FINDS NICOD'S CRITERION FALSE, BUT FINDS THE EXPLANATIONS GIVEN BY H.G. ALEXANDER AND OTHERS OF WHY NICOD'S CRITERION IS FALSE THEMSELVES UNSATISFACTORY. IT THEN PROVIDES A MORE ADEQUATE ACCOUNT OF THE CIRCUMSTANCES IN WHICH "RA.BA" CONFIRMS "ALL R'S ARE B".

SWINBURNE, RICHARD G. PROBABILITY, CREDIBILITY AND ACCEPTABILITY. AMER PHIL QUART 8,275-283 JL 71.

THE PAPER EXAMINES WHAT IS MEANT BY 'EVIDENCE' WHEN IT IS SAID THAT A THEORY IS PROBABLE ON CERTAIN EVIDENCE. IT CONSIDERS WHAT IS THE RELATION BETWEEN A THEORY BEING PROBABLE ON CERTAIN EVIDENCE, A THEORY BEING BELIEVED, AND A THEORY BEING CREDIBLE. IT DISTINGUISHES VARIOUS SENSES OF 'ACCEPT' IN WHICH SCIENTISTS ARE SAID TO ACCEPT THEORIES, ONLY ONE OF WHICH IS THE SENSE OF 'ACCEPT' IN WHICH IT IS EQUATED WITH 'BELIEVE'. IT ANALYSES THE LOGICAL RELATIONS BETWEEN A THEORY BEING PROBABLE ON THE EVIDENCE, AND A THEORY BEING ACCEPTED, AND A THEORY BEING ACCEPTABLE, IN THE DIFFERENT SENSES OF 'ACCEPT'.

SWINIARSKI, JOHN. A NEW PRESENTATION OF OCKHAM'S THEORY OF SUPPOSITION WITH AN EVALUATION OF SOME CONTEMPORARY CRITICISMS. FRAN STUD 30,181-217 1970.

THIS IS A CRITICAL EVALUATION OF OCKHAM'S THEORIES OF MEANING AND REFERENCE BASED ON EXTENSIVE PRIMARY SOURCE MATERIALS AND ESPECIALLY CONCERNED WITH OCKHAM'S PROCEDURES FOR THE EXTENSIONAL ANALYSIS OF GENERAL PROPOSITIONS. THE KNALES' CONTENTION THAT ABSURD



CONCLUSIONS FOLLOW FROM THE APPLICATION OF OCKHAM'S PROCEDURES IS SHOWN TO BE ILL-FOUNDED. GEACH'S CLAIM, THAT OCKHAM'S NOTION OF PURELY CONFUSED SUPPOSITION IS UNNECESSARY, IS SUPPORTED. SOME OF MODDY'S VIEWS ON SUPPOSITION ARE UPHELD.

SZABO, A. DREI ETAPPEN IN DER SCHOEPFUNG EINES. INT LOG REV 2,154-166 D 70.

SZANIAWSKI, KLEMENS. THE CONCEPT OF DISTRIBUTION OF GOODS. STUD FILOZOF 4,255-266 1970.

SZASZ, THOMAS S. THE ETHICS OF SUICIDE. ANTIOCH REV 31,8-17 SPR 71.

SZCZECZ, WLADYSLAW. TWORCZOSC LOGICZNA L RIEGERA. PRACE LOG 5,71-76 1970.

THE PAPER IS CONCERNED WITH CZECH LOGICIAN BEING ENGAGED IN THE APPLICATION OF ALGEBRAIC METHODS FOR MATHEMATICAL LOGIC. HE USED THEM FOR PROVING FUNDAMENTAL THEOREMS SUCH AS GOEDEL'S THEOREM OF COMPLETENESS AND LINDENBAUM'S ONE OF SYNTACTICALLY SYSTEMS AND ABOVE ALL FOR ALGEBRAIC CHARACTERISTIC OF THE SYNTAX AND SEMANTICS OF THE FIRST ORDER PREDICATE CALCULUS. RIEGER WAS THE FIRST TO APPLY THE FIELD OF BOREL'S SUBSETS OF CANTOR'S DISCONTINUUM FOR REPRESENTATION OF LOGICAL-ALGEBRAIC STRUCTURES.

SZENNAY, ANDREAS. DER CHRISTLICH-MARXISTISCHE DIALOG HEUTE. INT DIALOG Z 3,84-92 1970 (P.I.D.G.).

T'ANG YUFH. THREE QUESTIONS WITH REGARD TO THE STUDY OF THE HISTORY OF CHINESE PHILOSOPHY. CHIN STUD PHIL 2,271-281 SUM 71.

TACHIKAWA, MUSASHI. A SIXTH-CENTURY MANUAL OF INDIAN LOGIC. J INDIAN PHIL 1,111-145 MR 71.

THIS ARTICLE CONSISTS OF FOUR PARTS: EXPLANATIONS OF BASIC TECHNICAL TERMS AS AN INTRODUCTION, A TRANSLATION OF THE NYAYAPRAVESA, NOTES TO THE TRANSLATION, AND A ROMANIZED TEXT BASED UPON DHRUVA'S EDITION (G.O.S. VOL. 38). THIS WORK IS SAMKARASVAMIN'S INTRODUCTION TO DIGNAGA'S LOGIC, AND DEALS WITH MEANS OF PROOF, FALLACIOUS MEANS OF PROOF, MEANS OF REFUTATION, PERCEPTION, INFERENCE, FALLACIOUS PERCEPTION AND FALLACIOUS INFERENCE.

TAKAHASHI, MOTO-O. MANY-VALUED LOGICS OF EXTENDED GENTZEN STYLE II. J SYM LOG 35,493-528 D 70.

TALLET, JORGE. ON THE SYMMETRY OF MANY-VALUED LOGICAL SYSTEMS. LOG ANAL 13,302-322 1970.

MANY-VALUED LOGICAL SYSTEMS ARE CONSIDERED FROM THE VIEWPOINT OF A DICHOTOMOUS PRINCIPLE WHEREBY VALUES ARE TAKEN IN MUTUALLY CONTAINED COMPLEMENTARY PAIRS. A LOGICO-PHILOSOPHICAL CONCLUSION (PARTIALLY IMPLICIT) IS THAT A CLASS FORMULA MAY BE RE-INTERPRETED AS ITS VALUE, AND A NON-DESIGNATED VALUE, TAKEN AS A CLASS FORMULA, AS ANOTHER (INCLUDING) VALUE; UNTIL THE DESIGNATED (UNIVERSAL) VALUE IS REACHED WHICH REPRESENTS THE UNICITY AND NECESSITY OF THE POSSIBLE UNIVERSE.

TALLON, ANDREW. SPIRIT, MATTER, BECOMING: KARL RAHNER'S SPIRIT IN THE WORLD. MOD SCH 48,151-165 JA 71.

THIS ARTICLE HAS TWO PARTS. FIRST THERE IS A DETAILED AND TECHNICAL EXAMINATION OF THE ENGLISH TRANSLATION OF RAHNER'S "GEIST IN WELT" COMPARING IT WITH THE FRENCH AND SPANISH TRANSLATIONS AS WELL AS THE GERMAN ORIGINAL. A LIST OF DIFFERENCES BETWEEN THE FIRST AND SECOND EDITIONS IS PROVIDED. A SELECTED GLOSSARY OF DIFFICULT TERMS IS

ALSO OFFERED. THE SECOND HALF IS A RELATIVELY UNTECHNICAL INTRODUCTION INTENDED FOR THE NEW READER OF RAHNER'S MOST IMPORTANT PHILOSOPHICAL WORK.

TAMARKEVICH, VLADISLAV. CLASSICAL ART IN TWO PHILOSOPHIES. *STUD FILOZOF* 4,267-276 1970.

THIS ARTICLE IS THE TRANSLATION OF THE ENGLISH ARTICLES PUBLISHED IN "THE JOURNAL OF AESTHETICS AND ART CRITICISM", VOL 22, JUNE, 1963, P. 3-8: "TWO PHILOSOPHIES AND CLASSICAL ART".

TAMINIAUX, JACQUES. FINITUDE ET ABSOLU: REMARQUES SUR HEGEL ET HEIDEGGER, INTERPRETES DE KANT. *REV PHIL LOUVAIN* 69,190-215 MY 71.

L'AUTEUR CONFRONTE LA REPETITION HEIDEGGERIENNE DE KANT, TELLE QU'ELLE EST OPEREE DANS "KANT ET LE PROBLEME DE LA METAPHYSIQUE", ET LA REPETITION DE KANT PAR HEGEL DANS "GLAUBEN UND WISSEN". CETTE CONFRONTATION FAIT APPARAÎTRE QUE LES DEUX REPETITIONS ECLAIRENT LE MEME POINT DE LA CRITIQUE KANTIENNE: LA DOCTRINE DE L'IMAGINATION TRANSCENDANTE, ET QUE LE MOTIF QUI FONDE CET ECLAIRAGE CHEZ HEIDEGGER, A SAVOIR LA FINITUDE, S'APPARENTE DANS SA STRUCTURE AU MOTIF QUI FONDE LA REPETITION HEGELIENNE, A SAVOIR L'ABSOLU. CETTE STRUCTURE S'ARTICULE DE PART ET D'AUTRE DANS L'INSISTANCE SUR TROIS THEMES: LE CERCLE, LA VERITE, LE NEANT. CES TROIS THEMES SONT AU COEUR DE LA PENSEE DE LA DIFFERENCE ONTOLOGIQUE, ET AUSSI DE LA PENSEE DIALECTIQUE. CETTE PARENTE MONTRE QUE LA PENSEE DIALECTIQUE, LOIN D'ÊTRE SIMPLE MECONNAISSANCE DE LA DIFFERENCE, EST REQUISE PAR CELLE-CI, ENCORE QU'ELLE S'EN PREOCCUPE DANS LE REGISTRE D'UNE TOTALISATION QUI FINALEMENT L'ABOLIT. MAIS CETTE MEME PARENTE POSE EN RETOUR LA QUESTION DE SAVOIR SI LA DECONSTRUCTION DE LA METAPHYSIQUE N'EST PAS INTRINSEQUEMENT MENACEE PAR CELA MEME AU-DELA DE QUOI ELLE VOUDRAIT PENSER.

TAN, TAI WEI. EXTRA-TERRESTRIAL PERSONS AND RELIGIOUS TRADITION. *SOPHIA* 10,6-15 JL 71.

A REFUTATION OF R. PUCCETTI'S THESIS (CHAP. 5, 'PERSONS') THAT IF EXTRATERRESTRIAL NATURAL PERSONS EXIST, RELIGIOUS BELIEFS, OWING TO INCOMPATIBILITIES THAT WOULD ARISE FROM THEIR ESSENTIAL PARTICULARISM AND THEIR ASPIRATIONS TO UNIVERSALITY, WOULD BE SERIOUSLY UNDERMINED. THE PAPER CONCEDES THAT ORTHODOX RELIGIOUS BELIEFS MIGHT BE SO UNDERMINED, BUT ARGUES THAT A LIVING RELIGIOUS TRADITION, WHICH HAS REVISED AND CAN WITHIN LIMITS REVISE DOCTRINAL INTERPRETATIONS, COULD BY SUCH REVISION INCORPORATE THE DISCOVERY OF NON-HUMAN NATURAL PERSONS WITHIN ITS SYSTEM OF BELIEFS WITHOUT LOSING ITS IDENTITY AND BASIC SUBSTANCE.

TANASE, AL. DIE KULTURPHILOSOPHIE IN RUMANIEN. *PHIL LOG* 15,49-69 1971.

TANNENBAUM, JERROLD. IN DEFENSE OF THE BRAIN PROCESS THEORY. *PHIL PHENOMENOL RES* 31,552-563 JE 71.

TAPSCOTT, BANGS L. PLANTINGA PROPERTIES AND THE ONTOLOGICAL ARGUMENT. *PHIL PHENOMENOL RES* 31,604-605 JE 71.

TATARKIEWICZ, L. ART ET CREATION. *REV METAPH MORALE* 75,326-331 JL-S 70.

DE NOS JOURS LA CREATION, L'ORIGINALITE, LA NOUVEAUTE SONT PLUS QUE TOUTE AUTRE CHOSE RECHERCHÉES ET APPRÉCIÉES, DANS L'ART; OR, CELA A ÉTÉ TOUT DIFFÉRENT DANS LE PASSÉ. LES ANCIENS, AVEC PLATON EN TÊTE, CROYAIENT QUE L'ESSENCE DE L'ART N'EST PAS DANS LA CREATION DE LA BEAUTE MAIS DANS LA CONNAISSANCE ET DANS L'APPLICATION DE SES LOIS; L'ARTISTE LES DECOUVRE PLUTÔT QU'IL NE LES CRÉE; LA CREATION N'EST NI POSSIBLE NI DESIRABLE. LES GRECS N'ONT MEME PAS EU DE TERME POUR "CREATION". LA "CREATIO" LATINE A ÉTÉ AU MOYEN ÂGE APPLIQUÉE À DIEU, NON À L'ARTISTE. CE N'EST QUE LA RENAISSANCE QUI DANS LES

ARTS A VU "FORME CHE NON SONO IN NATURA". MAIS LONGTEMPS ELLE N'A PAS TROUVE UN TERME APPROPRIE. C'EST PROBABLEMENT M K SARBIEWSKI QUI LE PREMIER VERS 1620 A DONNE AU POETE LE NOM DE CREATEUR. MAIS DEJA DEUX SIECLES PLUS TARD ARTISTE ET CREATEUR SONT DEVENUS SYNONYMES L'HISTOIRE NOUS FAIT VOIR QU'IL Y A DEUX DIFFERENTES MANIERES D'ENVISAGER L'ART.

TATARKIEWICZ, WLADYSLAW. WHAT IS ART: PROBLEM OF DEFINITION TODAY. BRIT J AES 11,134-153 SPR 71.

THE ANCIENTS DEFINED ART AS THE ABILITY TO MAKE THINGS ACCORDING TO RULES. THIS WIDE DEFINITION COVERED CRAFTS AND SCIENCES AS WELL. IN MODERN TIMES IT CEASED TO APPLY SINCE THE TERM "ART" BECAME NARROWER, CRAFTS AND SCIENCES WERE NO MORE INCLUDED, WHAT NOW WAS CALLED SO WAS ONLY THE VISUAL ARTS, MUSIC, LITERATURE AND THE THEATRE. SINCE THE XVIIITH CENTURY THERE WERE VERY MANY ATTEMPTS TO SUPPLY A NEW DEFINITION. THE ONE WHICH PROVED ACCEPTABLE WAS GIVEN BY BATTEUX 1747: ART PRODUCES BEAUTY. FOR SOME 150 YEARS IT WENT VIRTUALLY UNCHALLENGED. BUT SINCE AROUND 1900 DOUBTS APPEARED WHETHER IT WAS SATISFACTORY. OTHER DEFINITIONS WERE SUGGESTED, BUT THEY SEEMED NO BETTER. THE VIEW EMERGED THAT ART CANNOT BE DEFINED, SINCE WORKS OF ART HAVE NO COMMON FEATURES BUT ONLY FAMILY LIKENESS. THIS VIEW IS TOO EXTREME. A DEFINITION OF ART SEEMS POSSIBLE AS A SET OF DISJUNCTIONS, OR RATHER AS TWO SETS OF THEM. IT WOULD RUN SOMETHING LIKE THIS: ART IS A CONSCIOUS HUMAN ACTIVITY OF EITHER REPRODUCING THINGS, OR CONSTRUCTING FORMS, OR EXPRESSING EXPERIENCES, IF THE PRODUCT IS CAPABLE OF EVOKING DELIGHT, OR EMOTION, OR SHOCK.

TAUREK, JOHN. COMMENTS ON PROFESSOR CUNNINGHAM'S ADDRESS. PERSONALIST 52,368-373 SPR 71.

TAY, ALICE ERH-SOON. LAW AND MORALITY: COMMUNIST THEORY AND COMMUNIST PRACTICE. PHIL EAST WEST 21,395-409 O 71.

TAYLOR, ALASTAIR M. EDUCATION AND THE SEARCH FOR ORDER. MAIN CURRENTS 27,125-130 MR-AP 71.

THE ARTICLE COMPRISES THE CONCLUDING SECTION OF A CHAPTER IN THE FORTHCOMING BOOK, "INTEGRATIVE PRINCIPLES IN MODERN THOUGHT" (NEW YORK, GORDON AND BREACH, 1971). IT ARGUES THAT THE EMERGENCE OF A NEW, MULTI-RELATIONAL SOCIETAL ORDER REQUIRES NEW CONCEPTUALIZATION IN AND FOR EDUCATION. THE LATTER REQUIRES A NEW FOCUS ON COGNITIVE CAPACITIES AND PROCESSES CONCERNED WITH THE SEARCH FOR MEANING AND ORDER. AFTER DISTINGUISHING BETWEEN 'INTEGRATED' AND 'INTEGRATIVE' APPROACHES TO EDUCATION, THE ARTICLE ADVOCATES THE UTILIZATION OF SUCH UNIVERSAL ORDERING PRINCIPLES AS INVARIANCE, ISOMORPHISM, EQUILIBRIUM, AND THE LOGIC OF RELATIONS WHICH CAN BE APPLIED AT ALL LEVELS OF CURRICULUM STRUCTURING AND INTEGRATION.

TAYLOR, CHARLES. INTERPRETATION AND THE SCIENCES OF MAN. REV METAPH 25,3-51 S 71.

THE THESIS IS THAT INTERPRETATION IS ESSENTIAL TO THE SCIENCES OF MAN IN A WAY WHICH HAS NO PARALLEL IN NATURAL SCIENCE. AN ATTEMPT IS MADE TO DELINEATE A RELEVANT NOTION OF MEANING AND INTERPRETATION; THESE ARE CONFRONTED WITH THE RIVAL EPISTEMOLOGY WHICH HAS DOMINATED SOCIAL SCIENCE, THE EXAMPLES BEING FROM POLITICAL SCIENCE. LASTLY CERTAIN CONSEQUENCES OF THE 'HERMENEUTICAL CIRCLE' ARE DRAWN.

TAYLOR, GABRIELE AND WOLFRAM, SYBIL. VIRTUES AND PASSIONS. ANALYSIS 31,77-83 JA 71.

IT IS OFTEN THOUGHT THAT VIRTUES REQUIRE THE OVERCOMING OR CULTIVATION OF PASSIONS. BUT ALTHOUGH SOME INTERESTING CONNEXIONS EMERGE, IT TURNS OUT THAT THERE IS NO LOGICAL RELATION BETWEEN INDIVIDUAL PASSIONS AND INDIVIDUAL VIRTUES. THE MOST WE CAN SAY IS THAT ANY PASSION WHICH INTERFERES/ACCORDS WITH THE EXERCISE OF A VIRTUE MUST OF COURSE BE OVERCOME/FOLLOWED FOR SOMEONE TO BE SAID TO DISPLAY OR POSSESS IT.

TAYLOR, GABRIELE. HUME'S VIEWS OF MORAL JUDGMENTS. PHIL QUART 21,64-68 JA 71.

HUME DID NOT THINK THAT REASON IS INOPERATIVE IN MORAL DISCOURSE. WHILE OUR PAIN/PLEASURE RESPONSE TO A GIVEN SITUATION IS CAUSALLY DEPENDENT ON OUR PERCEPTIONS, MORAL DISCOURSE MAY REQUIRE THE CORRECTION OF EITHER THE RESPONSE ITSELF OR AT LEAST OF THE JUDGMENT BASED ON IT. MORAL JUDGMENTS SHOULD NOT VARY IN ACCORDANCE WITH THE INTENSITY OF OUR FEELINGS BUT BE BASED ON SOME IMPERSONAL POINT OF VIEW. HENCE MORAL DISCOURSE LEAVES SCOPE FOR RATIONAL ASSESSMENT.

TAYLOR, J G. TIME IN PARTICLE PHYSICS. STUD GEN 23,1102-1107 1970 (P.I.D.G.).

TAYLOR, RICHARD. RESPONSE TO PROFESSOR A J AYER. PHIL EXCH 157-160 S 70.

TAYLOR, W AND FUHRKEN, G. WEAKLY ATOMIC-COMPACT RELATIONAL STRUCTURES. J SYM LOG 36,129-140 MR 71.

THE AUTHORS STUDY WEAKLY ATOMIC-COMPACT MODELS OF FIRST-ORDER THEORIES. (A MODEL IS SAID TO BE WEAKLY ATOMIC-COMPACT IF EVERY SET OF ATOMIC CONDITIONS ALL OF WHOSE FINITE SUBSETS ARE SATISFIABLE IN THE MODEL IS ITSELF SATISFIABLE IN THE MODEL). USE IS MADE OF AN INFINITARY RULE RELATED TO BUT DIFFERENT FROM CARNAP'S RULE, AS WELL AS OF SPECIAL SETS OF CONDITIONS WHICH, THOUGH POSITIVE, HAVE IN THE THEORY NEGATIVE CONSEQUENCES.

TEGA, WALTER. MECCANICISMO E SCIENZE DELLA VITA NEL TARDO SETTECENTO. RIV FILOSOF 62,155-176 AP-JE 71.

NELL'AMBITO DELLE SCIENZE DELLA VITA ESISTONO PROFONDE DIFFERENZE FRA IL MECCANICISMO DEI PRIMI DECENNI DEL SETTECENTO E LA RICERCA NATURALISTICA CHE NELL'ULTIMA PARTE DEL SECOLO SI SNODA SULLO STESSO VERSANTE. IL SAGGIO SI PROPONE DI INDIVIDUARE LA PRESENZA DI ALCUNI PRINCIPI CLASSICI DEL MECCANICISMO NELL'IMPIANTO TEORICO DI SCIENZIATI EMBLEMATICI COME VALLISNERI, BONNET, SPALLANZANI, E DI SPECIFICARE L'ESTREMA DIVERSITA' DEL RUOLO CHE QUESTI STESSI PRINCIPI HANNO GIOCATO ALL'INTERNO DELLA LORO RICERCA SPERIMENTALE.

TEN, C L. PATERNALISM AND MORALITY. RATIO 13,56-66 JE 71.

IT HAS SOMETIMES BEEN ARGUED, PARTICULARLY BY LORD DEVLIN IN "THE ENFORCEMENT OF MORALS," THAT PATERNALISM IS ULTIMATELY INDISTINGUISHABLE FROM THE LEGAL ENFORCEMENT OF A SOCIETY'S SHARED MORALITY. THERE ARE, HOWEVER, TWO ASPECTS OF PATERNALISM: A DECISION-ASPECT, AND A CONSEQUENCE-ASPECT. THE FORMER REFERS TO THE DIFFERENT WAYS IN WHICH THE AGENT'S DECISION TO ACT IN A PARTICULAR MANNER IS VITIATED OR IMPAIRED, WHILE THE LATTER REFERS TO THE UNDESIRABLE CONSEQUENCES OF THE ACT. THESE TWO ASPECTS OF PATERNALISM ARE USED TO EXPLAIN HOW THE CONFUSSION BETWEEN PATERNALISM AND THE LEGAL ENFORCEMENT OF MORALITY ARISES. IT IS ARGUED THAT IT IS QUITE CONSISTENT TO ACCEPT A DEGREE OF PATERNALISM WHILE REJECTING THE LEGAL ENFORCEMENT OF MORALITY, AND THE ARTICLE ALSO CONSIDERS THE EXTENT TO WHICH A PATERNALISTIC POLICY MAY BE



PURSUED.

TEREDHOV, M P AND KUPTSOV, V I. THE CONCEPT OF DETERMINISM IN MARXIST PHILOSOPHY. SOVIET STUD PHIL 9,278-292 WINT 70-71.

TERENZIO, VINCENZO. AUTORIFLESSIONE COME SCIENZA. RIV STUD CROCE 21,65-71 JA-MR 71.

IL SAGGIO MIRA A CONFUTARE IL TENTATIVO FATTO DA JURGEN HABERMAS IN "ERKENNTNIS UND INTERESSE" DI DARE UNA NUOVA DIMENSIONE AL POSITIVISMO. LA PRETESA DI LEGARE LA CONOSCENZA ALL'INTERESSE DENUNCIA IN SOSTANZA UNA MENTALITA INDIFFERENTE AI VALORI TEORETICI E UNICAMENTE PREOCCUPATA DI INDIRIZZARE L'INDAGINE LOGICA A FINI NON SPECULATIVI. IL TENTATIVO DI HABERMAS RINNOVA ANALOGHE PROPOSTE, FATTE DA LATRI PRIMA DI LUI, DI ATTUARE UNA SIMBIOSI TRA INDIRIZZI FILOSOFICI DIVERSI O OPPOSTI. EGLI NON HA FATTO ALTRO CHE DARE UN'APPARENZA NUOVA A VECCHIE ILLUSIONI DEL POSITIVISMO SPIRITUALISTICO TEDESCO, OPERANDO UNA SORTA DI SINCRETISMO FILOSOFICO.

TERTULIAN, NICOLAS. INTRODUZIONE ALL'ESTETICA DI CROCE. RIV STUD CROCE 8,138-153 AP-JE 71.

TESSITORE, FULVIO. L'ISTORICA DI DROYSEN TRA HUMBOLDT E HEGEL. FILOSOFIA 22,311-350 JL 71.

THAKUR, S C. POPPER ON SCIENTIFIC METHOD. PHIL STUD IRELAND 19,71-82 1970.

THALBERG, I. MUST I KNOW WHAT I DO? INT LOG REV 2,208-217 D 70.

WHEN WE ACT, WE HAVE PERCEPTUAL KNOWLEDGE OF OUR SURROUNDINGS AND THE EFFECTS OF OUR BEHAVIOR. DO WE ALSO HAVE NON-OBSERVATIONAL AWARENESS OF OUR ACTIVITY? YES, ACCORDING TO THIS ANALYSIS. SUCH NON-OBSERVATIONAL KNOWLEDGE MUST BE CONFIRMED BY OTHERS' EVIDENCE. SEVEN DIMENSIONS OF 'SUCCESS' IN ACTION ARE DISTINGUISHED, TWO NORMALLY KNOWN WITHOUT OBSERVATION, THE OTHERS POSSIBLY.

THALBERG, IRVING. FREE WILL AND CHISHOLM'S VARIETIES OF CAUSATION. IDEAL STUD 1,149-159 MY 71.

IN "AUSTIN ON ABILITIES" ("SYMPOSIUM ON AUSTIN," ED. K. T. FANN, LONDON: 1969), I BELABORED CHISHOLM'S VIEW THAT A FREE ACTION MUST NOT HAVE A CAUSALLY SUFFICIENT CONDITION. IT SEEMED TO ME THAT CHISHOLM ASSIMILATED ALL CAUSES TO THOSE WHICH PREVENT A MAN FROM ACTING OTHERWISE, E.G., BY DISABLING HIM. CHISHOLM REPLIED IN "REFLECTIONS ON HUMAN AGENCY", "IDEALISTIC STUDIES" I.L, STILL SEEMING TO EQUATE ALL SUFFICIENT CAUSAL CONDITIONS WITH CAUSES THAT HINDER YOU FROM ACTING DIFFERENTLY. I ALSO OBJECT TO HIS NEW DISTINCTION BETWEEN SUFFICIENT CONDITIONS AND EVENTS WHICH ONLY 'CONTRIBUTE CAUSALLY', BUT ARE NOT EVEN PART OF A SUFFICIENT CAUSAL CONDITION.

THALBERG, IRVING. HART ON STRICT LIABILITY AND EXCUSING CONDITIONS. ETHICS 81,150-160 JA 71.

IN H.L.A. HART'S ESSAYS, 'PUNISHMENT AND RESPONSIBILITY', THERE IS A RUNNING CONTRAST BETWEEN CRIMES OF STRICT LIABILITY AND CRIMES FOR WHICH "MENS REA" MUST BE PROVEN. HART SEEMS TO THINK THAT ONLY THE LATTER LEAVE ROOM FOR EXCUSES. ON HIS VIEW, A PERSON MAY ACT WHILE UNCONSCIOUS, AND YET BE CONVICTED OF A STRICT LIABILITY OFFENSE. ALL THESE CONTENTIONS ARE CHALLENGED, BY REFERENCE TO THE CASES HART ANALYSES. ONE GENERAL RESULT IS THAT IT WOULD APPEAR LOGICALLY IMPOSSIBLE FOR AN UNCONSCIOUS AGENT TO ACT.

THALBERG, IRVING. NEW LIGHT ON BRAIN PHYSIOLOGY AND FREE WILL? BRIT J PHIL SCI 21,379-383 N 70.

THIS IS A CRITICAL ASSESSMENT OF D.M. MACKAY'S 1967 EDDINGTON LECTURE, "FREEDOM OF ACTION IN A MECHANISTIC UNIVERSE". HE CONTENTS THAT MECHANISTIC CAUSAL ACCOUNTS OF THE PROCESSES THAT OCCUR IN OUR BRAINS WHEN WE REACH A DECISION WILL PROVE THAT, ALTHOUGH SUCH PROCESSES ARE DETERMINED FOR AN OBSERVER, THEY ARE FROM THE "STANDPOINT" OF THE AGENT BOTH UNDETERMINED AND FREE. BUT MAJOR STEPS IN MACKAY'S REASONING TURN OUT TO BE NON SEQUITURS OR TO TRADE UPON AMBIGUOUS OR VAGUE ASSUMPTIONS.

THALBERG, IRVING. SINGLING OUT ACTIONS, THEIR PROPERTIES AND COMPONENTS. J PHIL 68,781-787 4 N 71.

THANT, U. A GLOBAL PROBLEM. HUMANIST 30,9 N-D 70.

THE 'MULTIPLIER EFFECT' OF MODERN SCIENTIFIC AND TECHNOLOGICAL ADVANCES ARE INCREASING MAN'S CAPACITY FOR THE DESTRUCTION OF LIFE ON EARTH AT AN EVER-GROWING RATE. A UNIFIED, GLOBAL APPROACH TO MANAGEMENT AND CONSERVATION OF HUMAN AND NATURAL RESOURCES, PREFERABLY CENTERED IN THE UNITED NATIONS, IS NEEDED IF MANKIND IS TO SURVIVE AND PROSPER.

THARP, LESLIE H. ONTOLOGICAL REDUCTION. J PHIL 68,152-164 25 MR 71.

THAU, STEWART. ILLOCUTIONARY BREAKDOWNS. MIND 80,270-275 AP 71.

IN INTRODUCING THE NOTION OF AN ILLOCUTIONARY ACT AUSTIN GIVES AN EXAMPLE OF A SPEAKER WHO FAILS TO MAKE CLEAR THE ILLOCUTIONARY FORCE OF HIS UTTERANCE. THE EXAMPLE IS, PRESUMABLY, PUT FORTH AS AN EXAMPLE OF WHAT I TERM AN ILLOCUTIONARY BREAKDOWN. I WILL TRY TO SHOW THAT SUCH AN EXAMPLE REALLY EXHIBITS A RHETIC AND NOT AN ILLOCUTIONARY BREAKDOWN AND THAT THE ILLOCUTIONARY ACT IS NOT AN ACT OF MAKING FORCE CLEAR.

THAYER, LEE. MAN'S ECOLOGY, ECOLOGY'S MAN. MAIN CURRENTS 27,71-78 JA-F 71.

THEOBALD, D W. ACCIDENT AND CHANCE. PHILOSOPHY 45,106-113 APR 70.

THIS PAPER DISCUSSES THE MEANING OF THE TERMS "ACCIDENT" AND "CHANCE" IN CONNECTION WITH EVENTS THAT HAPPEN "BY ACCIDENT" OR "BY CHANCE", AND WITH DOINGS DONE "ACCIDENTALLY" OR "BY CHANCE". FIRST ARISTOTLE'S AND HUME'S VIEWS UPON ACCIDENT AND CHANCE ARE DEALT WITH. THE VIEW THAT ACCIDENTS OCCUR DESPITE WHAT WE ARE TRYING TO DO AND CHANCES ARISE FROM WHAT WE ARE TRYING TO DO IS THEN DEVELOPED IN TERMS OF VARIOUS EXAMPLES (HITTING ONE'S THUMB WITH A HAMMER, FINDING A FIVE-POUND NOTE, PLAYING DICE, ETC.). A COMPARISON IS MADE WITH DOING SOMETHING "BY MISTAKE", "CARELESSLY", "INADVERTENTLY" AND "INVOLUNTARILY". THE PAPER CONCLUDES WITH SOME REMARKS UPON THE NATURE OF RESPONSIBILITY FOR ACCIDENTS.

THIE, MARILYN C. THE 'BROKEN' WORLD OF MYTH: AN ANALYSIS. NEW SCHOLAS 45,38-55 WINT 71.

THIS PAPER ATTEMPTS TO EXPLORE MYTH IN ITS TRANSITION FROM EXISTENCE IN PRIMITIVE TO MODERN SOCIETIES THROUGH THE THOUGHT OF FOUR PHILOSOPHERS: ERNST CASSIRER, PAUL TILICH, MUCFA ELIADE, AND PAUL RECOEUR. THE EMPHASIS IS TO SEE HOW AND WHERE MYTH, RETAINED IN ITS FUNCTION AND ROLE AS MYTH, HAS REMAINED VIABLE FOR MODERN MAN, AND TO EXAMINE THE POSSIBILITIES MYTH OFFERS FOR PHILOSOPHIC THOUGHT, SEEMINGLY BEST EXEMPLIFIED IN RECOEUR'S HERMENEUTICS OF MYTH.

THIELE, JOACHIM AND SAASE, KLAUS. ZUR ENTSPRECHUNG VON  
TEXTCHARAKTERISTIKENWERTEN UND VERBALEN FORMBESCHREIBUNGEN AM  
BEISPIEL VON CHATEAUBRIANDS ATALA. GRUND KYBER GEIST 11,107-110  
1970 (P.I.D.G.).

THIELE, JOACHIM. ZUR KRITIK DES EMPIRIMONISMUS: BRIEFE VON WILHELM  
SCHUPPE, GRAF HERMANN KEYSERLING U A AN ERNST MACH. Z PHIL FORSCH  
24,412-427 1970 (P.I.D.G.).

THOMAS, D A LLOYD. WHY SHOULD I BE MORAL? PHILOSOPHY 45,128-139 APR 70.

IS THERE GOOD REASON FOR BEING MORAL ON AN ACCOUNT OF "GOOD REASON"  
IN TERMS OF ACHIEVING THAT WHICH ONE WANTS FOR ONESELF? AN ATTEMPT  
IS MADE TO SHOW THAT THE FOLLOWING TWO KINDS OF ARGUMENT FOR A  
NEGATIVE ANSWER ARE LESS CONCLUSIVE THAN IS OFTEN THOUGHT. (1) THAT  
PERSONS WHO ACT ON THE BASIS OF SELF-INTEREST WILL NOT ALWAYS DO THE  
SAME THINGS AS THOSE WHO ACT ON THE BASIS OF MORAL CONSIDERATIONS.  
(THIS COVERS THE "STRONG MAN" AND THE "PRETENSE" ARGUMENTS, AS WELL  
AS PROBLEMS RAISED BY JUSTICE AND THE CLAIM THAT MORALITY REQUIRES  
SACRIFICES.) (2) THAT EVEN IF IT CAN BE SHOWN THAT A PERSON ACTING  
FROM SELF-INTEREST WOULD ALWAYS ACT IN THE SAME WAY AS ONE WHO ACTED  
ON THE BASIS OF MORAL CONSIDERATIONS, THE FORMER COULD NOT BE  
DESCRIBED AS ACTING MORALLY.

THOMAS, IVO. A PROOF OF A THEOREM OF LUKASIEWICZ. NOTRE DAME J FORM LOG  
12,507-508 Q 71.

PROOF THAT PFIRCE, SYLLOGISM AND ANY CPC FORM AN AXIOMS SET FOR  
IMPLICATION (LUKASIEWICZ) BY DERIVATION OF CPCCQQCQ (WAJSBERG).  
THE ORIGINAL PROOF WAS BY WAY OF CPCQP (BERNAYS).

THOMAS, JOHN EDWARD. PLATO'S METHODOLOGICAL DEVICE AT 84A1. NEW SCHOLAS  
45,478-486 SUM 71.

THIS PAPER FOCUSES ATTENTION ON PLATO'S SHIFT FROM ARITHMETIC TO  
GEOMETRY AT 'MENO' 84A1. TWO ACCOUNTS OF THIS SHIFT ARE EXAMINED  
AND REJECTED. THE FIRST, BY THE LATE PROFESSOR JAMES ADAM, IS  
REJECTED BECAUSE IT MAKES TOO LITTLE OF THE TRANSFER FROM ARITHMETIC  
TO GEOMETRY. ADAM'S ASSIMILATION OF THE GEOMETRICAL TO THE  
ARITHMETICAL USE OF "APO" OBSCURES THE METHODOLOGICAL SIGNIFICANCE  
OF 84A1. THE SECOND, BY PROFESSOR M.S. BROWN, MAKES TOO MUCH OF THE  
SWICH. INDEED, HIS VIEWS OF ARITHMETIC AND GEOMETRY PREVENT HIM  
FROM GIVING AN ACCURATE ASSESSMENT OF PLATO'S METHODOLOGY. THE  
ARTICLE CONCLUDES WITH AN ACCOUNT OF PLATO'S STRATEGY WHICH ATTEMPTS  
TO AVOID THE DIFFICULTIES IN THE VIEWS OF ADAM AND BROWN.

THOMAS, S B. JESUS AND KANT: A PROBLEM IN RECONCILING TWO DIFFERENT  
POINTS OF VIEW. MIND 79,188-199 APR 70.

THIS ARTICLE ATTEMPTS TO RESOLVE AN APPARENT DISAGREEMENT THAT WOULD  
RESULT FROM (A) ONE PERSON'S TAKING A KANTIAN (I.E., RATIONALISTIC)  
ETHICAL OUTLOOK SERIOUSLY (ACCORDING TO WHICH IT IS POSSIBLE TO  
DETERMINE WHETHER AN ACTION ACCORDS WITH UNIVERSAL LAW OR NOT), AND  
(B) ANOTHER PERSON'S TAKING A "JESUSIAN" OUTLOOK SERIOUSLY. THIS  
LATTER OUTLOOK IS HELD TO INVOLVE A TOTAL RELATIVISM, IN A CERTAIN  
SENSE, AS REGARDS THE ACTIONS OF OTHERS: TOTAL "ACCEPTANCE", AND  
EVEN "NON-JUDGMENT", OF THE PERSON, WHATEVER HIS ACTIONS; WHILE THE  
FORMER WOULD PUT ONE MAN QUA RATIONAL AGENT IN A POSITION TO BE THE  
ABSOLUTE JUDGE OF (HIS OWN AND) ANOTHER'S ACTIONS, AT LEAST IN  
CERTAIN CASES. THE ARTICLE ATTEMPTS TO SHOW HOW THE REQUIREMENTS OF  
BOTH CAN BE PUT INTO AGREEMENT WITH EACH OTHER IF THEY ARE ASSIGNED  
TO DIFFERENT EXPERIENTIAL LEVELS OF "BINDINGNESS", AND THE  
INDIVIDUAL LEVEL IS TAKEN AS ONTOLOGICALLY PRIMARY, AS IT WERE.

THOMAS, WILLIAM E S AND MINEKA, FRANCIS E. NEW LETTERS OF J S MILL TO SIR WILLIAM MOLESWORTH. MILL NEWS LETTER 6,1-13 FALL 70.

THOMAS, WILLIAM J. ON BEHALF OF THE SKOLEMITE. ANALYSIS 31,177-184 JE 71.

THOMASON, JACQUELINE MILLER. ONTOLOGICAL RELATIVITY AND THE INSCRUTABILITY OF REFERENCE. PHIL STUD 22,50-56 JE 71.

QUINE'S THESIS OF INDETERMINACY OF TRANSLATION APPLIED TO GENERAL TERMS OF ONE'S OWN LANGUAGE IMPLIES THAT REFERENCE IS NONSENSICAL. QUINE REJECTS THIS CONSEQUENCE, REVISING HIS THEORY OF ONTOLOGICAL COMMITMENT TO AVOID IT; THIS IS EXPLAINED IN A DISCUSSION OF THE OBJECTUAL AND SUBSTITUTION INTERPRETATIONS OF QUANTIFIERS. THE SOLUTION IS REJECTED AS IT REQUIRES ACCEPTING THE REFERENCE OF SOME LANGUAGE WHILE THE INDETERMINACY THESIS DENIES THAT THERE IS ANY ACTUAL REFERENCE TO ACCEPT.

THOMASON, RICHMOND H AND STALNAKER, ROBERT C. A SEMANTIC ANALYSIS OF CONDITIONAL LOGIC. THEORIA 36,23-42 1970.

A FORMAL SEMANTIC THEORY IS GIVEN HERE FOR A FIRST-ORDER LANGUAGE CONTAINING A CONDITIONAL CONNECTIVE WHOSE INFORMAL INTERPRETATION IS SUFFICIENTLY GENERAL TO INCLUDE SUBJUNCTIVE AND CONTRARY-TO-FACT USES OF THE CONDITIONAL. THE THEORY INVOLVES POSSIBLE SITUATIONS AND CONSTRUES "IF A THEN B" AS TRUE IF B IS TRUE IN A POSITED SITUATION IN WHICH A IS TRUE. MOST OF THE PAPER IS DEVOTED TO A PROOF OF COMPLETENESS BUT SOME PHILOSOPHICAL APPLICATIONS OF THE THEORY ARE DISCUSSED IN A CONCLUDING SECTION.

THOMASON, RICHMOND H. A FITCH-STYLE FORMULATION OF CONDITIONAL LOGIC. LOG ANAL 13,397-412 D 71.

A LOGIC OF CONDITIONALS (STALNAKER AND THOMASON, "THEORIA", 36, 23-42), INCLUDING SUBJUNCTIVE CONDITIONALS, IS PRESENTED HERE AS A SYSTEM OF NATURAL DEDUCTION. THIS FORMULATION IS USED IN ARGUING THAT THE LOGICAL THEORY FAITHFULLY REFLECTS OUR INFORMAL APPRECIATION OF VALID REASONING WITH CONDITIONALS.

THOMASON, RICHMOND H. INDETERMINIST TIME AND TRUTH=VALUE GAPS. THEORIA 36,264-281 1970.

I GIVE A SEMANTIC THEORY OF TENSE LOGIC WITH BRANCHING ALTERNATIVE FUTURES IN WHICH ALL VALID FORMULAS OF STANDARD TENSE LOGIC REMAIN VALID, FUTURE CONTINGENT FORMULAS ARE NEITHER TRUE NOR FALSE, AND WHATEVER IS TRUE IS INEVITABLY TRUE. THIS IS RECONCILED WITH TARSKI'S PRINCIPLE BY MEANS OF VAN FRAASSEN'S THEORY OF SUPERVALUATIONS. THE THEORY IS THEN EXTENDED TO ACCOUNT FOR INEVITABILITY AND 'HAVING BEEN TRUE'. SOME PHILOSOPHICAL APPLICATIONS OF THE THEORY ARE MENTIONED, BUT NOT DISCUSSED IN DETAIL.

THOMASON, RICHMOND H. LOGIC AND ADVERBS. J PHIL 68,715-716 21 O 71.

THOMASON, S K. A THEOREM ON INITIAL SEGMENTS OF DEGREES. J SYM LOG 35,41-45 MR 70.

IT IS PROVED THAT THERE IS AN INITIAL SEGMENT OF THE DEGREES OF UNSOLVABILITY ISOMORPHIC TO THE LATTICE OF ALL FINITE SUBSETS OF THE CONTINUUM.



THOMPSON, HUGO W. AN EXPERIMENT IN HIGH SCHOOL PHILOSOPHY. J CRIT ANAL 2,41-46 AP 70.

A BRIEF DESCRIPTION OF A SUCCESSFUL THREE-YEAR EXPERIMENTAL PROJECT USING PHILOSOPHY AS AN ELECTIVE SUBJECT FOR ORDINARY HIGH SCHOOL JUNIORS AND SENIORS. TEN PARTICIPATING SCHOOLS AND PARTICIPATING TEACHERS ARE NAMED. FINAL PROJECT REPORT SPRING 1971.

THOMPSON, JANNA L. ABOUT CRITERIA. RATIO 13,30-43 JE 71.

THOMPSON, JANNA L. LANGUAGE AND MIND. J BRIT SOC PHENOMENOL 1,61-65 O 70.

THOMPSON, MANLEY. WHO KNOWS? J PHIL 67,856-869 5 N 70.

THOMSON, JUDITH JARVIS. A DEFENSE OF ABORTION. PHIL PUB AFFAIRS 1,47-66 FALL 71.

THOMSON, JUDITH JARVIS. INDIVIDUATING ACTIONS. J PHIL 68,774-781 4 N 71.

THOMSON, JUDITH JARVIS. THE TIME OF A KILLING. J PHIL 68,115-132 11 MR 71.

TIBBETTS, PAUL. THE PHILOSOPHY OF SCIENCE OF WILLIAM JAMES: AN UNEXPLORED DIMENSION OF JAMES'S THOUGHT. PERSONALIST 52,535-556 SUM 71.

THE FIRST PART OF THIS PAPER FOCUSES ON THREE ISSUES IN LATE 19TH CENTURY PHILOSOPHY OF SCIENCE: CONVENTIONALISM, POSITIVISM, AND THE PROBLEM OF METHODOLOGICAL POSTULATES IN SCIENCE. JAMES'S CRITICISMS OF THESE DEVELOPMENTS, ALONG WITH HIS OWN CONTRIBUTIONS, ARE THEN DOCUMENTED. THE LAST HALF OF THE PAPER THEN CONCENTRATES ON JAMES'S CONCEPTION OF SCIENCE AS A 'SECOND-ORDER LEVEL OF EXPLANATION,' AN INEVITABLE OUTCOME GIVEN HIS DOCTRINES OF PURE EXPERIENCE AND RADICAL EMPIRICISM.

TIBBETTS, PAUL. THE RECALL OF CONSCIOUSNESS FROM TEMPORARY EXILE. PHIL TODAY 14,293-298 WINT 70.

TICHOMIROW, O K. DAS WISSENSCHAFTLICHE SCHOEPPFERTUM (REDAKTION S R MIKULINSKI UND M G JAROSCHESKI). SOWJET GES BEITR 10,889-893 1970 (P.I.D.G.).

TICHY, PAVEL. AN APPROACH TO INTENSIONAL ANALYSIS. NOUS 5,273-298 S 71.

TIELSCH, ELFRIEDE. DER MATERIALISMUS EPIKURS: VERSUCH EINER KORREKTUR. PHIL NATUR 12,214-260 1970 (P.I.D.G.).

TILLIETTE, XAVIER. BULLETIN DE L'IDEALISME ALLEMAND. ARCH PHIL 34,287-331 AP-JE 71.

CE BULLETIN REND COMPTE DES OUVRAGES PARUS SUR SCHELLING AU COURS DES CINQ DERNIERES ANNEES (1965-1970). IL SIGNALE NOTAMMENT LES ETUDES DE PHILOSOPHIE POLITIQUE DUES A H.J. SANDKUEHLER, CLAUDIO CESA ET J. HABERMAS, LES EXPOSES D'ENSEMBLE DE SANDKUEHLER ET DE CLAUDE BRUAIRE, L'ESSAI DE JUDITH SCHLANGER SUR LE JEUNE SCHELLING, LES INTERPRETATIONS DE LA "DERNIERE PHILOSOPHIE" PAR A. BAUSOLA, H. CZUMA, W. KASPER, LE BON OUVRAGE DE D. JAEHNIG SUR L'IDEALISME TRANSCENDANTAL; SURTOUT IL COMMENTE LA COPIE DE COURS D'ERLANGEN, RECEMMENT PUBLIEE PAR HORST FUHRMANS, PREMIER JALON DE LA PHILOSOPHIE POSITIVE. ON A AJOUTE UN PORTRAIT SUCCINCT DE JACOBI A PARTIR DU GRAND LIVRE DE VALERIO VERRA ET D'UN ESSAI DE MARCO OLIVETTI, ET UNE ANALYSE DE DEUX INTERPRETATIONS RECENTES DE LA DOGMATIQUE DE SCHLIERMACHER (ROBERT STALDER, DORIS OFFERMANN).

TITONE, VIRGILIO. NOTE SULLA LETTERATURA ITALIANA CONTEMPORANEA:  
I-QUASIMODO. RIV STUD CORCE 7,450-459 O-D 70.

IL QUASIMODO CREDETTE DI ESSERE, MA NON FU, UN POETA. C'E IN LUI  
NON LA POESIA, MA LO SFORZO EVIDENTE DI CERCARLA O COSTRUIRLA E  
QUINDI, COME NELLA MAGGIOR PARTE DEI VERSEGGIATORI DELL'ITALIA  
CONTEMPORANEA, LA NOTAZIONE O REGISTRAZIONE DI IMMAGINI O STATI  
D'ANIMO, CHE VORREBERO APParire TRAGICI, PROFONDI, PEREGRINI, MA  
ALTRO NON SONO SE NON LETTERATURA.

TJONG, ZONG UK. UEBER DIE WENDUNG ZUM NATURRECHT BEI GUSTAV RADBRUCH.  
ARCH RECHTS SOZ 56,245-264 1970 (P.I.D.G.).

TODD, GEORGE F. LYONS ON HART'S RATIONALE FOR LEGAL EXCUSES. DIALOGUE  
10,109-112 MR 71.

TOEPLITZ, JERZY. ON THE CINEMA AND THE DISRUPTION OF THE ARTS SYSTEM.  
DIOGENES 72,112-133 WINT 70.

IN THE 20TH CENTURY TRADITIONAL DIVISION OF ART IN SEPARATE  
CATEGORIES DISAPPEARED. MAINLY DUE TO THE BIRTH OF THE NEW,  
SYNTHETIC ART: THE CINEMA. THE FILM IS AT THE SAME TIME A NOVEL, A  
THEATRICAL ENTERTAINMENT, A PIECE OF MUSIC OR A PICTORIAL WORK. THE  
TRADITIONAL NOTION OF AUTHORSHIP IS NO LONGER VALID IN CINEMA AND  
TELEVISION. ART USING MASS MEDIA BECOMES LIKE FOLKLORE ANONYMOUS.  
IN THE EYES OF THE PUBLIC FILMS AND TV SERIALS HAVE NO AUTHORS, ONLY  
HEROES.

TOERNEBOHM, H. REFLEXIONS ON SCIENTIFIC RESEARCH. SCIENTIA 65,225-243  
1971.

SCIENTIFIC RESEARCH IS REGARDED AS SEQUENCES OF TRANSFORMATIONS OF  
COMPLEXES COMPOSED OF KNOWLEDGE, PROBLEMS AND INSTRUMENTS.  
INSTRUMENTS ARE EITHER HARDWARE LABORATORY EQUIPMENT OR SOFTWARE  
TECHNIQUES USED IN PROBLEM SOLVING. THE TRANSFORMATION SEQUENCES  
ARE EMBEDDED IN HUMAN SETTINGS IN WHICH THEY ARE GIVEN DIRECTIONS.  
PROBLEMS AND SOLUTIONS OF THEM ARE ARRANGED AS FOLLOWS. '0'  
SIGNIFIES 'DATA', '1' SIGNIFIES 'SINGLE PIECES OF KNOWLEDGE', '2'  
SIGNIFIES 'EXPLANATORY PATTERNS', '3' SIGNIFIES 'SYSTEMS OF  
KNOWLEDGE'. INFORMATION THEORY IS APPLIED TO PROCEDURES STARTING  
FROM PROBLEMS OF ORDERS 1 AND 2 AND ENDING WITH SOLUTIONS OF THEM  
WHICH ARE SINGLE PIECES OF KNOWLEDGE AND EXPLANATORY PATTERNS  
RESPECTIVELY. EMPIRICAL WORK IN A STRICT SENSE IS CONCERNED WITH  
PROBLEMS OF ORDERS 0 AND 1 AND THEORETICAL WORK IS CONCERNED WITH  
PROBLEMS OF ORDERS 2 AND 3. EMPIRICAL AND THEORETICAL WORK ARE  
INTERRELATED BY MEANS OF FLOWS OF PROBLEM GENERATING INFORMATION.  
RESIDUALS OF KNOWLEDGE WHICH CANNOT BE SYSTEMATIZED AT THE SAME RATE  
AS KNOWLEDGE IS PRODUCED, AND CLASHES BETWEEN OLD AND NEW KNOWLEDGE  
ARE POTENTIAL STARTING POINTS OF NEW LINES OF RESEARCH.

TOMBERLIN, JAMES E. A NOTE ON RELIGIOUS PROOFS. SOPHIA 9,8-10 O 70.

TOMBERLIN, JAMES E. EXISTENCE ATTRIBUTES: A SECOND LOOK. REV METAPH  
24,737-738 JE 71.

TOMBERLIN, JAMES E. OMNISCIENCE AND NECESSITY: PUTTING HUMPTY-DUMPTY  
TOGETHER AGAIN. PHIL FORUM 2,149-151 FALL 70.

TOMBERLIN, JAMES E. THE SEA BATTLE TOMORROW AND FATALISM. PHIL  
PHENOMENOL RES 31,352-357 MR 71.

TOMLINSON, ROBERT W. THE RECURSIVE "ORDINARY" LANGUAGE DEFINITION FOR "X KNOWS THAT P". DIALOGUE (PST) 12,21-29 N 70.

THERE HAVE BEEN MANY RECENT ATTEMPTS TO SALVAGE THE TRADITIONAL DEFINITION FOR KNOWING FROM GETTIER-TYPE COUNTEREXAMPLES. IN ONE ARTICLE ('ANALYSIS', VOL. 25, NEW SERIES NO. 107 (APRIL, 1965)) K LEHRER WITH HIS CLAUSE (IV C) UNSUCCESSFULLY ATTEMPTS TO DO JUST THAT. I TRY TO SHOW THAT EVEN THOUGH (IV C) FAILS ITS TASK, IT IS BASED ON AN INTUITION WHICH, IF STATED IN A LESS FORMAL WAY, CAN FULFILL CLAUSE (IV C)'S TASK. NEXT, SUPPOSING THAT THE NEW EXPRESSION OF THIS INTUITION IS EQUALLY UNSUCCESSFUL, I PROPOSE THAT BY DISTINGUISHING BETWEEN "MATERIAL SUFFICIENCY" AND "CONTEXTUAL SUFFICIENCY" ANOTHER WAY OF DEALING WITH GETTIER-TYPE COUNTEREXAMPLES IS FORTHCOMING. I ARGUE THAT FROM THE FACT THAT A SET C IS NOT MATERIALLY SUFFICIENT FOR 'KXP', IT DOES NOT FOLLOW THAT 'KXP' IS FALSE IN EACH CASE WHICH SATISFIES C, SINCE IN SOME CASES WHERE C IS SATISFIED C CONSTITUTES ADEQUATE EVIDENCE FOR 'KXP', VIZ. C IS CONTEXTUALLY SUFFICIENT FOR 'KXP'. AND, RECURSIVELY, IF THE FACT THAT C IS CONTEXTUALLY SUFFICIENT FOR 'KXP' IS ADDED TO THE SET OF C ITSELF, THEN C BECOMES MATERIALLY SUFFICIENT FOR 'KXP'.

TONDL, L AND BERKA, K. METHODOLOGICAL PRESUPPOSITION AND CONSEQUENCES OF THE INTERDISCIPLINARY APPROACH TO CONTEMPORARY SCIENCE. TEOR METOD 11,63-84 1970.

THE PAPER IS DISCUSSING SOME BASIC FEATURES AND PROBLEMS OF THE INTERDISCIPLINARY APPROACH IN MODERN SCIENCE WITH RESPECT TO ITS IMPACTS ON SOCIETY. THERE ARE STRESSED CERTAIN IMPORTANT METHODOLOGICAL CONSEQUENCES OF THIS APPROACH AND ITS INFLUENCE ON THE MODES OF SCIENTIFIC WORK. THE SOCIAL IMPACT OF THE INTERDISCIPLINARY METHODOLOGY, HISTORICALLY STEMMING IN THE PROCESS OF INTEGRATION IN SCIENTIFIC RESEARCH, ARE AT PRESENT IMMEDIATELY CONNECTED WITH THE NEEDS OF SOCIAL PRACTICE ITSELF.

TONDL, L. A DECISION-MODEL OF SCIENTIFIC LAW. TEOR METOD 3,71-82 1971.

THE PAPER PRESENTS AN APPLICATION OF THE BASIC CONCEPTS OF THE STATISTICAL DECISION THEORY TO THE MODELS OF SCIENTIFIC EXPLANATION AND SIMILAR SCIENTIFIC PROCEDURES. FROM THE TRADITIONAL POINT OF VIEW TO EXPLAIN "SOMETHING" MEANS TO FIND SUCH NOMOLOGICAL STATEMENTS AND FURTHER FACTS FOR BEING ABLE TO INFER FROM THEM A STATEMENT ABOUT THAT "SOMETHING". IN DECISION MODELS THE DECISION FUNCTIONS CORRESPOND TO THE NOMOLOGICAL STATEMENTS AND ENABLE US TO FIND OUT ADEQUATE DECISIONS (E.G. PREDICTIONS, DIAGNOSIS, EXPLANATIONS ETC.).

TONINI, V. INFORMATION ET EXPLICATION. DIALECTICA 24,139-156 1970.

AUCUN MODELE EXPLICATIF DE LA REALITE NE SERAIT POSSIBLE SI NOUS N'ETIONS PAS CAPABLES D'ACCOMPLIR DES SERIES D'OPERATIONS MOYENNANT LE CHOIX D'UN CERTAIN NOMBRE DE VARIABLES QUI PERMETTENT LA CLASSIFICATION DES PROCESSUS SELON QUATRE PARADIGMES THEORIQUES TYPIQUES: PROCESSUS CAUSALS (THEORIES DETERMINISTES), PROCESSUS STOCHASTIQUES (THEORIES STATISTIQUES OU PROBABILISTES), PROCESSUS INDETERMINES (THEORIES QUI ADMETTENT LA NON-COMMUTATION DES OPERATEURS), PROCESSUS CYBERNETIQUES (THEORIES INFORMATIONNELLES). CELA VENT DIRE QUE LA 'CONNAISSANCE' DU REEL NE PEUT PAS SE REALISER EXAUSTIVEMENT PAR UN MODELE UNIQUE (DETERMINISTE OU NON); MAIS PAR L'EMPLOI CONJUGUE DE QUATRE TYPES DE MODELES DIFFERENTS, DONT L'APPLICATION A LA STRUCTURE DOIT ETRE EVOLUEE ET DECIDEE, A CHAQUE NIVEAU INFORMATIONNEL, AU MOYEN D'UN "DISEGNO" SPECIFIQUE.

TOPITSCH, ERNST. GOTTERDUNKUNG UND REVOLUTION. CONCEPTUS 4,53-67 1970 (P.I.D.G.).

TOSCANO, UGO. STORIA E LOGICA NELLO SCETTICISMO GRECO. G CRIT FILOSOF ITAL 1,202-208 AP-JE 70.

L'AUTORE ESAMINA BREVEMENTE LE CONDIZIONI STORICHE, SOCIALI E PSICOLOGICHE CHE CIRCONDARONO LA NASCITA DEL PENSIERO "LAICO" NELLA GRECIA ANTICA E L'INSORGERE DELLO SCETTICISMO; MOSTRA IN SEGUITO IL CARATTERE A-CRITICO DELLA PRIMA DOTTRINA SCETTICA (DOVUTA A PIRRONE D'ELIDE); CONCLUDE CON UN ESAME LOGICO APPROFONDITO DELL'INSEGNAMENTO DI ARCESILAO, IN CUI CULMINA LA CRISI EPISTEMOLOGICA DEI GRECI. LA NEGAZIONE SCETTICA, COME EPOKE (SOSPENSIONE DEL GIUDIZIO), CONTINUA AD ESSERE RILEVANTE PER NOI.

TOULMIN, STEPHEN. BRAIN AND LANGUAGE: A COMMENTARY. SYNTHESE 22,369-395 MY 71.

CHOMSKY'S "NATIVISM" LEADS HIM TO DISMISS NEUROSCIENCE AND EVOLUTION AS IRRELEVANT TO LINGUISTICS. BUT "NATIVISM" IS AMBIGUOUS IN WAYS HE DOES NOT MAKE CLEAR. A STRONGER FORM HAS THESE RADICAL IMPLICATIONS BUT IS OTHERWISE IMPLAUSIBLE. A WEAKER INTERPRETATION - EXPLAINED WITH EXAMPLES HERE - SUPPORTS CHOMSKY'S CASE AGAINST BEHAVIORISM, WITHOUT BIOLOGICAL IMPLAUSIBILITY. BUT IT ALSO MAKES THE THESIS MUCH LESS EXCITING AND ORIGINAL.

TRANOY, K E. DEONTIC LOGIC AND DEONTICALLY PERFECT WORLDS. THEORIA 36,221-231 1970.

TRIGG, ROGER. MORAL CONFLICT. MIND 80,41-55 JA 71.

TRIMPI, WESLEY. THE ANCIENT HYPOTHESIS OF FICTION: AN ESSAY ON THE ORIGINS OF LITERARY THEORY. TRADITIO 27,1-78 1971.

TROGNON, ALAIN. UNE PRATIQUE INNOCENTE: LA PSYCHOLOGIE ET SON LANGAGE. REV PHIL FR 96,45-56 1971.

IL NE S'AGIT PAS D'INTERROGER LA PSYCHOLOGIE DE L'INTERIEUR DE SON CHAMP MAIS DE PRODUIRE, EN UTILISANT COMME METHODE DE LECTURE LES RECHERCHES DE L'EPISTEMOLOGIE MODERNE ET DE LA LINGUISTIQUE, LES POSTULATS RENDANT POSSIBLE CERTAINES DEMARCHES PSYCHOLOGIQUES. AINSI LA THEORIE PIAGETIENNE DU GROUPE 'INRC' TELESCOPE DEUX PROPOSITIONS: LE SUJET EST ET LE SUJET A UNE CERTAINE LOGIQUE. ELLE POSTULE DONC UN SUJET UNITAIRE OU SUJET PSYCHOLOGIQUE ET SUJET DE LA SCIENCE SONT UNE MEME ENTITE INTERCHANGEABLE. D'AILLEURS, LA COMPARISON DE LA THEORIE DU NOMBRE CHEZ PIAGET AVEC LA THEORIE DE FREGE RAFFERMIT LE RESULTAT PRECEDENT PUISQU'ELLE LE MONTE, CHEZ PIAGET, L'IDENTITE DE L'OBJET DE LA SCIENCE ET DE L'OBJET DE LA REPRESENTATION. LA THEORIE LINGUISTIQUE FONCTIONNANT COMME RELAIS MET ENSUITE EN EVIDENCE CE FAIT PARADOXAL: LA PSYCHOLOGIE NE S'INTERROGE PAS SUR LE LANGAGE. ELLE LAISSE ALORS CROIRE QU'IL EXISTE UNE CORRESPONDANCE BI-UNIVOQUE ENTRE SIGNIFIANT ET SIGNIFIE, QUE LE DISCOURS ECOUTE EST SEMBLABLE A CELUI QUI EST PROFERE, QUE LA QUESTION DU PSYCHOLOGUE N'INTRODUIT PAS UN BIAIS DANS LA RESPONSE DU SUJET. L'OBJET DE LA PSYCHOLOGIE SERAIT-IL INASSIGNABLE?

TROGU, G. OSSERVAZIONI SULLE OMONIMIE DELLE RAPPRESENTAZIONI SIMBOLICHE DEL MOTO. INT LOG REV 3,36-43 JE 71.

SI DIMOSTRA CHE LA CORRENTE NOZIONE DI MOTO UNIFORME UNIFORMEMENTE ACCELERATO E LA CONSEGUENZA DI UN USO OMONIMICO DELLE RAPPRESENTAZIONI SIMBOLICHE DEL MOTO E CHE PERCIO ANCHE LA CINEMATICA, COME LA DINAMICA, E UNA SISTEMATIZZAZIONE A POSTERIORI DI ESPERIENZE DATE. SI DIMOSTRA INOLTRE COME TALE SISTEMATIZZAZIONE OCCULTI LA REALTA DELLE OPERAZIONI COMPIUTE E CHIUDA ILLECITAMENTE LA VIA A DIREZIONI DI INDAGINE PROMETTENTI E, PER MOLTE RAGIONI,



INDISPENSABILI.

TROGU, GIAN CRISTOFORO. CONSIDERAZIONI METODOLOGICHE SULLA PSICOLOGIA TRANSAZIONALE. RIV FILOSOFIA 61,384-404 O-D 70.

OBBIETTIVO DELL'ARTICOLO E LA RICERCA DI UN CANONE EURISTICO GENERALIZZATO ATTO A SUPERARE LE DIFFERENZE METODOLOGICHE CHE REGGONO OGGI LE DIVERSE BRANCIE DELLA PSICOLOGIA. DOPO DI AVERE DENUNZIATO L'INSUFFICIENZA 'INTERNA' DEI VARI CANONI METODOLOGICI SVILUPPATI NEL CORSO DELLA MODERNA PSICOLOGIA INDUTTIVA, DA MAINE DE BIRAN A SKINNER, VIENE DIMOSTRATO COME LA PROSPETTIVA METODOLOGICA TRANSAZIONALE OFFRA UN CRIVELLO METODOLOGICO ATTO A VALUTARE OGNI E QUALSIASI PRODOTTO DELLA PSICOLOGIA CONTEMPORANEA.

TROIGNON, PIERRE. CIRCULUS VITIOSUS: DEUS-CIRCULUS: VITIOSUS DEUS. REV PHIL FR 96,297-313 1971.

PARTANT DU PARAGRAPHE 56 DE "PAR-DELA LE BIEN ET LE MAL", OU LA FIGURE DU DIEU D'APRES LE NIHILISME SE PROFILE, L'AUTEUR A VOULU MONTRER QUE, PAR L'ANALYSE DU RETOUR ETERNEL ET DE DIONYSOS LE "TENTATEUR", LE DERNIER NIETZSCHE PROPOSE UNE REPONSE A LA QUESTION DE DIEU. L'ANALYSE DU 'CIRCULUS VITIOSUS' FAIT APPARAÎTRE LA PARENTE DE LA THEOLOGIE NIETZSCHFENNE ET DES GRANDES TRADITIONS, EN PARTICULIER AVEC L'ENIGME DU NOM DE DIEU DANS LA RELIGION D'ISRAEL. (ABSTRACT REVISED BY EDITOR).

TROUILLARD, JEAN. REMINISCENCE ET PROCESSION DE L'AME SELON PROCLOS. REV PHIL LOUVAIN 69,177-189 MY 71.

QUAND ON ABORDE L'ETUDE DE LA PROCESSION CHEZ PROCLOS, IL FAUT SE SOUVENIR QUE POUR LUI, DANS TOUTE VERITABLE PROCESSION, LE DERIVE NE SE TIRE PAS SEULEMENT DE SON PRINCIPE, MAIS AUSSI DE LUI-MEME. C'EST AINSI QUE SOUS LA MOTION DE SES PRINCIPES, TOUTE AME EST 'AUTOCONSTITUANTE.' LA BONNE METHODE NE CONSISTERA DONC PAS A DESCENDRE VERS L'AME A PARTIR DE SES CAUSES (DIALECTIQUE EVIDEMMENT CHIMERIQUE), MAIS A ANALYSER LA GENESE DE L'AME PAR ELLE-MEME. CETTE RECHERCHE EST PRECISEMENT L'EXERCICE DE LA REMINISCENCE. GRACE A ELLE NOUS AVONS QUELQUES CHANCES DE RETROUVER DANS L'AME MEME LA LOT ET LES ETAPES DE LA PROCESSION UNIVERSELLE, QUI EST INTERIEURE A CHACUN DES FOYERS QU'ELLE POSE.

TRUITT, WILLIS H. A MARXIST THEORY OF AESTHETIC INQUIRY: THE CONTRIBUTION OF MAX RAPHAEL. J AES EDUC 5,151-161 JA 71.

MAX RAPHAEL'S STUDIES IN THE HISTORY AND SOCIOLOGY OF ART ADD DEPTH AND DIMENSION TO MARXIST THEORY OF CULTURE AND PROVIDE A POWERFUL AND ILLUMINATING TECHNIQUE FOR AESTHETIC INQUIRY. BASICALLY CONTEXTUALIST, HIS THEORY PROPOSES THAT AESTHETIC ANALYSIS IS PREREQUISITE TO A GENERAL SOCIOLOGY OF ART. UNFORTUNATELY, MANY OF RAPHAEL'S PUBLISHED AND UNPUBLISHED MATERIALS REMAIN UNEXPLOITED.

TRUITT, WILLIS H. EMERGING IDEOLOGIES AND THE CONCEPT OF DIALECTIC: AN EXPLORATORY AND SPECULATIVE ESSAY. DIOGENES 73,70-87 SPR 71.

THE CONCEPTS OF DIALECTIC AND EMERGENCE ARE EMPLOYED TO DISCLOSE AND ELUCIDATE GENERAL DEVELOPMENTAL TENDENCIES IN ADVANCED INDUSTRIAL SOCIETIES, SPECIFICALLY THE U.S. AND THE U.S.S.R. RELOCATIONS IN AREAS OF IDEOLOGICAL CONFLICT ARE EXAMINED.

TRUITT, WILLIS H. THEMATIC AND SYMBOLIC IDEOLOGY IN THE WORKS OF E M FORSTER. J AES ART CRIT 30,101-109 FALL 71.

CRITICS AGREE MISTAKENLY THAT FORSTER WAS A "LIBERAL MAN," AND THAT HIS WRITINGS EXHIBIT A LIBERALIST IDEOLOGY. HIS THOUGHT GOES BEYOND THE BOUNDARIES OF LIBERALIST DOCTRINE. THEMATICALLY MARXIST, HIS NOVELS ARE AN ATTEMPT TO FORGE A NEW PROGRESSIVE LITERARY FORM.

TRUITT, WILLIS H. TOWARDS AN EMPIRICAL THEORY OF ART: A RETROSPECTIVE COMMENT ON MAX RAPHAEL'S CONTRIBUTION TO MARXIAN AESTHETICS. BRIT J AES 11,227-236 SUM 71.

AN INTRODUCTION TO TRANSLATION OF METHODOLOGICAL PASSAGES FROM "PROUDHON, MARX, PICASSO, TROIS ETUDES SUR LA SOCIOLOGIE DE L'ART." CONCLUDING COMMENT ON UNPUBLISHED MANUSCRIPTS AND BIBLIOGRAPHY.

TRYBUSIEWICZ, JANUSZ. LES ANTINOMIES DU LIBERALISME-LES IDEES DE LIBERTE ET 'D'ORDRE' DANS LA PENSEE DE BENJAMIN CONSTANT. STUD FILOZOF 4,277-290 1970.

TS'AO, IGNATIUS J H. REMOULDING WORLD OUTLOOK AND THE RED FLAG. STUD SOVIET THO 11,113-117 JE 71.

TSCHUDINOW, E M AND GOTT, W S. DIE UNERSCHOEPFICHKEIT DER MATERIE UND DIE ENTWICKLUNG DES PHYSIKALISCHEN WISSENS. SOWJET GES BEITR 10,863-873 1970 (P.I.D.G.).

DIE VERFASSER UNTERSUCHEN DAS LENINSCHES PRINZIP VON DER UNERSCHOEPFICHKEIT DER MATERIELLEN WELT IN SEINER METHODOLOGISCHEN BEDEUTUNG FUER DIE ENTWICKLUNG DER PHYSIKALISCHEN ERKENNTNIS. SIE UNTERSCHIEDEN ZWEI BEDEUTUNGEN DIESER PRINZIPI ALS EINES PHILOSOPHISCHEN POSTULATS UND ANALYSIEREN SEINEN ZUSAMMENHANG MIT DEM PRINZIP DER EINHEIT DER WELT. DEN HEURISTISCHEN WERT DES UNERSCHOEPFICHKEITSPRINZIPI FUER DIE PHYSIK SEHEN SIE IN SEINEM NUTZEN FUER DIE RICHTIGE EINSCHAETZUNG DER VOLLSTAENDIGKEIT PHYSIKALISCHER THEORIEN.

TSUBAKI, ANDREW T. ZEAMI AND THE TRANSITION OF THE CONCEPT OF YUGEN: A NOTE ON JAPANESE AESTHETICS. J AES ART CRIT 30,55-67 FALL 71.

ZEAMI MOTOKIYO IS A FOUNDER OF A JAPANESE TRADITIONAL THEATRE FORM KNOWN AS 'NO'. HE EMPHASIZED THE AESTHETIC QUALITY CALLED 'YUGEN', THE BEAUTY OF GENTLE GRACEFULNESS. HE APPLIED THIS CONCEPT ORIGINALLY DEVELOPED IN CRITICISM OF POETRY TO 'NO'. HIS APPLICATION MARKS THE BEGINNING OF A SERIES OF TRANSFORMATIONS OF THE IDEA OF 'YUGEN' TO 'SABI' (LONELINESS) IN MEDIEVAL JAPAN. THE ARTICLE ANALYZES THIS TRANSFORMATION AND THE FACTORS THAT PROMOTED SUCH A TRANSITION, INCLUDING ZEAMI AND 'NO'.

TU, WEI-MING. THE NEO-CONFUCIAN CONCEPT OF MAN. PHIL EAST WEST 21,79-87 JA 71.

TUCKER, J. RULES AUTOMATA AND MATHEMATICS. PROC ARTS SOC 70,161-180 1969-1970.

THE AUTHOR PUTS FORWARD A NEW PROGRAMME FOR THE FOUNDATIONS OF MATHEMATICS BASED UPON THE VIEW THAT MATHEMATICS IS CONCERNED WITH THE GENERATION OF RULES WHICH ARE NON-REFERENTIAL IN CHARACTER. THE POSITION DIFFERS, HOWEVER, FROM ALL VERSIONS OF FORMALISM IN THAT RULE-GENERATION AND RULE-FOLLOWING AND THE PHILOSOPHY OF MIND ARE BOTH SEEN AS BRANCHES OF A GENERAL ENQUIRY INTO THE NATURE OF RULE-GENERATION. A NON-REFERENTIAL INTERPRETATION OF SET THEORY IS PROVIDED, AND A SOLUTION TO THE PROBLEM OF CONSISTENCY IS GIVEN IN TERMS OF RULE-TRANSGRESSION. STRICT FINITISM, AS IN ESENE-VOLPINE, AND OTHER REFERENTIAL VIEWS ARE CRITICISED.

TULLOCK, GORDON AND OVERCAST, H EDWIN. A DIFFERENTIAL APPROACH TO THE REPEATED PRISONER'S DILEMMA. THEOR DECIS 1,350-358 JE 71.

THE REPEATED PRISONER'S DILEMMA GAME IS CONVERTED INTO A DIFFERENTIAL GAME BY ASSUMING THAT THE PLAYERS, INSTEAD OF MAKING DECISIONS INDIVIDUALLY FOR EACH REPETITION OF THE PRISONER'S DILEMMA GAME, MAKE DECISIONS ON THE RATIO OF COOPERATIVE AND NONCOOPERATIVE GAMES THAT THEY WISH TO PLAY OVER THE NEXT FEW MOVES, AND THAT THE

ACTUAL PLAYS ARE THEN DETERMINED USING THIS RATIO AND A RANDOMIZING PROCEDURE. ALTHOUGH IT SOUNDS LIKE A SIGNIFICANT DEPARTURE, THIS ASSUMPTION IS PROBABLY NOT TOO DIFFERENT FROM REALITY. SINCE EACH PLAYER CAN ALWAYS OBTAIN BY HIS OWN ACTION AT LEAST THE PAYOFF WHICH HE WOULD RECEIVE FROM THE NONCOOPERATIVE=NONCOOPERATIVE PAIR OF STRATEGIES, THAT PART OF THE DIFFERENTIAL GAME WHICH IS DOMINATED BY SUCH A DUAL NONCOOPERATIVE STRATEGY FOR EITHER PLAYER IS AN UNLIKELY OUTCOME. THIS DOMINATED AREA CAN BE READILY COMPUTED FOR ANY GAME, INCLUDING THOSE WITH MORE THAN TWO PLAYERS. FORMAL TESTING WITH EMPIRICAL DATA WAS IMPOSSIBLE BECAUSE OF UNCERTAINTY ABOUT THE PROPER NULL HYPOTHESIS. NEVERTHELESS, EXPERIMENTAL RESULTS REPORTED BY RAPOPORT ARE CONSISTENT WITH THE THEORY.

TUMANOW, W A. DER NEOPOSITIVISMUS IN DER BUERGERLICHEN RECHTSTHEORIE. SOWJET GES BEITR 10,1297-1304 1970 (P.I.D.G.).

TURSMAN, RICHARD. NIETZSCHE CONTRA IDEALISM. IDEAL STUD 1,160-171 MY 71.

THIS ARTICLE IS ABOUT WHAT IDEALISM MEANT TO NIETZSCHE AND HOW HE SOUGHT AN ANTITHESIS TO IT. IT IS ARGUED THAT AS HIS ANTITHESIS TO IDEALISM NIETZSCHE ADOPTED ACTIVE NIHILISM. THE ARTICLE GOES ON TO SHOW HOW NIETZSCHE THE ACTIVE NIHILIST, THE NON-BELIEVER, COULD NEVERTHELESS CONSISTENTLY GO ON TO TEACH THE SUPERMAN, ETERNAL RECURRENCE AND WILL TO POWER DOCTRINES. THE LINE OF INTERPRETATION IS DIFFERENT FROM THAT OF JASPERS, HEIDEGGER, KAUFMANN AND THE OTHER NIETZSCHE SCHOLARS.

TYMIENIECKA, ANNA-TERESA. DIE PHAENOMENOLOGISCHE SELBSTBESINNUNG. ANAL HUSSERL 1,1-10 1971.

ULRICH, FERDINAND. BEGRIFF UND GLAUBE: UEBER HEGELS DENKWEK INS "ABSOLUTE WISSEN". FREI Z PHIL THEOL 17,344-399 1970 (P.I.D.G.).

UNGER, PETER K. A DEFENSE OF SKEPTICISM. PHIL REV 80,198-219 AP 71.

THE SCEPTICISM WHICH THE AUTHOR DEFENDS IS THE VIEW THAT EVERY HUMAN BEING KNOWS, AT MOST, HARDLY ANYTHING TO BE SO. IT IS ARGUED THAT "KNOWING", LIKE "CUBE", IS A DEFINED ABSOLUTE TERM; JUST AS BEING A CUBE REQUIRES HAVING SURFACES WHICH ARE FLAT, KNOWING SOMETHING REQUIRES ONE TO BE CERTAIN OF THE THING. IT IS ARGUED THAT "FLAT" AND "CERTAIN", UNLIKE "BUMPY" AND "DOUBTFUL", HAVE SPECIAL FEATURES WHICH MAKE THEIR APPLICATION TO REALITY SOMEWHAT DOUBTFUL. THIS DOUBTFULNESS IS PASSED ALONG TO THE DEFINED TERMS.

UNGER, ROBERTO MANGABEIRA. ISONOMY AND JUSTICE. ARCH RECHTS SOZ 56,181-187 1970 (P.I.D.G.).

UNGURU, SABETAI AND FISHER, N W. EXPERIMENTAL SCIENCE AND MATHEMATICS IN ROGER BACON'S THOUGHT. TRADITIO 27,358-378 1971.

URSUL, A D AND SEVAST'IANOV, V I. NEW INTERRELATIONS OF SOCIETY AND NATURE IN THE SPACE AGE. SOVIET STUD PHIL 1,158-175 FALL 71.

UTERMOEHLN, GERDA AND SCHMITZ, ANNELIESE. LEIBNIZ-BIBLIOGRAPHIE: NEUE TITEL 1968-1970. STUD LEIBNIZ 2,302-320 1970 (P.I.D.G.).

VALBERG, JEROME J. SOME REMARKS ON ACTION AND DESIRE. J PHIL 67,503-519 AUG 70.

THE PAPER FIRST COMMENTS ON SEVERAL INTERPRETATIONS OF THE THESIS THAT DESIRES AND ACTIONS ARE LOGICALLY RELATED, EVENTUALLY CONCENTRATING ON THE VIEW THAT IF AN AGENT PERFORMS AN ACTION BECAUSE OF A CERTAIN DESIRE, THE DESIRE CANNOT BE DESCRIBED WITHOUT REFERENCE TO THE ACTION (D). D IS DEFENDED AGAINST TWO OBJECTIONS. A DISTINCTION IS THEN DRAWN BETWEEN PARTICULARIZED AND GENERIC

DESIRE; THE TRUTH OF D IS SEEN TO DEPEND ON THE POSSIBILITY OF THE FORMER WITH RESPECT TO ACTIONS. TWO ARGUMENTS AGAINST THIS POSSIBILITY ARE REJECTED. A STRONGER ARGUMENT HAVING REFERENCE TO THE CONCEPT OF PERFORMING AN ACTION IS OFFERED. THE ARGUMENT INVOLVES THAT ACT-INDIVIDUALS ARE NECESSARILY PERFORMED BY THE AGENTS WHO PERFORM THEM, THE MODALITY HERE BEING UNDERSTOOD DE RE. IN WORKING OUT THIS ARGUMENT, IT IS SUGGESTED THAT PERFORMING CAN BE VIEWED AS A SPECIAL CASE OF ARISTOTLE'S NOTION OF BEING "PRESENT IN".

VALERI, VALERIO. LE ISOLE SALOMONE SCOPERTE DAGLI EUROPEI: DAL CONTRATTO SOCIALE ALL'UTILITARISMO. FILOSOFIA 22,165-198 AP 71.

DALLA TEORIA CONTRATTUALISTA A QUELLA UTILITARISTA SI ALTERA L'IMMAGINE CHE L'EUROPA SI FA DELLA SOCIETA PRIMITIVA. QUESTA E NEGAZIONE DELLA PROPRIA: DI QUI UN'AMBIGUITA NEL MODO DI PERCEPERLA: COME SUO STADIO ORIGINARIO O COME SOVVERTIMENTO DELLE CATEGORIE FONDAMENTALI IN CUI SI ARTICOLA IL SUO DISCORSO: LO SCAMBIO, IL POTERE E LA MORTE. LA NATURA DELLA SOCIETA MELANESIANA MOSTRA CHE SOLO IL CONTRATTUALISMO PUO' COMPRENDERLA. IL DISCORSO DI UNA CIVILTA SULL'ALTRA E DA ME SITUATO TRA LE LORO REALTA.

VAN DE PITTE, FREDERICK P. KIERKEGAARD'S 'APPROXIMATION'. PERSONALIST 52,483-498 SUM 71.

APPROXIMATION IS THE MANNER IN WHICH KIERKEGAARD CONCEIVES PHILOSOPHY AND HUMAN FULFILLMENT TO TAKE PLACE, AND THE LIMIT WHICH EITHER CAN ATTAIN BY PURELY HUMAN MEANS. BRIEF EXAMINATIONS OF HIS EPISTEMOLOGY AND HIS CONCEPT OF CHRISTIAN PERFECTION DEMONSTRATE THE ESSENTIAL ROLE OF 'APPROXIMATION' IN HIS WORK. THEN IT IS POINTED OUT THAT HIS UNIQUE CONTRIBUTION TO PHILOSOPHY IS THAT HE EXEMPLIFIES AT SEVERAL LEVELS, BOTH IN HIS WORKS AND IN HIS PERSON, THE SAME APPROXIMATION=PROCESS.

VAN DEN HAAG, ERNEST. DETERRENCE AND THE DEATH PENALTY: A REJOINDER. ETHICS 81,74-75 O 70.

VAN DER HOEVEN, J. KIERKEGAARD EN MARX ALS DIALECTISCHE CRITICI VAN HEGEL (II). PHIL REFORM 35,100-118 1970.

VAN DER WEY, P A. PROLEGOMENA TOT DE PRAETERIOLOGIE. TIJDSCHR FILOSOF 32,609-614 D 70.

LA BREVE ETUDE CI-DESSUS PEUT SEMBLER UNE PROVOCATION A L'ADRESSE DES PHILOSOPHES EXISTENTIALISTES ET A LA PHILOSOPHIE ANALYTIQUE. EN EXERCE ELLE A CHOISI L'affirmation DE HEGEL: "EINE PHILOSOPHIE, WELCHE DEM ENDLICHEN DASEIN ALS SOLCHEM WAHRHAFTES, LETZTES, ABSOLUTES SEIN ZUSCHREIBT, VERDIENST DEN NAMEN PHILOSOPHIE NICHT". A L'ENCONTRE DE L'ACTUELLE 'FUTUROLOGIE' ON PROPOSE LA PRAETERIOLOGIE COMME CONNAISSANCE DU PASSE (PRAETERITUM) ET CELA DANS LE SENS DE 'PASSE-DE-L'ETRE' L'AUTEUR NE PRESENTE ICI QUE LES PROLEGOMENES D'UNE TELLE ETUDE COMME APPROCHE DE LA PRAETERIOLOGIE. LA REFLEXION SUR LE PASSE-DE-L'ETRE TRANSCENDE L'ARCHEOLOGIE ET LA PALEONTOLOGIE ET S'ORIENTE VERS L'ABSOLU ET L'INFINI, BIEN QUE A PARTIR DU RELATIF ET DU FINI. LE DEBAT CELEBRE DE LA POSSIBILITE OU DE LA NON-POSSIBILITE D'UNE 'CREATIO AB AETERNO' APPARAIT ICI SOUS UNE FORME NOUVELLE. L'AUTEUR ESTIME QUE LA PRAETERIOLOGIE CONDUIT LOGIQUEMENT VERS DIEU, COMME LE MYSTERE DES MYSTERES.

VAN EVRA, JAMES W. ON DEATH AS A LIMIT. ANALYSIS 31,170-176 AP 71.

PHENOMENAL DEATH (I.E. THE TOTAL CESSATION OF THOUGHT AND EXPERIENCE) IS HERE LIKENED TO A LIMITING STATE. THAT IS, AS A LIMIT IS NOT SOMETHING REACHED, BUT ONLY SERVES AS AN ORDERING FUNCTION ON THE SERIES IT LIMITS, SO PHENOMENAL DEATH IS A STATE WHICH WE DO NOT (PHENOMENALLY) REACH. RATHER, THE SIGNIFICANCE OF



PHENOMENAL DEATH DEPENDS ON HOW WE USE IT TO ORDER OUR LIVES.

VAN EVRA, JAMES W. ON SCRIVEN ON 'VERSTEHEN'. THEOR DECIS 1,377-381 JE 71.

VAN FRAASSEN, BAS C. ON THE EXTENSION OF BETH'S SEMANTICS OF PHYSICAL THEORIES. PHIL SCI 37,325-339 SEPT 70.

A BASIC AIM OF E. BETH'S WORK IN PHILOSOPHY OF SCIENCE WAS TO EXPLORE THE USE OF FORMAL SEMANTIC METHODS IN THE ANALYSIS OF PHYSICAL THEORIES. WE HOPE TO SHOW THAT A GENERAL FRAMEWORK FOR BETH'S SEMANTIC ANALYSIS IS PROVIDED BY THE THEORY OF SEMI-INTERPRETED LANGUAGES, INTRODUCED IN A PREVIOUS PAPER. AFTER DEVELOPING BETH'S ANALYSIS OF NONRELATIVISTIC PHYSICAL THEORIES IN A MORE GENERAL FORM, WE TURN TO THE NOTION OF THE 'LOGIC' OF A PHYSICAL THEORY. HERE WE PROVE A RESULT CONCERNING THE CONDITIONS UNDER WHICH SEMANTIC ENTAILMENT IN SUCH A THEORY IS FINITARY. WE ARGUE, FINALLY, THAT BETH'S APPROACH PROVIDES A CHARACTERIZATION OF PHYSICAL THEORY WHICH IS MORE FAITHFUL TO CURRENT PRACTICE IN FOUNDATIONAL RESEARCH IN THE SCIENCES THAN THE FAMILIAR PICTURE OF A PARTLY INTERPRETED AXIOMATIC THEORY.

VAN FRAASSEN, BAS. INFERENCE AND SELF-REFERENCE. SYNTHESE 21,425-438 D 70.

VAN MONDFRANS, ADRIAN P AND STANWYCK, DOUGLAS J AND FELKER, DONALD W. AN EXAMINATION OF THE LEARNING CONSEQUENCES OF ONE KIND OF CIVIL DISOBEDIENCE. EDUC THEORY 21,146-154 SPR 71.

THE LEARNING THEORIES OF DEWEY, HULL, ALLPORT, AND WHITE ARE CITED IN SUPPORT OF THE VIEW THAT OVERT, DISRUPTIVE BEHAVIORS BY THOSE WHO REJECT THE BASIC STRUCTURE OF SOCIETY BECOME SELF-REINFORCING AND ARE LIKELY TO PERSIST SO THAT A PERSON SO BEHAVING WILL BE UNLIKELY TO ADJUST TO THE SOCIETY HE CLAIMS TO BE WORKING TO ACHIEVE. IMPLICATIONS ARE DRAWN, LEADING TO A CALL FOR MORE ATTENTION TO EGO-ENGAGING INSTRUCTIONAL PROCEDURES AND TO THE SERIOUS EXTENSION OF EDUCATIONAL THEORY AND RESEARCH, AS WELL AS TO THE NEED FOR EDUCATIONAL PHILOSOPHERS TO DEVELOP CLEAR EDUCATIONAL GOALS.

VAN PEURSEN, CORNELIS A. THE CONCEPT OF THE BODY IN TRANSCENDENTAL PHENOMENOLOGY AND IN MODERN BIOLOGY. ANAL HUSSERL 1,133-151 1971.

VAN REIJEN, WILLEM LODEWIJK. DIE WAHRHEITSFRAGE IN DER TRANZENDENTALEN DEDUKTION DER REINEN VERSTANDESBEGRIFFE. KANTSTUDIEN 61,339-356 1970 (P.I.D.G.).

VAN RIET, SIMONE. TRADUCTIONS ARABO-LATINES ET INFORMATIQUE. REV PHIL LOUVAIN 68,521-535 N 70.

DESCRIPTION DES OPERATIONS PAR LESQUELLES A ETE REALISE UN INVENTAIRE EXHAUSTIF DES EQUIVALENTS ARABES DES QUARANTE MILLE MOTS LATINS QUI CONSTITUENT LE TEXTE DES PREMIER, DEUXIEME ET TROISIEME LIVRES DU DE ANIMA D'AVICENNE. LES MOTS ARABES ONT ETE ENREGISTRES SUR CARTES PERFOREES, SANS RECOURIR A DES CARACTERES ARABES; LES MOTS-OUTILS ONT ETE TRANSCRITS AVEC VOCALISATION; LES AUTRES MOTS ONT ETE NOTES PAR LEUR RACINE. CE LEXIQUE COMPLET PERMET UNE ETUDE PRECISE DES PROCEDES DES TRADUCTEURS MEDIEVAUX.

VAN ROTTELAAR, B. A CLASS OF MODELS FOR INTERMEDIATE LOGICS. NOTRE DAME J FORM LOG 12,358-362 JL 71.

THE SUBSET OF WEAKLY DECREASING SEQUENCES OF  $B$  SUPER  $\alpha$ , WHERE  $\alpha$  IS AN ORDINAL, AND  $B$  A BOOLEAN ALGEBRA SATISFYING AN OBVIOUS COMPLETENESS REQUIREMENT, IS TURNED INTO A RELATIVELY PSEUDO-COMPLEMENTED LATTICE  $L$  SUB  $\alpha$  OF  $B$ . FOR  $\alpha$  GREATER THAN ONE THE LATTICES  $L$  SUB  $\alpha$  OF  $B$  ARE MODELS FOR INTERMEDIATE

LOGICS. THE L SUB ALPHA OF B ARE DISTINGUISHABLE BY MEANS OF THE ITERATES OF PEIRCE'S LAW IF ALPHA IS FINITE.

VAN STRAATEN, R. SOMMERS ON STRAWSON'S AND DESCARTES' ONTOLOGY. MIND 80,148-149 JA 71.

VANCOURT, RAYMOND. QUELQUES REMARQUES SUR LE PROBLEME DE DIEU DANS LA PHILOSOPHIE D'ERIC WEIL. ARCH PHIL 33,471-490 JL-S 70.

L'AUTEUR DE L'ARTICLE: "QUELQUES REMARQUES SUR LE PROBLEME DE DIEU DANS LA PHILOSOPHIE D'E. WEIL", A VOLONTAIREMENT RESTREINT SON ETUDE A L'EXAMEN D'UN POINT PARTICULIER, MAIS QU'IL ESTIME FONDAMENTAL. L'IDEE DE DIEU, POUR ERIC WEIL, EST-ELLE SIMPLEMENT POSEE POUR REPONDRE AUX EXIGENCES D'UNE Pensee QUI SE VEUT COHERENTE AVFC ALLEMEME? S'IL EN ETAIT AINSI, POURRAIT-ON AFFIRMER QUE DIEU EXISTE EN SOI, INDEPENDAMMENT DE LA CONNAISSANCE QUE NOUS EN AVONS? OU BIEN FAUDRAIT-IL Y VOIR SIMPLEMENT UNE SORTE D'HORIZON QUE SE CREE MA Pensee ET QU'ELLE VISE INELUCTABLEMENT? DANS CE CAS, LA PHILOSOPHIE RELIGIEUSE DE WEIL NE SE RAPPROCHERAIT-ELLE POINT, PAR CERTAINS COTES, DE CELLE DE FEUERBACH? L'AUTEUR S'EST CONTENTE DE POSER LA QUESTION, QU'IL COMPTE TRAITER ULTERIEUREMENT DANS UN TRAVAIL PLUS ETENDU.

VANDENBULCKE, J. HET TAALBEGRIIP VAN DE STRUCTURELE LINGUISTIEK EN ZIJN VOOROPSTELLINGEN. TIJDSCHR FILOSOF 32,615-650 D 70.

VAN STRAATEN, R. A MODIFICATION OF SOMMERS' RULE. PHIL STUD 22,17-20 JA-F 71.

VEGA CARBALLO, JOSE LUIS. HEGEL Y LA TEORIA CRITICA DE HERBERT MARCUSE. REV FILOSOF 8,45-54 JA-JE 70.

VEGETTI, MARIO. TRE TESI SULL'UNITA DELLA "METAFISICA" ARISTOTELICA. RIV FILOSOF 61,343-383 D-D 70.

VENDLER, ZENO. DESCARTES ON SENSATION. CAN J PHIL 1,1-14 S 71.

THE ARTICLE SHOWS THAT DESCARTES' CRITERION FOR THOUGHT, I.E., IMMEDIATE AWARENESS, MADE HIM REGARD SENSATION AND IMAGINATION AS THOUGHT. SINCE AT THE SAME TIME HE MAINTAINED THAT THOUGHT MUST HAVE PROPOSITIONAL CONTENT, THE EXPRESSION OF WHICH IS SPEECH, HE WAS FORCED TO DENY SENSATION IN ANIMALS.

VERA, ARMANDO ASTI. LA PRUEBA METAFISICA. CUAD FILOSOF 9,29-46 JA-JE 70.

EL OBJETO DE MI ENSAYO ES (A) EL EXAMEN DE LOS METODOS DE LA FILOSOFIA Y DE LAS LIMITACIONES DE LA RAZON Y (B) LA PROPOSICION DE UN NUEVO METODO DE PRUEBA METAFISICA. EL OBJETIVO PROPUESTO HA SIDO ALCANZADO AL FORMULAR UNA TEORIA DE LOS NIVELES SEMANTICOS, LA HERMENEUTICA ESPIRITUAL Y LA REALIZACION METAFISICA. LA CONCLUSION ES QUE LA PRUEBA METAFISICA DEBE APROXIMARSE A LA DE LA METAFISICA ORIENTAL Y DE LA PHILOSOPHIA PERENNIS ET UNIVERSALIS.

VERACINI, MARIA LUISA BARBERA. GENTILE E CROCE DI FRONTE AL MODERNISMO. G CRIT FILOSOF ITAL 23,528-547 D-D 69.

VERGOTE, HENRI-BERNARD. DIALECTIQUE DE LA COMMUNICATION. REV METAPH MORALE 76,53-60 JA-MR 71.

VERGOTE, HENRI-BERNARD. POUL MARTIN MOELLER ET SOEREN KIERKEGAARD. REV METAPH MORALE 75,452-476 D-D 70.

VERGOTE, HENRI=BERNARD. TEXTE DE S KIERKEGAARD. REV METAPH MORALE 76,60-76 JA-MR 71.

VERMAZEN, BRUCE. INFORMATION THEORY AND MUSICAL VALUE. J AES ART CRIT 29,367-370 SPR 71.

WHAT LEONARD MEYER (JAAC 1959) IDENTIFIED AS INFORMATION IN MUSIC DIFFERS ENOUGH FROM INFORMATION ELSEWHERE THAT HIS CLAIM THAT THE VALUE OF MUSIC COMES PARTLY FROM THE VALUE OF INFORMATION LACKS SUPPORT. SOME OF HIS OTHER VIEWS ON MUSICAL VALUE ARE DISCUSSED.

VERSENYI, LASZLO G. PLATO AND HIS LIBERAL OPPONENTS. PHILOSOPHY 46,222-237 JL 71.

THIS ARTICLE IS DIRECTED AGAINST THOSE OF PLATO'S CRITICS WHO ARGUE THAT THE REPUBLIC'S BASIC PREMISS THAT THERE CAN BE SUCH A THING AS A MORAL OR POLITICAL KNOWLEDGE IS FALSE, AND THAT THE ACCEPTANCE OF THIS PREMISS LEADS TO DANGEROUS MORAL AND POLITICAL CONCLUSIONS. THE ARGUMENT OF THE ARTICLE IS THAT PLATO'S OPPONENTS ARE WRONG ON BOTH COUNTS; THAT IT IS THEIR RATHER THAN PLATO'S PREMISS THAT LEADS TO UNDESIRABLE MORAL AND POLITICAL CONSEQUENCES, AND THAT PLATO'S POLITICAL THEORY IN FACT PROVIDES A BETTER PHILOSOPHICAL FOUNDATION FOR THE ESTABLISHMENT OF LIBERAL POLITICAL INSTITUTIONS THAN THAT OF HIS LIBERAL OPPONENTS.

VERSENYI, LASZLO. THE QUARREL BETWEEN PHILOSOPHY AND POETRY. PHIL FORUM (BOSTON) 2,200-212 WINT 70-71.

PLATO'S CRITICISM OF THE EDUCATIONAL CLAIMS MADE ON BEHALF OF POETRY AND ART IS REEXAMINED IN THE LIGHT OF HEIDEGGER'S VIEW THAT THE ESSENTIAL FUNCTION OF THE WORK OF ART IS THE REVELATION OF TRUTH. THE ARGUMENT OF THE PAPER IS THAT PLATO'S CRITICISM IS JUSTIFIED AND THAT THE QUARREL BETWEEN PHILOSOPHY AND POETRY MUST BE KEPT ALIVE TO SAFEGUARD MAN'S FREEDOM AND AUTONOMY IN THOUGHT AND ACTION.

VERWEYEN, HANS. FAITH SEEKING UNDERSTANDING. NEW SCHOLAS 44,372-395 SUM 70.

THIS REFLECTION ON THE SECOND CHAPTER OF ANSELM'S 'PROSLOGION' POINTS TO A POSSIBLE THIRD ALTERNATIVE TO KARL BARTH'S PURELY THEOLOGICAL INTERPRETATION AND THE TRADITIONAL UNDERSTANDING OF THE ARGUMENT AS A PROOF FOR THE EXISTENCE OF GOD. ANSELM WANTS TO DEMONSTRATE THE EXISTENCE OF THE "THAN WHICH NOTHING GREATER CAN BE CONCEIVED", NOT ONLY TO THE BELIEVER, BUT ALSO TO THE "FOOL". THIS PROOF CAN BE UNDERSTOOD BY THE PHILOSOPHER IF HE TAKES INTO CONSIDERATION THE TRANSCENDENTAL CONDITIONS OF POSSIBILITY OF THE IDEA OF "THAT THAN WHICH NOTHING GREATER CAN BE THOUGHT", NOT ONLY ITS LOGICAL IMPLICATIONS, AS THE FORM OF THE ARGUMENT SUGGESTS. ANSELM DOES NOT CLAIM, HOWEVER, IN 'PROSLOGION' II-III THAT THE "FOOL" WOULD BE ABLE TO RECOGNIZE THE IDENTITY OF THAT IDEA WITH AN IDEA OF GOD.

VETTER, HERMANN. UTILITARIANISM AND NEW GENERATIONS. MIND 80,301-302 AP 71.

NARVESON'S CONCLUSION THAT IN GENERAL THERE IS NO DUTY TO HAVE OR NOT TO HAVE A CHILD IS CHALLENGED, USING HIS OWN PREMISSES IN CONSTRUCTING A MATRIX OF A DECISION UNDER UNCERTAINTY. THE RESULT IS THAT NOT PRODUCING A CHILD DOMINATES PRODUCING IT, SO THAT IT IS GENERALLY MORALLY PREFERABLE NOT TO HAVE CHILDREN. THE CONSEQUENCE THAT MANKIND WOULD CEASE TO EXIST IS CONTENDED TO BE MORALLY ACCEPTABLE ALSO ON NARVESON'S CRITERIA.

VETULANI, JAN. TRUTH=VALUE OF THE VALUE JUDGEMENTS. *STUD FILOZOF* 4,291-300 1970.

VICK, GEORGE R. COMMENTS ON PROFESSOR MANNISON'S ADDRESS. *PERSONALIST* 52,357-361 SPR 71.

VICK, GEORGE R. EXISTENCE WAS A PREDICATE FOR KANT. *KANTSTUDIEN* 61,357-371 1970 (P.I.D.G.).

VICK, GEORGE R. HEIDEGGER'S LINGUISTIC REHABILITATION OF PARMENIDES' 'BEING'. *AMER PHIL QUART* 8,139-150 AP 71.

THE STRATEGY OF HEIDEGGER'S COMPLEX SEMANTIC AND ETYMOLOGICAL ARGUMENTS FOR THE MEANINGFULNESS OF THE WORD 'BEING' IS UNKNOWN TO THE GREAT MAJORITY OF PHILOSOPHERS IN BRITAIN AND AMERICA - AND INDEED, VIRTUALLY UNNOTED EVEN WITHIN THE PHENOMENOLOGICAL-EXISTENTIAL SCHOOL. ALSO, THE FACT THAT HE HAS CORRECTED WHAT IS ORDINARILY TAKEN TO BE AN ESSENTIAL PART OF PARMENIDES' THEORY OF BEING HAS NOT BEEN POINTED OUT (EVEN BY HEIDEGGER). NOR HAS ANYONE NOTED THE WAY IN WHICH HEIDEGGER'S CORRECTION MAKES PARMENIDES' THEORY MORE DEFENSIBLE. IN THIS ESSAY, HEIDEGGER'S STRATEGY IS SET FORTH AND EXPLAINED; HIS DEFENSES ARE RELATED TO THE HEGELIAN, EMPIRICIST, AND RUSSELLIAN ATTACKS ON 'BEING'; AND THE WAY IN WHICH HIS CORRECTION OF PARMENIDES' THEORY STRENGTHENS ITS CLAIM TO BEING TRUE, IS SHOWN.

VIOLA, COLOMAN ETIENNE. UNE REIMPRESSION DES OEUVRES COMPLETES DE SAINT ANSELME. *GREGORIANUM* 52,555-562 1971.

VIRASORO, RAFAEL. NOTA SOBRE SCHELER, A PROPOSITO DE DOS LIBROS. *CUAD FILOSOF* 9,105-113 JA-JE 70.

VIRCILLO, DOMENICO. IL PROBLEMA DELLA METAFISICA IN HEIDEGGER. *SAPIENZA* 23,402-437 1970.

FRA LA DISTRUZIONE DELLA RAGIONE E L'OSCURARSI DELL'INTELLIGENZA SI CONCLUDE IN H. LA FILOSOFIA DEL CONOSCERE. DOPO HEGEL E NIETZSCHE, DALLA CRISI DELLE SCIENZE AL SUPERAMENTO DELLA METAFISICA, DELL'INSORGENTE IRRAZIONALISMO CONTEMPORANEO RESTA IN H. LA TRAGICA E NICHILISTICA CONSAPEVOLEZZA DELLA MORTE DI DIO AL TRAMONTO DELLA CIVILTA CRISTIANA. IL FILOSOSO CHE NON SA PIU DOVE ANDARE TORNA DAL CONOSCERE ALL'ESSERE PER LA VIA DI KANT. MA LA DOMANDA APERTA SULL'ESSENTE IN FINITUDINE E TEMPORALITA DISPONE L'ESISTENZA A SENTIRE SUL CAMMINO DEL PENSARE PER NULLA IL PERDURANTE MISTERO.

VIVONA, CHARLES M. ALFRED SCHUTZ: TOWARDS A SOCIOLOGY OF MEANING. *ABRAXAS* 1,173-178 WINT 71.

THE TWO PROBLEMS OF KNOWLEDGE AROUND WHICH SCHUTZ'S WRITINGS PIVOT ARE THE CONSTRUCTION OF EVERYDAY COMMON-SENSE REALITY AND THE SCIENTIFIC INTERPRETATION OF HUMAN CONDUCT. THE ORGANIZATION OF EXPERIENCE IN EACH OF THESE TYPES OF KNOWLEDGE IS DESCRIBED AND THEIR DIFFERENCES NOTED.

VLACHY, J. SOME CREATIVITY PATTERNS IN PHYSICAL SCIENCES. *TEOR METOD* 3,83-96 1971.

THE QUANTIFIABLE INDICATORS UNDER CONSIDERATION INCLUDE TOTAL AND FRACTIONAL PRODUCTIVITY, MULTIPLE AND SPECIFIC AUTHORSHIP, AND DIFFERENT CORRELATIONS DESCRIBING MAIN PHYSICS CATEGORIES. A CENSUS OF SCIENTIFIC PAPERS AGAIN PROVIDES CONVENIENT OUTPUT CRITERIA FOR BASIC RESEARCH. THE METHODOLOGICAL FRAMEWORK INCLUDES TREATMENT OF DATA ON INDIVIDUALS, LABORATORY STAFF AND NATIONAL COMMUNITIES AS COVERED BY INTERNATIONAL ABSTRACTING SERVICES, CONFERENCE PROCEEDINGS AND BIBLIOGRAPHICAL RECORDS.



VOELKE, ANDRE-JEAN. LA CONNAISSANCE D'AUTRUI SELON LES PHILOSOPHES ANGLAIS CONTEMPORAINS. REV THEOL PHIL 5,319-322 1970.

VOLKMAN SCHLUCK, K H. THE PROBLEM OF LANGUAGE. S J PHIL 8,373-380 WINT 70.

VOLKMAN-SCHLUCK, KARL HEINZ. WAS IST DIE MODERNE GESELLSCHAFT: VERSUCH EINER ONTOLOGISCHEN BESTIMMUNG. PHIL PERSPEKT 2,297-304 1970 (P.I.D.G.).

VON RINTELEN, FRITZ JOACHIM. FILOSOFIA ACTUAL DE LOS VALORES. ANU FILOSOF 3,351-381 1970.

IN THE VALUE PHENOMENON IS CONTAINED AN AFFIRMATION AND MAY PRESENT ITSELF AS INTRINSIC OR RELATIONAL VALUE. IN THE CASE OF (EXISTENTIAL) PERSONAL, AS DIFFERENT TO IMPERSONAL VALUE, THE INTRINSIC VALUE STANDS OUT MORE STRONGLY. THE PURPOSE IS ACHIEVED IN THE FACT THAT BEING EFECTUATED IN REALITY, IT FINDS A POSSIBLE HIGHEST REALIZATION OF ITS FUNDAMENTAL CONTENT. VALUE INQUIRY PROVIDES US WITH A QUALITATIVE MODE OF INSIGHT AND DISENGAGES VALUE CONCEPTS OR ESSENCES. NOW ARE EXPLAINED THE DIFFERENT SPECIES OF VALUE.

VUCKOVIC, VLADETA. COMBINATORIAL OPERATORS AND THEIR QUASI-INVERSES. NOTRE DAME J FORM LOG. 12,305-308 JL 71.

THIS PAPER DEALS WITH THE MEASURE IN WHICH THE EXISTENCE OF A PARTIAL RECURSIVE FUNCTION  $G$ , SUCH THAT  $F^*(X) = R G(X)$  FOR ALL  $X$  IN  $F(N)$ , DETERMINES A RECURSIVE OPERATOR,  $F$ . ( $F^*$  IS THE INVERSE OF  $F$ ,  $N$  THE SET OF NATURAL NUMBERS AND  $R$  THE CARDINALITY OF THE CORRESPONDING SET IN CANONICAL ENUMERATION OF ALL FINITE SUBSETS OF  $N$ ). SEVERAL DIFFERENT KINDS OF SUCH OPERATORS ARE DEFINED, EACH ONE BEING MORE RESTRICTIVE THAN THE PREVIOUS ONE. SOME CONNECTIONS WITH ALMOST RECURSIVELY ENUMERABLE SETS ARE DISCUSSED, TOO.

VUCKOVIC, VLADETA. EFFECTIVE ENUMERABILITY OF SOME FAMILIES OF PARTIALLY RECURSIVE FUNCTIONS CONNECTED WITH COMPUTABLE FUNCTIONALS. Z MATH LOG 16,113-121 1970 (P.I.D.G.).

VUCKOVIC, VLADETA. RECURSIVE WORD-FUNCTIONS OVER INFINITE ALPHABETS. Z MATH LOG 16,123-138 1970 (P.I.D.G.).

VUNDERINK, RALPH W. THE SIGNIFICANCE OF EXISTENTIALISM FOR CHRISTIAN THEOLOGY. PROC CATH PHIL ASS 44,241-248 1970.

THE FIRST PART OF THE ARTICLE GIVES A SUMMARY OF TILlich'S VIEW OF THE RELATION BETWEEN PHILOSOPHY AND THEOLOGY. IN THE SECOND PART THREE ISSUES ARE DISCUSSED: 1) TILlich'S USAGE OF HEIDEGGER IN LINKING ANXIETY AND COURAGE; 2) TILlich'S VIEW OF ALIENATION, IN DISTINCTION FROM THAT OF FREUD; 3) TILlich'S CLAIM THAT EVERY PHILOSOPHER - EVEN NIETZSCHE AND SARTRE - MUST DEPEND ON ONE FORM OF RELIGION OR ANOTHER IN ANSWERING THE BASIC HUMAN QUESTIONS.

WADE, FRANCIS C. ON VIOLENCE. J PHIL 6,,369-376 17 JE 71.

WAECHTER, WOLFGANG. PROBLEMTYPEN BEI DER HYPOTHESEN- UND PROGNOSENENTWICKLUNG. DEUT Z PHIL 18,1530-1545 1970 (P.I.D.G.).

WAGNER, HANS. KANTS KRITIK DES KOSMOLOGISCHEN GOTTESBEWEISES. ARCH GESCH PHIL 52,187-199 1970 (P.I.D.G.).

WAGONER, JENNINGS L. THE DILEMMA OF CIVIL DISOBEDIENCE IN A LOCKEAN PERSPECTIVE. J THOUGHT 6,49-57 J 71.

WAINER, S S AND LOEB, M H. HIERARCHIES OF NUMBER-THEORETIC FUNCTIONS. ARCH MATH LOG 13,39-51 1970 (P.I.D.G.).

WALKOE, WILBUR JOHN, JR. FINITE PARTIALLY-ORDERED QUANTIFICATION. J SYM LOG 35,535-555 D 70.

STUDY OF FINITE HENKIN LANGUAGE  $H^*$  FORMULAS OF WHERE  $F$  IS A QUANTIFIER=FREE 1ST ORDER FORMULA AND  $Q$  IS A FINITE PARTIALLY-ORDERED (FPO) QUANTIFIER=PREFIX. EVERY 2ND=ORDER EXISTENTIAL SENTENCE IS EQUIVALENT TO AN  $H^*$  SENTENCE (CONSTRUCTIVE PROOF). IF  $Q$  AND  $Q^*$  ARE ANY FPO PREFIXES OF SAME SIZE WHICH DON'T STAND IN CERTAIN RECURSIVE RELATION, THEN THERE'S AN  $H^*$  SENTENCE  $QF$  WHICH ISN'T EQUIVALENT TO ANY  $H^*$  SENTENCE  $Q^*F$ ; FOR LINEAR PREFIXES THIS RELATION IS CONGRUENCE (PROOF BY ERDŐS-RADO PARTITIONING).

WALLACE, JAMES D. THE INFLUENCE OF AGENTS. CAN J PHIL 1,45-57 S 71.

QUITE APART FROM ANY DETERMINISTIC THEORIES, CERTAIN WELL-KNOWN FACTS ABOUT HUMAN PHYSIOLOGY, TOGETHER WITH OTHER FACTS ABOUT HUMAN BEINGS, RAISE SERIOUS PROBLEMS ABOUT HOW AND WHERE HUMAN AGENTS INTERVENE IN THE PHYSICAL WORLD. THESE FACTS ARE SUCH, I ARGUE IN THIS ARTICLE, THAT THEY DICTATE AN ACCOUNT OF THIS MATTER WHICH IS COMPATIBLE WITH A DETERMINISTIC THEORY OF ACTION. THAT IS, GIVEN THESE FACTS, IF WE WANT TO HOLD THAT HUMAN AGENTS DO MOVE VOLUNTARILY, WE MUST GIVE AN ACCOUNT OF AGENCY WHICH IS COMPATIBLE WITH DETERMINISM.

WALLACE, JOHN D. SOME LOGICAL ROLES OF ADVERBS. J PHIL 68,690-614 21 D 71.

WALLACE, JOHN. A QUERY ON RADICAL TRANSLATION. J PHIL 68,143-151 25 MR 71.

WALLACE, JOHN. CONVENTION T AND SUBSTITUTIONAL QUANTIFICATION. NOUS 5,199-212 MY 71.

WALLACE, JOHN. ON THE FRAME OF REFERENCE. SYNTHESE 22,117-151 D 70.

WALLACE, KYLE. A RE-EXAMINATION OF HUME'S ESSAY ON MIRACLES. NEW SCHOLAS 45,487-490 SUM 71.

WALLACE, KYLE. DIALECTICAL MATERIALISM AND THE PROBLEM OF KNOWLEDGE. J CRIT ANAL 2,23-35 D 70.

IT IS ARGUED THAT MARXISTS ARRIVE AT AN EPISTEMOLOGY BY VIRTUE OF A PRESUPPOSED METAPHYSIC AND THAT BECAUSE OF THE SINGULAR WAY IN WHICH THEY DO THIS, THEIR EPISTEMOLOGY ULTIMATELY REDUCES TO A THEORY OF PERCEPTION WHICH IS FALLACIOUS. IT IS ALSO ARGUED THAT MARXISTS FAIL TO INDIVIDUATE SATISFACTORILY THE DISTINCTION BETWEEN THE NATURE OF TRUTH AND THE NATURE OF VERIFICATION AND THAT THIS LEADS TO THE ACCEPTANCE OF A CRITERION FOR TRUTH WHICH IS BOTH FALLACIOUS AND POSSIBLY PERNICIOUS.

WALLACE, R C. HUME, FLEW, AND THE MIRACULOUS. PHIL QUART 20,230-243 JL 70.

1. HUME'S ARGUMENT, FLEW CORRECTLY EXPLAINS, IS NOT THAT MIRACLES CANNOT HAPPEN, BUT THAT THERE MUST BE A CONFLICT IN THE EVIDENCE TO SHOW THAT THEY DO. 2. (I) FLEW FURTHER APPEALS TO THE INHERENT WEAKNESS OF HISTORICAL AS OPPOSED TO SCIENTIFIC EVIDENCE. BUT ONE'S ASSESSMENT OF THE EVIDENCE MUST DEPEND ON WHETHER THE CONCEPT IS POSSIBLE. (II) FLEW CLAIMS THAT HUME CAN BE TAKEN TO MEAN THAT WHAT IS ALLOWED TO BE A LOGICAL POSSIBILITY SHOULD YET BE DISMISSED AS

IMPOSSIBLE IN FACT. BUT THIS DISTINCTION CANNOT BE APPLIED IN ADVANCE OF AN OCCURRENCE, WITHOUT BEGGING THE QUESTION AS TO WHETHER IT IS INDEED POSSIBLE OR NOT. 3. PACE HUME AND FLEW, ENTERTAINING THE CONCEPT IS NOT INCOHERENT. FOR (I) THE RELEVANT "LAW OF NATURE" CAN BE THOUGHT OF AS POTENTIALLY APPLICABLE, THOUGH NOT IN FACT SO; (II) ONE MAY CONCEIVE OF AN "UNCAUSED" EVENT, ONCE ONE SUPPOSES THAT IN MOST OTHER CASES THE UNIVERSE IS UNIFORM. THUS IT COULD BE RATIONAL TO JUDGE THAT A MIRACLE HAD OCCURRED, SINCE THIS WOULD NOT CALL IN QUESTION EITHER THE RELEVANT LAWS OF NATURE, OR ONE'S GENERAL CONFIDENCE IN THE UNIFORMITY OF NATURE. 4. QUESTIONS ABOUT THE APPLICATION OF THE CONCEPT REMAIN.

WALLACE, WILLIAM A. MECHANICS FROM BRADWARDINE TO GALILEO. J HIST IDEAS 32,15-28 JA-MR 71.

THE MATHEMATICAL COMPONENT OF MODERN MECHANICS IS TRACEABLE DIRECTLY TO BRADWARDINE, BUT THE EXPERIMENTAL COMPONENT ONLY EVOLVED OVER THREE CENTURIES AS HIS IDEAS WERE DIFFUSED AT PARIS, PADUA AND SALAMANCA. CRUCIAL IN THIS EVOLUTION WAS THE AMBIVALENCE IN THE MERTONIAN FORMAL DEFINITION OF MOTION AS A RATIO AND THE REALIST-NOMINALIST CONTROVERSIES IT PROVOKED. REALIST ATTITUDES TOWARDS CAUSALITY EVENTUALLY SUGGESTED THE PROJECT OF SUBJECTING DYNAMICAL LAWS TO EXPERIMENTAL TEST.

WALLACE, WILLIAM A. THE CASE FOR DEVELOPMENTAL THOMISM. PROC CATH PHIL ASS 44,1-16 1970.

THE CASE IS PRESENTED IN THE CONTEXT OF THE RELATIONSHIP OF PHILOSOPHY TO CHRISTIAN THEOLOGY. IT IS ARGUED THAT CURRENT DEVELOPMENTS IN THEOLOGY FAVOR INTUITIONALISM AND FIDEISM OVER THE REPRESENTATIONALISM OF AQUINAS, BUT THAT THOMISM STILL HAS A PRIVILEGED ROLE TO PLAY IN VINDICATING THE RIGHTS OF REASON IN THE SERVICE OF FAITH. EXAMPLES OF DEVELOPMENTAL THOMISM ARE GIVEN IN TERMS OF 'SECOND SCHOLASTICISM' AND THE THOMISTIC REVIVAL AFTER 'AETERNI PATRIS' TO ILLUSTRATE THE VALUES OF A CYCLICAL RETURN TO AQUINAS.

WALSH, DOROTHY. KNOWING BY LIVING THROUGH. PHIL PHENOMENOL RES 31,265-272 D 70.

WHAT WE CAN LIVE THROUGH IS AN EXPERIENCE IN THE SINGULAR SENSE. WHAT WE CAN KNOW BY LIVING THROUGH IS THE QUALITATIVE CHARACTER OF THE EXPERIENCE. THIS IS KNOWLEDGE AS REALIZATION. SUCH KNOWLEDGE IS POSSIBLE BECAUSE OF THE DISTINCTION BETWEEN THE PHENOMENAL SELF WHO UNDERGOES AND THE WITNESSING SELF WHO OBSERVES. THIS DUALITY EXPLAINS THE POSSIBILITY OF IMAGINATIVE INSIGHT INTO THE EXPERIENCE OF OTHERS.

WALSH, DOROTHY. THE DILEMMA OF THE GRUNDLEGUNG. PHIL QUART 21,149-157 AP 71.

THE SOURCE OF THE DILEMMA IS THAT WRONG ACTIONS ARE WRONG BECAUSE THEY ARE CASES OF KINDS OF ACTION BUT THAT RIGHT ACTIONS ARE RIGHT BECAUSE THEY ARE INDIVIDUAL ACTIONS MOTIVATED BY A SENSE OF DUTY. LOGICAL DIFFICULTIES ARISE IF RIGHT AND WRONG ACTIONS MUST BE JUDGED IN A DIFFERENT WAY AND IF MORAL KNOWLEDGE IS IN EACH CASE A DIFFERENT THING.

WALSH, DOROTHY. THE QUESTION OF RELEVANCE IN LITERATURE. J AES EDUC 5,29-38 O 71.

WALSH, TERENCE G. ASSIMILATION AND PROBLEM OF A CONTEMPORARY THOMISM. NEW SCHOLAS 44,591-599 FALL 70.

THE PROBLEM IS TO DISCERN WHETHER A CONTEMPORARY THOMISM IS POSSIBLE AND MEANINGFUL. THE METHOD EMPLOYED IS TO DETERMINE THE CONTRIBUTIONS OF FOUR CONTEMPORARY SOLUTIONS, GILSON, MARITAIN, DEWART, LONERGAN. AND IT CONCLUDES THAT THE POSSIBILITY LIES IN AN INTELLECTUALIST RATHER THAN A CONCEPTUALIST APPROACH WHICH IN TURN CALLS FORTH A MORE COMPREHENSIVE ANALYSIS OF THE NATURE OF HUMAN CONSCIOUSNESS.

WALSH, W H. KNOWLEDGE IN ITS SOCIAL SETTING. MIND 80,321-336 JL 71.

ACCORDING TO AYER, ONE CONDITION FOR SAYING 'I KNOW P' IS THAT I HAVE THE RIGHT TO BE SURE OF P. BUT RIGHTS CAN BE EXERCISED AND CLAIMED ONLY IN A SOCIAL CONTEXT; THEY PRESUPPOSE COMMONLY ACCEPTED RULES AND RECOGNISED AUTHORITIES. ATTENTION TO PARTICULAR CASES SHOWS THAT KNOWLEDGE IS PURSUED IN A COMMONLY ACCEPTED CONTEXT OF INQUIRY AND AGAINST A BACKGROUND OF INFORMED OPINION, WHICH IN FACT JUDGES COGNITIVE CLAIMS. TO WIN THE APPROVAL OF 'RECOGNISED EXPERTS' IS A NECESSARY CONDITION FOR A KNOWLEDGE CLAIM TO SUCCEED.

WALSH, W H. SOCIAL AND PERSONAL FACTORS IN MORALITY. IDEAL STUD 1,183-200 S 71.

MANY MORAL PHILOSOPHERS SPEAK AS IF MORALITY WERE PRIMARILY AND PROPERLY A MATTER FOR THE INDIVIDUAL; THEY TREAT THE IDEA OF AN IMPOSED MORALITY AS ABSURD. BUT, LIKE ART AND RELIGION, MORALITY IS AN IMPORTANT SOCIAL INSTITUTION. BY ATTENDING TO THIS ASPECT OF IT THE PAPER SEEKS TO SHOW THAT THE EXTENT TO WHICH INDIVIDUALS CAN CHOOSE FOR THEMSELVES IN MORAL MATTERS IS STRICTLY LIMITED. LIKE LANGUAGE, MORALITY IS NOT A MERELY NATURAL PHENOMENON, BUT EQUALLY IT IS NOT THE INVENTION OR THE EXCLUSIVE CONCERN OF ANY PARTICULAR INDIVIDUALS.

WALTER, EDWARD F. EMPIRICISM AND ETHICAL REASONING. AMER PHIL QUART 7,364-370 1970.

THE CONTEMPORARY PHILOSOPHER IN THE BRITISH-AMERICAN TRADITION TENDS TO SEPARATE ETHICAL REASONING FROM SCIENTIFIC REASONING. THIS PAPER WILL BEGIN WITH A BRIEF RECITAL OF THE REASONING WHICH SUPPORTED THE FIRST MODERN VERSION OF THE EMOTIVE THEORY DEVELOPED BY DAVID HUME. AFTERWARD, ATTEMPTS BY C L STEVENSON, PAUL EDWARDS, AND R M HARE TO ENLARGE THE ROLE OF REASON IN ACCORD WITH THE EVIDENCE OF SOCIAL SCIENCE WILL BE INVESTIGATED. I CONTEND THAT EACH THEORY FAILS BECAUSE AT A CRUCIAL POINT IN THE ARGUMENT EACH REVERTS TO A HUMEAN EMOTIVISM WHICH IS INCONSISTENT WITH THE FINDINGS OF SOCIAL SCIENCE OR BEGS THE QUESTION BY ASSUMING THAT THE DE FACTO IRRATIONALITY OF INDIVIDUALS IN ETHICAL DISPUTES IS EVIDENCE OF THE BELIEF THAT ETHICAL REASONING AT SOME POINT IS NECESSARILY NONRATIONAL.

WALTER, ROBERT. GEGENWAERTIGER STAND DER REINEN RECHTSLEHRE. RECHTSSTHEORIE 1,69-95 1970 (P.I.D.G.).

WALTON, CRAIG D. RAMUS AND BACON ON METHOD. J HIST PHIL 9,289-302 JL 71.

ALTHOUGH HE SCORNED RAMUS' LOGIC IN 1602, BACON SEEMS TO PRAISE IT BY 1623. THOUGH FARRINGTON AND ANDERSON DISMISSED THIS APPARENT CHANGE OF MIND, I ARGUE THAT BACON ADOPTED TWO OF RAMUS' CHIEF VIEWS: A NEW CHARACTERIZATION OF 'INVENTION' AND 'JUDGMENT', AND THE SHIFT OF EMPHASIS FROM FORM AS APODICTIC TO OPERATIVE PRINCIPLE AS INTERDEPENDENT VARIABLE. CLARIFICATION OF THEIR COMMON GROUND SETS THEIR DIFFERENCES INTO SHARPER FOCUS.



WALTON, P. IMAGE OF MAN IN MARX. SOC THEOR PRACT 1,69-84 FALL 70.

IT IS SUGGESTED THAT THE ASSUMPTIONS OF MARX ARE MOST CLEARLY UNDERSTOOD BY AN EXPLICATION OF HIS PHILOSOPHICAL ANTHROPOLOGY WHICH REVEALS HIS CONCEPTION OF HUMAN LIBERATION, PROVIDES THE BASIS FOR OVERCOMING THE PROBLEM OF RELATIVISM AND FOR DIRECTING HIS LATER EMPIRICAL WORK.

WAND, BERNARD. RELIGIOUS CONCEPTS AND MORAL THEORY: LUTHER AND KANT. J HIST PHIL 9,329-348 JL 71.

THE CONCEPTS WHICH KANT USES IN HIS ACCOUNT OF MORALITY ARE SUCH THAT THEY LEAD HIM TO CONFUSE THE SOURCE OF OUR DUTIES WITH THE TEST OF THE MORALITY OF OUR ACTS, TO CHARACTERIZE OUR MORAL STRUGGLES IN SUCH A WAY AS TO PRECLUDE RESPONSIBILITY, TO UNDERCUT THE INTELLIGIBILITY OF MORAL EFFORT, TO IDENTIFY FREEDOM WITH CONSTRAINT, TO DENY THE RELEVANCE OF CERTAIN DESIRES AND OF CHARACTER FORMATION TO THE PERFORMANCE OF MORALLY GOOD ACTIONS AND, FINALLY, TO EXPRESS AN ATTITUDE TO THE MORAL LAW WHICH MIGHT WELL INDUCE IDOLATRY TOWARDS SPECIFIC MORAL RULES.

WANG, FANG-HSIANG. DIALECTICAL LOGIC HAS BROKEN THE NARROW CONFINES OF FORMAL LOGIC. CHIN STUD PHIL 1,203-212 WINT-SPR 70.

WARD, KEITH. KANT'S TELEOLOGICAL ETHICS. PHIL QUART (SCOT) 21,337-351 O 71.

WARD, KEITH. MORAL SERIOUSNESS. PHILOSOPHY 45,114-127 APR 70.

MORAL SERIOUSNESS IS PREPAREDNESS TO DIE FOR A PRINCIPLE. IT SEEMS TO INVOLVE THE BELIEF THAT ONE'S PRINCIPLES ARE CORRECT. CLAIMS TO "CORRECTNESS" PARTLY DEPEND ON A SENSE OF THE NECESSITY OF MORAL PRINCIPLES, AND PARTLY ARISE IN THE USE OF MORAL DISCOURSE OF "CLAIMS", "INSIGHT", "MISTAKE", AND "DEVELOPMENT". ALSO, A BELIEF IN THE IMPORTANCE, NON-ARBITRARINESS AND OVER-RIDINGNESS OF MORAL PRINCIPLES IS A GROUND FOR HOLDING THEM TO BE OBJECTIVE CONSTRAINTS, INDEPENDENT OF ONE'S DESIRES OR PREFERENCES. SUCH WAYS OF SPEAKING EXPRESS A SPECIFIC VIEW OF HUMAN EXISTENCE, AS CONFRONTED BY NECESSARY AND UNDENIABLE MORAL CONSTRAINTS. IN THIS SENSE, MORAL SERIOUSNESS MAY INVOLVE METAPHYSICAL CLAIMS TO OBJECTIVITY IN ETHICS.

WARDEN, J R. THE MIND OF ZEUS. J HIST IDEAS 32,3-14 JA-MR 71.

A STUDY OF THE DEVELOPMENT OF THE TELEOLOGICAL VIEW OF THE COSMOS THROUGH THE SEMANTIC CAREER OF A SINGLE TERM, "NOUS" OR MIND, IN THE POETIC AND PHILOSOPHICAL WRITINGS FROM HOMER TO THE 5TH CENTURY B.C. SPECIAL ATTENTION IS PAID TO THE EMERGENT CONCEPT OF THE 'MIND OF ZEUS' IN HOMER, XENOPHANES' CRITIQUE OF HOMERIC 'THEOLOGY', AND TO EMPEDOCLES AS A REPRESENTATIVE OF THE "BASHFUL TELEOLOGY" OF THE PRESOCRATICS.

WARDER, A K. THE CONCEPT OF A CONCEPT. J INDIAN PHIL 1,181-196 MR 71.

WARDER, A K. THE DESCRIPTION OF INDIAN PHILOSOPHY. J INDIAN PHIL 1,4-12 O 70.

WARGO, ROBERT J. COMMENTARY ON "SOME REFLECTIONS ON LAW AND MORALITY IN CONTEMPORARY SOCIETIES". PHIL EAST WEST 21,505-511 O 71.

WARIN, FRANCOIS. LE CORBUSIER ET L'ESPRIT DU TEMPS. REV METAPH MORALE 75,439-451 O=D 70.

L'ARCHITECTURE EST PARTICULIEREMENT APTE A EXPRIMER SENSIBLEMENT CETTE CONSCIENCE DE L'ESSENCE ET DE LA GRANDEUR DE L'EPOQUE TECHNICIENNE QUI COMMANDE TOUTE LA CONCEPTION ARCHITECTURALE DE LE

CORBUSIER. EN EFFET: -ELLE TEMOIGNE PLUS QU'UN AUTRE ART DE LA MANIERE DONT UNE CULTURE PENSE ET PRATIQUE LA TERRE, DE SA MANIERE DE "L'HABITER". -EN ELLE SE RECONCILIENT L'ART ET LA TECHNIQUE. -ELLE EST DIRECTEMENT LIEE A LA REVOLUTION SOCIALE DE NOTRE TEMPS. -ELLE EST L'ART DE LA VOLONTE APTA A EXPRIMER LA DETERMINATION MODERNE DE L'ETRE COMME VOLONTE. LE VOCABULAIRE PLASTIQUE DE LE CORBUSIER EST SYSTEMATIQUEMENT DEDUIT COMME UNE CONSEQUENCE DE CELA.

WARNOCK, G J. HARE ON MEANING AND SPEECH ACTS. PHIL REV 80,80-84 JA 71.

THE ARTICLE CRITICIZES THE THESIS OF R M HARE THAT IN SOME CASES MEANING IS TO BE ELUCIDATED 'IN TERMS OF' SPEECH ACTS, OR OF ILLOCUTIONARY FORCES. IT ARGUES THAT HARE SHOWS THIS TO BE TRUE ONLY FOR TRIVIAL CASES, NAMELY FOR EXPRESSIONS WHICH ARE ACTUALLY NAMES OF SPEECH ACTS, OR WHOSE PRIMARY FUNCTION IN DISCOURSE IS TO INDICATE THE 'FORCE' OF ALTERANCES IN WHICH THEY OCCUR. IF SO, HARE'S ARGUMENT GIVES NO EVIDENT SUPPORT TO HIS GENERAL DOCTRINE OF 'PRESCRIPTIVE MEANING'.

WARNOCK, MARY. IMAGINATION IN SARTRE. BRIT J AES 10,323-336 Q 70.

WASILEWSKA, ANITA. A FORMALIZATION OF THE MODAL PROPOSITIONAL S4 CALCULUS. STUD LOG 27,133-147 1971.

THE AIM OF THE PAPER IS TO CONSTRUCT A SYSTEM RS4 OF THE GENTZEN TYPE FOR THE MODAL PROPOSITIONAL S4 CALCULUS AND TO PROVE A COMPLETENESS THEOREM FOR IT. IN CONSIDERED FORMALIZATION INSTEAD OF GENTZEN'S SEQUENTS THERE APPEAR SEQUENCES OF FORMULAS. THE FORMALIZED SYSTEMS OF THE ABOVE MENTIONED TYPE ARE ESPECIALLY CONVENIENT FOR THE AUTOMATA PROVING.

WASOW, THOMAS AND LASNIK, HOWARD. THE DESCRIPTIVE ADEQUACY OF INTERPRETIVE THEORIES. FOUND LANG 7,429-430 AG 71.

WASZKIEWICZ, JAN. THE NOTIONS OF ISOMORPHISM AND IDENTITY FOR MANY-VALUED RELATIONAL STRUCTURES. STUD LOG 27,93-98 1971.

WATANABE, SATOSI. CREATIVE TIME. STUD GEN 23,1057-1087 1970 (P.I.D.G.).

WATKINS, J W N. CCR: A REFUTATION. PHILOSOPHY 46,56-61 JA 71.

W.W. BARTLEY III'S PRINCIPLE OF COMPREHENSIVELY CRITICAL RATIONALISM IS RE-STATED IN THREE PROPOSITIONS. IT IS SHOWN THAT NONE OF THESE IS BOTH SYNTHETIC AND RATIONALLY ACCEPTABLE: THE THIRD IS ANALYTIC, THE SECOND FALSE, AND THE FIRST ANALYTIC OR FALSE.

WATKINS, J W. FREEDOM AND PREDICTABILITY: AN AMENDMENT TO MACKAY. BRIT J PHIL SCI 22,263-275 AG 71.

THIS RELATIVISTIC THESIS OF D.M. MACKAY IS CRITICISED: A SCIENTIFIC PREDICTION 'P' BY AN OBSERVER 'B' ABOUT AN AGENT 'A' AT TIME 'T' MAY BE VALID FOR 'B' (LOGICALLY DERIVED FROM TRUE PREMISES 'S') BUT INVALID FOR 'A' (WOULD HAVE BEEN FALSE IF 'A' HAD LEARNED OF 'P' BEFORE 'T'). CRITICISM: BY THE PRINCIPLE OF THE AUGMENTATION OF PREMISES, IF 'P' NO LONGER FOLLOWS FROM 'S' AUGMENTED BY THE PREMISE THAT 'A' LEARNS ABOUT 'P' BEFORE 'T', THEN 'P' DID NOT FOLLOW FROM 'S' ALONE AND WAS NOT VALID FOR 'B'. ELIMINATING THE RELATIVISTIC TENDENCE IN MACKAY'S POSITION STRENGTHENS ITS INDETERMINISTIC TENDENCY.

WATSON, D R. CLEMENCEAU AND MILL. MILL NEWS LETTER 6,13-19 FALL 70.

WATSON, IAN. THE UNFOUNDED AUSTERITY: UPANISADIC MONACHISM. PHIL EAST WEST 21,325-330 JL 71.

WATSON, JAMES R. HEIDEGGER'S HERMENEUTIC PHENOMENOLOGY. PHIL TODAY 15,30-43 SPR 71.

MY PAPER IS AN EXPOSITION OF HEIDEGGER'S HERMENEUTIC PHENOMENOLOGY FOLLOWING ITS DEVELOPMENT IN "BEING AND TIME". THE PAPER IS DIVIDED INTO FOUR PARTS: HEIDEGGER'S ETYMOLOGICAL ANALYSIS OF 'PHENOMENOLOGY'; HERMENEUTIC PHENOMENOLOGY AND THE QUESTION OF HUMAN EXISTENCE; THE 'CIRCULARITY' OF HERMENEUTIC PHENOMENOLOGY; TIME AND DASEIN'S HISTORIZING. THE HERMENEUTIC PROBLEMATIC IS INTERPRETED AS THE PROBLEMATIC OF DASEIN'S UNDERSTANDING ITSELF 'AS' HISTORIOLOGICAL.

WATSON, RICHARD A. HUMAN DIGNITY AND TECHNOLOGY. PHIL FORUM (DEKALB) 9,211-242 JE 71.

CONCEPTS OF HUMAN DIGNITY AND TECHNOLOGY ARE ANALYZED AND SHOWN TO BE INTERRELATED. DIGNITY INVOLVES SUCH GENERAL ATTITUDES AND BEHAVIOR TOWARD HUMAN BEINGS THAT IT CAN HAVE EITHER INDIVIDUALIST OR COLLECTIVIST CONTENT. TECHNOLOGY IS A NEUTRAL TOOL, BUT IN COMPLEX TECHNOLOGICAL SOCIETIES EVEN MINOR CHOICES CAN DETERMINE WIDE TECHNOLOGICAL EFFECTS SO THAT TECHNOLOGY APPEARS AUTONOMOUS. TECHNOLOGY SETS PRACTICAL LIMITS ON THE CONTENT OF HUMAN DIGNITY THAT CANNOT BE EXCEEDED WITHOUT GREAT COST.

WATT, A. J. RELIGIOUS BELIEFS AND PICTURES. SOPHIA 9,1-7 O 70.

THIS PAPER DISCUSSES THE VIEWS THAT RELIGIOUS BELIEFS ARE INSPIRING IMAGES, AND THAT THEIR NATURE MUST BE SEEN FROM THEIR ROLES IN A FORM OF LIFE, BOTH FOUND IN WITTGENSTEIN AND SOME OF HIS FOLLOWERS. THE LATTER DOCTRINE SUGGESTS LOOKING TO THE MAJORITY OF ORDINARY BELIEVERS, NOT THE SOPHISTICATED FEW, TO FIND A BELIEF'S SIGNIFICANCE. BUT MANY ORDINARY BELIEVERS REGARD THEIR BELIEFS AS LITERAL FACTS, NOT PICTURES. THE TWO VIEWS MAY BE UNTENABLE TOGETHER.

WATT, E. D. "LOCKED IN": DE MAISTRE'S CRITIQUE OF FRENCH LOCKEANISM. J HIST IDEAS 32,129-132 JA-MR 71.

WEBER, JEAN-PAUL. POESIE, PRESTIGES, PRODIGE. REV PHIL FR 95,319-332 JL-S 70.

WEBSTER, WILLIAM E. MUSIC IS NOT A 'NOTATIONAL SYSTEM'. J AES ART CRIT 29,489-498 SUM 71.

WEIHER, CHARLES F. THREE NOTIONS OF NUMBER. PHIL MATH 7,25-56 JE-D 70.

ANALYSIS SHOWS HOW THREE RELATED CONCEPTS OF NUMBER, ABSTRACT, CONCRETE AND SYMBOLIC CAN BE DERIVED ATTENDING CRITICISMS (OF ABSTRACTION) AND INSIGHTS OF CASSIRER, HUSSERL AND FREGE. ABSTRACT NUMBER IS A GENETIC CONCEPT OF SERIAL STRUCTURE; CONCRETE AN ANALOG SEEN IN EXPERIENCE; SYMBOLIC NUMBERS ARE DERIVED AND CONSTITUTED BY SYMBOL CONSTRUCTION PRIMITIVELY EVOKED IN COUNTING. EXTENSIONS BEYOND INTEGERS ARE ALSO SYMBOLIC, REFERRING NOT TO THINGS BUT FORMAL PROCEDURES AND RELATIONAL STRUCTURES.

WEIL, ERIC. BIBLIOGRAPHIE D'ERIC WEIL. ARCH PHIL 33,605-622 JL-S 70.

WEIL, ERIC. LA FIN DE L'HISTOIRE. REV METAPH MORALE 75,377-384 O-D 70.

WEILER, GERSHON. HOBBS AND PERFORMATIVES. PHILOSOPHY 45,210-220 JL 70.

IN HIS 'HOBBS'S SYSTEM OF IDEAS' MR J W N WATKINS HAS ARGUED THAT SOVEREIGN'S ALLOCATION OF MORAL PREDICATES IS AN AUSTINIAN PERFORMATIVE. ONE OF THE PURPOSES OF THIS PAPER IS TO SHOW THAT THIS IS NOT SO. IT IS ARGUED HERE THAT WHEN THE SOVEREIGN DECREES THAT SOMETHING IS GOOD OR BAD, JUST OR UNJUST HE IS NOT DOING ANYTHING WHICH IS ANALOGOUS TO NAMING. THIS ARGUMENT IS THEN USED AS THE BASIS FOR A FURTHER ARGUMENT DESIGNED TO SHOW THAT THE SUBJECT OF THE HOBBSIAN COMMONWEALTH RETAINS NOT ONLY HIS NATURAL RIGHT TO DEFEND HIS OWN LIFE BUT ALSO HIS RIGHT TO DISCUSS THE ACTIONS OF THE SOVEREIGN. THE HOBBSIAN SOVEREIGN IS SHOWN NOT TO BE ABSOLUTE ACCORDING TO WHAT FOLLOWS FROM WHAT HOBBS HIMSELF SAYS.

WEINBERG, ALVIN M. IN DEFENSE OF SCIENCE. STUD GEN 23,797-807 1970 (P.I.D.G.).

WEINBERGER, OTA. PROBLEME DER NORMATIV-JURISTISCHEN DEUTUNG DES MODALKALKUELS BEI OSKAR BECKER. CONCEPTUS 4,22-31 1970 (P.I.D.G.).

BECKERS GEDANKE, DIE WIEDERHOLUNG DEONTISCHER OPERATOREN ZUR DARSTELLUNG DER BEZIEHUNGEN ZWISCHEN NORMSETZENDEN INSTANZEN ZU VERWENDEN, WURDE VON AUTOREN DER LETZTEN ZEIT AUFGEGRIFFEN. DIESE METHODE IST ABER DAZU NICHT GEEIGNET.

WEINGARTNER, PAUL. KRIERIEN DER BEDEUTSAMKEIT. CONCEPTUS 4,5-21 1970 (P.I.D.G.).

ES IST NICHT IMMER LEICHT, DIE BEDEUTSAMEN UND WICHTIGIGEN SAETZE AUS EINEM WISSENSCHAFTLICHEN WERK HERAUSZUFINDEN UND VON DEN UNWICHTIGEN ZU TRENNEN. DER AUTOR STELLT IN SEINEM ARTIKEL DEFINITIONEN AUF, NACH DENEN BEI DER AUSWAHL VORGEGANGEN WERDEN KAN. DA NICHT ALLE ANGEFUEHRTEN DEFINITIONEN MITEINANDER VERTRAEGLICH SIND, MUESSEN FUER DEN GEBRAUCH ZUERST JENE, DIE DEM BESTIMMTEN, VORLIEGENDEN ZIEL AM BESTEN ENTSPRECHEN, AUSGEWAHLT WERDEN.

WEINSTEIN, MICHAEL A. BASIC POLITICAL RIGHTS. S J PHIL 9,75-84 SPR 71.

AT PRESENT THERE IS CONFUSION ON THE MATTERS OF HOW HUMAN RIGHTS SHOULD BE JUSTIFIED AND WHAT THEY ARE. THE ESSAY ARGUES THAT OF THE THREE MAJOR DEFENSES OF BASIC POLITICAL RIGHTS ONLY ONE IS SOUND, AND THAT THIS DEFENSE JUSTIFIES THE POSITION THAT EACH MAN HAS AN INALIENABLE RIGHT TO THE PROTECTION OF HIS MORAL INTERESTS. BASIC POLITICAL RIGHTS ARE ALWAYS DERIVED FROM A'S RIGHT TO A GOOD.

WEINSTEIN, MICHAEL A. SYNTHESIS OF TWO NATURAL LAW POSITIONS. NEW SCHOLAS 44,574-584 FALL 70.

THE THOMIST NATURAL LAW PHILOSOPHY EXPRESSED BY J. C. MURRAY AND THE IDEALIST NATURAL RIGHTS PHILOSOPHY EXPRESSED BY W. H. HOCKING ARE, IN THEIR POLITICAL ASPECTS, AMENABLE TO SYNTHESIS. BOTH PRESENT ESSENTIALLY EMPIRICAL ARGUMENTS IN SUPPORT OF THE NATURALIST POSITION, AND THEIR VIEWS OF THE GOOD POLITICAL ORDER COMPLEMENT ONE ANOTHER. WHILE MURRAY DEFENDS THE AUTONOMY OF SOCIAL GROUPS, HOCKING DEFENDS THE RIGHTS OF THE INDIVIDUAL WITHIN THE GROUP. BOTH VIEWS ARE NECESSARY IN AN ADEQUATE POLITICAL THEORY.

WEINSTEIN, W L AND BENN, S I. BEING FREE TO ACT, AND BEING A FREE MAN. MIND 80,194-211 AP 71.

WHAT CAN COUNT AS A REASON FOR SAYING ONE IS UNFREE, COERCED, OR EXPLOITED IS LOGICALLY RESTRICTED BY THE NORMATIVE FUNCTIONS OF 'FREEDOM' AS A PRINCIPLE INVOKED IN EXPRESSING GRIEVANCES, JUSTIFICATIONS, EXCUSES, ETC. TO BE RELEVANT, RESTRAINTS MUST BE IMPUTABLE TO SOMEONE HELD SOMEHOW RESPONSIBLE FOR THE NON-AVAILABILITY OF REASONABLY ELIGIBLE ALTERNATIVES. VARIABLE



STANDARDS OF 'REASONABLENESS' GOVERN SUCH JUDGMENTS. UNFREE ACTS MAY STILL PRESUPPOSE A RATIONAL CHOOSER; BUT CERTAIN CONDITIONS, NATURAL OR MANIPULATED, MAY DISQUALIFY A MAN AS THE SUBJECT OF ANY FREE ACT.

WEINSTOCK, HENRY ROBERT. ON PHILOSOPHICAL PROBLEMS SUBJECT TO ORDINARY LANGUAGE ANALYSIS. J THOUGHT 6,38-48 J 71.

WITTGENSTEIN AND RYLE STATE THAT PARTICULAR PHILOSOPHICAL PERPLEXITIES REQUIRE EXAMINATION OF THE USES OF PARTICULAR EXPRESSIONS. STRAWSON AND AUSTIN VIEW ORDINARY LANGUAGE ANALYSIS MORE AS AN AID TO DISCOVERING THE BASIC FEATURES OF MAN'S CONCEPTUAL STRUCTURE. IN GENERAL, ORDINARY LANGUAGE ANALYSIS MAY PLAY A CRITICAL ROLE IN THOSE AREAS CONSIDERED BY SOME AS BEING NEITHER SCIENTIFIC (PER LOGICAL POSITIVISM) NOR PHILOSOPHICAL (PER ANALYTIC FORMALISM). THESE COMPRISE THE RESULTING PHILOSOPHICAL "VOID" CREATED BY INSIGHT, INTUITION, SPIRITUALISM, AND MENTAL IMPRESSIONS.

WEISS, DONALD D. MODERN MATERIALISM AND THE EVOLUTION OF SELF-CONSCIOUSNESS. SW J PHIL 1,38-44 FALL 70.

WEISS, FREDERICK G AND KAINZ, HOWARD. RECENT WORK ON HEGEL. AMER PHIL QUART 8,203-222 JL 71.

PART II, "THE FUTURE OF HEGEL SCHOLARSHIP," BY HOWARD P. KAINZ. ALTHOUGH THE USUAL FUNCTION OF A BIBLIOGRAPHICAL SURVEY IS TO ATTEND TO WHAT WORK HAS ALREADY BEEN DONE, IT WOULD NOT SEEM INAPPROPRIATE NOW AND THEN FOR SUCH A SURVEY TO CALL ATTENTION TO WORK WHICH STILL NEEDS TO BE DONE IN A CERTAIN AREA, I.E., TO POINT OUT THE EXISTENCE OF "GAPS." THE AUTHOR, IN ATTENDING TO THIS ADMITTEDLY SUBJECTIVE TASK, NOTES THAT IN THE AREA OF HEGEL RESEARCH A) THE TRANSLATION OF SOME SELECTED WORKS BY AND ABOUT HEGEL WILL CONTRIBUTE ESPECIALLY IMPORTANT INSTRUMENTS FOR THE UNDERSTANDING OF HEGEL, AND SHOULD HAVE SOME PRIORITY; B) EFFORTS AT THE FORMALIZATION OF HEGEL'S DIALECTICAL LOGIC SHOULD BE FURTHERED; C) FURTHER INQUISITION INTO THE HEGELIAN ROOTS OF MARXIAN AND KIERKEGAARDIAN POSITIONS IS WARRANTED; AND D) THE PRESENTATION OF PARADOXICAL HEGELIAN CONTENT IN THE EXPLICIT FORM OF PARADOX WOULD BE A USEFUL COMPLEMENT TO OTHER PREVALENT MODES OF EXPOSITION.

WEISS, FREDERICK G. HEGEL STUDIES AND CELEBRATIONS ON THE SECOND CENTENARY OF HIS BIRTH. INT J PHIL RELIG 1,192-193 FALL 70.

A BRIEF, NON-CRITICAL REVIEW OF CONFERENCES SURROUNDING AND CELEBRATING THE 200TH ANNIVERSARY OF HEGEL'S BIRTH, AND A LISTING OF SOME OF THE CHIEF PRODUCTS OF HEGEL SCHOLARSHIP (MOSTLY IN ENGLISH) OF '69 AND '70, WITH SPECIAL REFERENCE TO THOSE DEVOTED TO PHIL. OF RELIGION. SOME FORTHCOMING STUDIES ARE ALSO NOTED.

WEISS, PAUL A. DEPOLARISATION: POINTERS TO CONCEPTUAL DISARMAMENT. STUD GEN 23,925-940 1970 (P.I.D.G.).

WEISS, PAUL. ARCHITECTURE, THE MAKING OF METAPHORSE NOTES FROM A SYMPOSIUM. MAIN CURRENTS 28,9-12 S-D 71.

WEISS, PAUL. THE DISTINCTIVE NATURE OF MAN. IDEAL STUD 1,89-101 MY 71.

WEISS, RAYMOND L. KIERKEGAARD'S "RETURN" TO SOCRATES. NEW SCHOLAS 45,573-583 AUTUMN 71.

KIERKEGAARD ATTEMPTED TO REVIVE SOCRATIC DIALECTIC IN THE FORM OF EXISTENTIAL DIALECTIC, WHICH IS ANOTHER EXPRESSION FOR SUBJECTIVE THINKING. HE LOOKED TO SOCRATIC DIALECTIC AS AN ALTERNATIVE TO THE OBJECTIVE THINKING HE FOUND IN THE STUDY OF HISTORY AND NATURE. THE AUTHOR SHOWS THAT KIERKEGAARD'S VIEW OF EXISTENCE, AS WELL AS HIS ADHERENCE TO NINETEENTH CENTURY HISTORICAL SCHOLARSHIP, PREVENTED A GENUINE RESTORATION OF SOCRATIC DIALECTIC.

WEISS, RAYMOND L. LANGUAGE AND ETHICS: REFLECTIONS ON MAIMONIDES' "ETHICS". J HIST PHIL 9,425-433 O 71.

THE AUTHOR CONSIDERS MAIMONIDES' ETHICS IN THE CONTEXT OF THE FOLLOWING PROBLEM: HOW CAN CONCEPTS BE TRANSMITTED FROM ONE LANGUAGE TO A RADICALLY DIFFERENT LANGUAGE? HE EXAMINES HOW MAIMONIDES CONVEYED AS WELL AS TRANSFORMED KEY GREEK MORAL CONCEPTS WITHIN RABBINIC HEBREW, WHICH HAS NO WORDS TO TRANSLATE LITERALLY SUCH TERMS AS 'VIRTUE,' 'PASSION,' 'HAPPINESS,' OR EVEN 'ETHICS.' THE ONE WORD FOUND TO BE INDISPENSABLE IS THAT FOR 'ETHICS' IN THE ORIGINAL GREEK SENSE, I.E., 'CHARACTER TRAITS.' THE AUTHOR DISCUSSES IN SOME DETAIL THE SIGNIFICANCE OF THE TERM 'DE'AH' (CHARACTER TRAIT) DEVELOPED BY MAIMONIDES TO REFER TO "ETHICS." THE POINT IS MADE THAT JUST AS A WORD FOR "NATURE" IS NECESSARY BEFORE THERE CAN BE NATURAL SCIENCE, A WORD FOR "CHARACTER TRAITS" IS NECESSARY BEFORE THERE CAN BE ETHICS. (EDITED).

WEITZ, MORRIS. PROFESSOR GOODMAN ON THE AESTHETIC. J AES ART CRIT 29,485-488 SUM 71.

WEITZ, MORRIS. THE COINAGE OF MAN: KING LEAR AND CAMUS' STRANGER. PHIL EXCH 69-82 S 70.

WELCH, CYRIL. EXTRA-ORDINARY LANGUAGE. PHIL RHET 4,159-174 SUM 71.

ARGUES THAT LANGUAGE IS BASICALLY AN ART AND ONLY DERIVATIVELY A HUMAN MANNER OF CONVEYING INFORMATION OR CONFORMING TO ESTABLISHED CHANNELS OF COMMUNICATION. SHOWS HOW PRE-INFORMATIVE MODES OF DISCOURSE GOVERN EVEN ORDINARY SPEECH, BUT ARE OF THE ESSENCE IN CONSUMMATE DISCOURSE (E.G., TRAGEDY, MYTH, REFLECTION), WHERE ONE PARTAKES OF CONFIGURATIONS OF MEANINGS OPENING OUT INTO A MOMENTARY PRESENCE.

WELCH, CYRIL. LANGUAGE AS A STANDARD. MAN WORLD 3,246-274 S-N 70.

ARGUES FOR A DISTINCTION BETWEEN INCISIVE LANGUAGE AND PRECISE LANGUAGE, AND FOR THE PRIMACY OF INCISION OVER PRECISION. ARGUMENT EXEMPLIFIED BY A CONSIDERATION OF WORDS, PROPOSITIONS AND DISCOURSES: DISTINCTIONS SERVING THE INTERESTS OF PRECISION BUT FUNCTIONING RELATIVE TO DISCLOSURE OF CONTENT. CONCLUSION: LANGUAGE IS WHAT IT IS ONLY AS STRUCTURES OF MEANING CONFIGURE AND CONVERGE UPON ALIEN PRESENTATIONS; STRUCTURES OF LANGUAGE THEMSELVES CAN NEVER CARRY THE BURDEN OF MEANINGFULNESS.

WELLMAN, CARL P. REASONS FOR BREAKING THE LAW. J VALUE INQ 4,261-266 WINT 70.

TO GIVE MORAL REASONS FOR BREAKING THE LAW IS TO APPEAL FROM THE LAW TO MORALITY AS A STANDARD OF CONDUCT. THE PURPOSE OF THE ARTICLE IS TO SHOW THAT THIS IS NOT AN APPEAL FROM CIVIL LAW TO A HIGHER LAW. SEVERAL VERSIONS OF THE HIGHER LAW MODEL ARE FORMULATED, AND IT IS ARGUED THAT EACH IS INADEQUATE. THE CONCLUSION IS THAT MORAL REASONS FOR BREAKING THE LAW ARE VALID REASONS QUITE INDEPENDENTLY OF ANY UNIVERSAL MORAL PRINCIPLES.

WELLS, DONALD A. WHAT DOES THE CONVICTION OF CALLEY IMPLY? J SOC PHIL 2,2-5 O 71.

THE CALLEY CONVICTION ENTAILS THAT THERE ARE SOME CRITERIA FOR DETERMINING THAT SOME KINDS OF KILLING ARE EVEN MILITARILY UNACCEPTABLE. WHAT "LAWS OF WAR" THERE ARE, AND OUR GENERAL MILITARY PRACTICE, FAIL TO SUPPORT SUCH A THESIS. HOW DOES CALLEY'S ACTION DIFFER FROM THAT OF ANY SOLDIER WHO BOMBS VILLAGES FROM A DISTANCE? WHY SINGLE OUT CALLEY AND LEAVE THESE OTHERS UNTOUCHED? DOES THE KILLING OF CHILDREN AT CLOSE RANGE DIFFER MORALLY FROM KILLING THEM FROM A DISTANCE? SINCE GUERRILLA WARFARE COMMITS US TO

SLAYING THE UNARMED, THE CALLEY CONVICTION SHOULD IMPLY AN INDICTMENT OF THE ENTIRE VIETNAM WAR.

WELTE, B. DIEU DANS LA PENSEE DE HEIDEGGER. REV PORT FILOSOF 27,147-165 AP-JE 71.

DER AUFSATZ VERFOLGT DURCH DAS GANZE WERK HEIDEGGERS DIE GOTTESFRAGE. DER PHAENOME. ANSATZ HEIDEGGERS FUEHRT UEBER DAS NICHTS ZUR ENTDECKUNG DES SEINS. DAS SEIN BESTIMMT IN SEINEM SCHICKEN DIE GESCHICHTE. DIESES HAT ZUR METAPHYSIK ALS DEM VORSTELLENDEN DENKEN GEFUEHRT. FUER ES IST GOTT CAUSA. DIESER GOTT FUEHRT ZUM TODE GOTTES. ES BLEIBT DIE FRAGE NACH DEM GOETTLICHEN GOTT. AUF SEINE ANKUNFT KANN DAS DENKEN VORBEREITEN. VORERST WOHNEN WIR IM VORENTHALT DES HOHEN, DAS IST GOTTES.

WELTY, GORDON A. MILL'S PRINCIPLE OF GOVERNMENT AS A BASIS OF DEMOCRACY. MONIST 55,51-60 JA 71.

THE NECESSITY AND SUFFICIENCY FOR A SOCIAL WELFARE OPTIMUM OF MILL'S PRINCIPLE, NAMELY THE STATE CAN INTERFERE IN ACTIONS OF ONE INDIVIDUAL ONLY TO PREVENT HARM TO ANOTHER, ARE EXAMINED. RELATIONSHIPS OF THE PRINCIPLE TO NEOCLASSICAL ECONOMIC ANALYSIS ARE NOTED. AS AN N=PERSON GAME RESULTS IN AN OPTIMUM, THE PRINCIPLE IS UNNECESSARY. CONDITIONS FOR A TYPOLOGY OF HARMFUL ACTS, AND AN ANALYTICAL ARGUMENT DUE TO SAMUELSON, PROVE THE PRINCIPLE INSUFFICIENT. IT IS SUGGESTED THAT THE PRINCIPLE IS VACUOUS.

WELTY, GORDON. TRANSFINITE CARDINALITY AND HARTMAN'S AXIOLOGY. J VALUE INQ 4,293-301 WINT 70.

WE CHARGE HARTMAN WITH AD HOC AXIOLOGICAL THEORIZING, CONCLUDING HIS DISTINCTION BETWEEN INTRINSIC AND EXTRINSIC VALUE IS ARBITRARY. WE ALSO FIND RESCHER'S EFFECTIVE AVERAGE ARBITRARY, AS ANY CONSTANT COULD REPLACE HIS ONE-HALF. CONSIDERATIONS OF GUARANTEES OF VALIDITY IN SCIENCE SUGGEST THAT WE ESTABLISH A NON-ARBITRARY AXIOLOGY ONLY PER METHOD, IN THE LONG RUN, NOT PER OBJECT. FINALLY, TO ESCAPE FROM AD HOC THEORIZING, A CRITERION OF LONG RUN VALIDITY MIGHT BE PERRY'S REASONABLENESS OF METHOD.

WENGERT, R G. THE LOGIC OF ESSENTIALLY ORDERED CAUSES. NOTRE DAME J FORM LOG 12,406-422 O 71.

THE MEDIEVAL PROOF FOR THE EXISTENCE OF GOD WHICH RELIES ON THE NOTION OF ESSENTIALLY ORDERED CAUSES IS EXAMINED. THE QUESTION OF REGRESS TO INFINITY--WITH EXTENSIVE USE OF PATTERSON BROWN'S ACCOUNT IN 'INFINITE CAUSAL REGRESSION,' "PHIL. REV." LXXV (1966)--IS GIVEN AN EXPLICATION IN TERMS OF THE FORMAL THEORY OF RELATIONS. THE ANCESTRAL RELATION PLAYS A MAJOR ROLE IN THIS ANALYSIS. FORMAL RESULTS LEAD TO SUGGESTED INTERPRETATIONS OF MEDIEVAL NOTIONS SUCH AS 'PERFECTION' AND 'CAUSE'.

WENIN, CHRISTIAN. INFORMATIQUE ET PHILOSOPHIE: A PROPOS D'UN COLLOQUE PARISIEN. REV PHIL LOUVAIN 69,133-138 F 71.

RESUME DES COMMUNICATIONS PRESENTEES AUX JOURNEES INTERNATIONALES D'INFORMATION ORGANISEES A PARIS LES 16-17 NOVEMBRE 1970, PAR LE CENTRE NATIONAL DE LA RECHERCHE SCIENTIFIQUE, SUR LES APPLICATIONS DE L'INFORMATIQUE AUX TEXTES PHILOSOPHIQUES.

WERBLOWSKY, R J ZWI. UNIVERSAL RELIGION AND UNIVERSALIST RELIGION. INT J PHIL RELIG 2,1-13 SPR 71.

WERKMEISTER, W. H. HEIDEGGER AND THE POETS. PERSONALIST 52,5-22 WINT 71.

THE "COMMENTARIES" ON THE POETRY OF HOLDERLIN AND RILKE ARE SEEN AS A VALUE-THEORETICAL SUPPLEMENT TO 'SEIN UND ZEIT' AND AS, IN EFFECT, THE COMPLETION OF HEIDEGGER'S BASIC ONTOLOGY—ENTAILING THE NECESSITY OF A NEW DEFINITION OF BEING. ONLY WHEN THE VALUATIONAL (AS WELL AS THE COGNITIVE) FACETS OF HUMAN EXISTENCE ARE TAKEN INTO CONSIDERATION DOES THE NATURE OF MAN "DISCLOSE" WHAT IS ESSENTIAL TO BEING. THE ARGUMENT IS A PERSPECTIVAL REINTERPRETATION OF HEIDEGGER'S TEXTS.

WERKMEISTER, WILLIAM H. IS TRUTH A VALUE? SW J PHIL 1,45-49 FALL 70.

THE ARTICLE ESTABLISHES THE FACT THAT, TRADITIONALLY, TRUTH HAS ALWAYS BEEN REGARDED AS A VALUE (ALONG WITH BEAUTY AND GOODNESS). VARIATIONS IN SPECIFICS DO NOT DISPROVE THIS FACT. BUT WHEN WE FOLLOW ORDINARY ENGLISH USAGE AND TAKE 'TRUTH' TO MEAN "THE QUALITY OR STATE OF BEING TRUE" — I.E., OF BEING "IN ACCORDANCE WITH FACT" — THEN TRUTH IS A RELATION, NOT A VALUE, ALTHOUGH TRUE PROPOSITIONS UNQUESTIONABLY HAVE A "MEANS-VALUE" FOR US. TO SPEAK OF "TRUTH" WHEN WE MEAN "TRUE PROPOSITIONS" IS AN INFELICITOUS WAY OF SPEAKING.

WERTHEIMER, ROGER. UNDERSTANDING THE ABORTION ARGUMENT. PHIL PUB AFFAIRS 1,67-95 FALL 71.

THE DISAGREEMENTS AMONG THE THREE MAIN POSITIONS TURN ON BELIEFS REGARDING THE HUMAN STATUS OF THE FETUS IN ITS VARIOUS STAGES. THAT ISSUE IS NOT BOGUS, NOT DEFINITIONAL, NOT DEPENDENT ON RELIGIOUS, VALUE OR MISTAKEN FACTUAL BELIEFS; IT CONCERNS A MATTER OF FACT COMPARABLE TO THE FACT OF THE HUMANITY OF BLACKS WHICH MAKES SLAVERY UNJUSTIFIABLE. THE APPEAL OF EACH POSITION IS NOT UNJUSTIFIED, BUT EACH REQUIRES A PARTICULAR RESPONSE TO THE DATA. THE ISSUE IS UNSETTLABLE FOR LACK OF A COMMON OR NORMAL RESPONSE TO THE DATA. THE ARGUMENT ILLUMINATES SUCH TOPICS AS THE CONCEPT OF A PERSON, THE FACT-VALUE DISTINCTION, AND THE GENETIC FALLACY.

WERTZ, S. K. COMPOSITION AND MILL'S UTILITARIAN PRINCIPLE. PERSONALIST 52,417-431 SUM 71.

THE FALLACY OF COMPOSITION HAS BEEN ONE OF THE MOST FREQUENT CHARGES MADE AGAINST JOHN STUART MILL'S FORMULATION OF THE UTILITARIAN PRINCIPLE. THIS CLAIM IS REVIEWED AND EXAMINED IN LIGHT OF RECENT DISCUSSIONS OF THE FALLACY AND MILL'S WRITINGS, ESPECIALLY HIS LOGIC. THE CONCLUSION REACHED IS THAT THIS CLAIM IS AN OVERSIMPLIFICATION OF THE REASONING THAT SURROUNDS THE PRINCIPLE AND THAT AN EXTENSIONAL INTERPRETATION, 'ARITHMETIC SUM', IS GIVEN OF THE CONNECTION BETWEEN PREMISE(S) AND CONCLUSION IN THE PRINCIPLE.

WETTERGREEN, JOHN A. NOTE ON THE INTENTION OF JAMES HARRINGTON'S POLITICAL ART. INTERPRETATION 2,64-78 SUM 71.

WETTE, EDUARD. VOM UNENDLICHEN ZUM ENDLICHEN. DIALECTICA 24,303-323 1970.

DIE PRINZIPIEN, NACH DENEN MATHEMATIKER DAS UNENDLICHE ODER AUCH GROSSE ENDLICHKEITEN UNTERSUCHEN, SIND NICHT ENDLOS WAHR, DENN DIE DABEI FABRIZIERTEN ZEICHENREIHEN TRAGEN NUR EINE BEGRENZTE INFORMATION; DIE WIDERLEGUNG FORMALER SYSTEME ERFOLGT DURCH DIREKTES ABLEITEN EINER INDIREKT ALS UNENTSCHEIDBAR BEURTEILTEN AUSSAGE. DIE PHYSIKALISCHEN BEGRIFFE UND NATURGESETZE WERDEN ALS EINEBUNG DES DIAGRAMMS EINES METRISCH ELASTISCHEN MEDIUMS UMGEDEUTET, DESSEN FINITE APPROXIMATION VON SELBST ABRICHT.



WHEATLEY, JON. COMMENTS ON PROFESSOR MORRIS' ADDRESS. PERSONALIST 52,374-378 SPR 71.

WHEELER, CHARLES JACKSON. JUSTICE AND ANARCHY. PERSONALIST 52,303-400 SPR 71.

WHITE, A R. SEEING WHAT IS NOT THERE. PROC ARIS SOC 70,61-74 1969-1970.

HOW IS THE LANGUAGE USED TO DESCRIBE SEEING WHAT IS NOT THERE, E.G., IN VISUAL MISTAKES, ILLUSIONS, HALLUCINATIONS, IMAGINATION, DREAMS, RELATED TO THE LANGUAGE USED TO DESCRIBE SEEING WHAT IS THERE? IT IS NOT (PACE ANSCOMBE) BY AN INTENTIONAL USE OF 'SEE' OR BY REFERENCE TO AN INTENTIONAL OBJECT OF SIGHT. IT IS BY AN ELLIPTICAL USE OF WORDS WHICH ARE USED NON-ELLIPTICALLY FOR VISION, E.G., 'I SEE PINK RATS' IS ELLIPTICAL FOR 'I SEE WHAT LOOK LIKE PINK RATS' AND 'I SEE CLEOPATRA' (IN MY DREAMS) FOR 'I SEEM TO SEE CLEOPATRA'.

WHITE, ALAN R. INFERENCE. PHIL QUART (SCOT) 21,289-302 O 71.

A DISCUSSION OF THE PLACE OF INFERENCE IN THE PHILOSOPHY OF MIND AND OF LOGIC. A CRITICAL REJECTION OF FIVE ANALYSES OF THE NOTION OF INFERENCE IS FOLLOWED BY THE SUGGESTION THAT 'TO INFER' IS TO TAKE UP A POSITION WHICH SEEMS TO THE THINKER TO EXPLAIN SOME PRESENTED DATA. AN ANALOGY IS DRAWN WITH ARISTOTLE'S "APAGOGÉ" AND PEIRCE'S "ABDUCTION". IT IS ARGUED THAT RYLE'S ANALYSIS OF INFERENCE IS AMBIGUOUS AS BETWEEN THE RESULTS OF THINKING, THE ACHIEVEMENT OF SUCH RESULTS AND THE HOLDING OF SUCH RESULTS.

WHITE, DAVID. HUMAN PERFECTION IN THE BHAGAVADGITA. PHIL EAST WEST 21,43-53 JA 71.

WHITE, DAVID. TOWARDS EDUCATION FOR FULL HUMANITY. MAIN CURRENTS 27,157-162 MY-JE 71.

WHITE, HAYDEN V. CROCE AND BECKER: A NOTE ON THE EVIDENCE OF INFLUENCE. HIST THEOR 10,222-227 1971.

WHITE, HOWARD B. BACON'S WISDOM OF THE ANCIENTS. INTERPRETATION 2,107-129 WINT 70.

WHITE, JAMES E. AVOWED REASONS AND CAUSAL EXPLANATIONS. MIND 80,238-245 AP 71.

I ARGUE THAT WHEN A PERSON EXPLAINS HIS PREVIOUS ACTION BY AVOWING A REASON, HE IS NEVER GIVING AN EXPLANATION THAT FITS HEMPEL'S COVERING LAW MODEL, AND IS NOT NECESSARILY GIVING THE KIND OF HUMEAN CAUSAL EXPLANATION DESCRIBED BY DAVIDSON.

WHITE, NICHOLAS P. ARISTOTLE ON SAMENESS AND ONENESS. PHIL REV 80,177-197 AP 71.

IT IS HERE ARGUED THAT WHEREAS THE TOPICS OF ARISTOTLE SHOWS CONCERN WITH THE NOTION OF IDENTITY AS IT FIGURES IN "LEIBNIZ' LAW," THIS CONCERN FLAGS IN OTHER WORKS OF HIS. INSTEAD, ARISTOTLE IS THERE MORE CONCERNED - NOT WITH WHAT IT IS FOR X AND Y TO BE IDENTICAL, BUT - WITH WHAT IT IS FOR TWO DISTINCT THINGS TO BE SPATIAL OR TEMPORAL PARTS OF A SINGLE, UNITARY OBJECT. IT IS ARGUED THAT THIS CHANGE OF INTEREST IS DUE TO HIS PREOCCUPATION WITH CERTAIN PROBLEMS RAISED BY PLATO. THE SAME FACTOR IS ALSO USED TO EXPLAIN THE ORIGIN OF A CONFUSION WHICH HE OFTEN MAKES BETWEEN IDENTITY AND SIMILARITY,

WHITE, P J. MATERIALISM AND THE CONCEPT OF MOTION IN LOCKE'S THEORY OF SENSE-IDEA CAUSATION. *STUD HIST PHIL SCI* 2,97-134 AG 71.

LOCKE'S THEORY OF HOW BODIES ARE INVOLVED IN SENSE-IDEA GENERATION REPRESENTS THE SORT OF NATURAL PHILOSOPHY WHICH HE REFUSED TO UNDERTAKE IN THE ESSAY. IT IS HIS SOLUTION TO THE PROBLEM OF HOW MATTER IS RELATED TO MIND VIA MOTION, AND IS SHOWN TO BE A DEVELOPMENT OF CARTESIAN AND HOBBSIAN THEORIES INVOLVING A CONCEPTION OF THE GREAT CHAIN OF BEING AND REASONING BY ANALOGY. AN ERROR IN ANALOGICAL REASONING PRODUCES AN ODD CONCEPTION OF MOTION AS THE VOYAGER BETWEEN BODY AND MIND WHICH PERHAPS ALLOWED LOCKE TO THINK HE HAD ADEQUATELY DEALT WITH THE QUESTION AT HIS MOMENT IN THE HISTORY OF PHYSICS.

WHITELEY, C H. EMPIRICAL, ANALYTIC, EVALUATIVE. *ANALYSIS* 31,118-121 MR 71.

WHITELEY, C H. MR GUSTAFSON ON DOUBTING ONE'S OWN INTENTIONS. *MIND* 80,108 JA 71.

WHITELEY, C H. THE MIND-BRAIN IDENTITY HYPOTHESIS. *PHIL QUART* 20,193-199 JL 70.

THE HYPOTHESIS DISCUSSED IS THAT EVERY AWARENESS IS IDENTICAL WITH SOME PHYSICAL PROCESS IN THE BRAIN. IT IS DIFFICULT TO SEE IN WHAT RESPECTS AWARENESSES AND BRAIN-PROCESSES MIGHT BE IDENTICAL. THE DIFFICULTY COULD BE MET BY DISTINGUISHING BETWEEN THE PHENOMENAL DESCRIPTION OF AN ENTITY, GIVING ITS APPREHENDED QUALITIES, AND ITS PHYSICAL DESCRIPTION, GIVING ITS LOCATION IN SPACE AND TIME AND ITS CAUSAL RELATION TO OTHER ENTITIES. THE HYPOTHESIS COULD THEN BE TRUE IF AWARENESSES AS PHENOMENALLY DESCRIBED AND BRAIN-PROCESSES AS PHYSICALLY DESCRIBED HAD AN IDENTICAL STRUCTURE. BUT THE EMPIRICAL EVIDENCE APPEARS TO SHOW THAT THEY HAVE NOT.

WHITTEMORE, ROBERT C. PANENTHEISTIC IMPLICATIONS OF THE ONTOLOGICAL ARGUMENT. *S J PHIL* 9,157-162 SUM 71.

FOR NINE CENTURIES CRITICS AND DEFENDERS OF THE ONTOLOGICAL ARGUMENT HAVE TENDED TO TAKE FOR GRANTED THAT THE SUBJECT OF THE ARGUMENT IS THE NECESSARILY EXISTENT. BUT WHAT IF IT IS NOT SO? MORE IMPORTANT, WHAT IF THAT DIVINE SOMETHING IS A BEING OTHER THAN THAT DESCRIBED BY THE MEDIEVAL SCHOLASTICS AND THEIR MODERN SUCCESSORS? IF EITHER SUPPOSITION IS TRUE, VIRTUALLY ALL PREVIOUS CRITICISM IS BESIDE THE POINT. ANSELM'S CONCEPTION OF GOD IS PROPERLY PANENTHEISTIC BUT THAT IS VITIATED BY HIS COMPULSION TO DENY THAT GOD EXISTS IN ANY CONTINGENT STATE. HOWEVER, THE POSSIBILITY REMAINS THAT ANSELM IS MISTAKEN IN HIS IDEA OF GOD BUT NOT IN HIS PROOF. EXAMINATION OF THE POLEMICS OF MALCOLM, FINDLAY, HARTSHORNE, AND MATTHEWS SUGGESTS THAT THE ARGUMENT IS INVALID ONLY INsofar AS THE NECESSARILY EXISTENT IS MISCONCEIVED AS IMMUTABLE PURE ACT. BUT IN TRUTH THE PROPER SUBJECT OF THE ARGUMENT IS PANENTHEISTIC, AND FOR THIS CASE THE ARGUMENT IS VALID.

WHITTLE, K H E. THE SERIAL ADDER AS A UNIVERSAL DECISION ELEMENT. *Z MATH LOG* 16,319-320 1970 (P.T.D.G.).

WICK, WARNER. THE RAT AND THE SQUIRREL, OR THE REWARDS OF VIRTUE. *ETHICS* 82,21-32 O 71.

IT IS AGREED THAT ACTION IS RATIONAL TO THE DEGREE THAT IT IS "FOR AN END," FOR WITHOUT KNOWING WHAT WE ARE TRYING TO ACHIEVE, WE HAVE NO RELEVANT STANDARD OF CHOICE OR JUDGMENT. SINCE WHAT IS DONE FOR ITS OUTCOME BORROWS ITS VALUE FROM THE PRODUCT, AND OUTCOMES PRODUCED ARE OF USE ONLY IN RELATION TO FURTHER ACTIVITY, THE ACCUMULATION OF "UTILITIES" THROUGH TECHNOLOGICAL RATIONALITY IS 'ENDLESS,' HAVING NEITHER TERMINATION NOR FULFILLMENT. IT IS A RAT

RACE, WHOSE JUSTIFYING PAYOFF NEVER COMES. BUT SOMETHING GOOD IN ITSELF COULD STOP THE RAT RACE, AND THERE IS REASON TO BELIEVE THAT SUCH AN END COULD NOT BE A PRODUCT OF ACTION, BUT ONLY AN ACTIVITY DONE FOR ITS OWN SAKE. THE IMPLICATIONS OF THIS NOTION ARE EXAMINED INITIALLY BY COMPARING "ACTION FOR AN END" TO A RAT RUNNING A MAZE FOR A FOOD PELLET, AND THEN TO A SQUIRREL SPINNING IN HIS TREADMILL. THE LATTER "GETS NOWHERE," BUT HE IS ALREADY WHERE HE WANTS TO BE, DOING WHAT HE ENJOYS; AND HE NEED STOP ONLY FOR REST AND REFRESHMENT. SOME HUMAN ACTIVITIES ARE LIKE THAT, COMPLETELY REALIZED AT EVERY MOMENT.

WIECK, DAVID T. DISSIDENCE. MONIST 54,587-601 O 70.

DISCUSSIONS OF CIVIL DISOBEDIENCE USUALLY ASSUME THAT THE STATE AS SUCH IS MORAL. THE AUTHOR ARGUES THAT THIS RARELY EXAMINED ASSUMPTION IS IDEOLOGICAL. ATTRACTIVE AS A RATIONALIZATION OF RESPONSIBILITY ON A LARGE SOCIAL SCALE, THE IDENTIFICATION OF MORALITY WITH LEGALITY EXEMPTS CITIZENS FROM RESPONSIBILITY AND DESTROYS MORAL BEING; MORAL CLAIMS AGAINST THE STATE BECOME UNINTELLIGIBLE. APPLIED TO A MINORITY WHO BY LEGALLY-FIXED PROPERTY-RULES HAVE GROSSLY UNEQUAL SOCIAL POWER, THE DEMAND OF SUBMISSION TO "LAW AND ORDER" IS MANIFESTLY UNJUSTIFIED; AMERICAN BLACKS DEMAND, IN EFFECT, THE NEGOTIATION, OUTSIDE EXISTING RULES, OF A NEW SOCIAL CONTRACT. MORE CHALLENGING THEORETICALLY, HOWEVER, IS THE MORAL REJECTION OF STATE-AUTHORITY BY DISSIDENTS ("ANARCHISTS") WHO PERCEIVE THE STATE AS A NATURAL FACT, EXTERNAL TO THEM AND WITHOUT A PRIORI CLAIMS UPON THEM; THEIR REFUSAL TO ACCEPT PUNISHMENT FOR DISOBEDIENCE IS SYMBOLICAL OF THEIR POSITION; IMPLICIT IS A CHALLENGE TO TRADITIONAL STATE-CONCEPTIONS OF SOCIETY.

WIEMAN, HENRY N. THE RULING COMMITMENT FOR HUMAN EXISTENCE. J SOC PHIL 2,5-6 FALL 71.

WHAT SHOULD COMMAND THE RULING COMMITMENT OF HUMAN EXISTENCE TO TRANSFORM IT INTO THE BEST IT CAN EVER BECOME? THIS BEST IS THE INTEGRATED VALUING CONSCIOUSNESS OF THE INDIVIDUAL EXPANDING IN RANGE AND DEPTH AND IN COMMUNITY WITH OTHERS, EACH INTEGRATING INTO HIS OWN SYSTEM WHAT HE GETS FROM OTHERS. THIS CREATIVE INTERCHANGE IS ALWAYS PRESENT IN HUMAN LIFE BUT OBSTRUCTED BY COUNTER PROCESSES. RULING COMMITMENT TO THIS CREATIVE INTERCHANGE ANSWERS OUR QUESTION.

WIENER, MARTIN H. POTENCY AND POTENTIALITY IN ARISTOTLE. NEW SCHOLAS 44,515-534 FALL 70.

ARISTOTLE SOMETIMES SPEAKS OF THE NOTIONS OF POTENCY AND POTENTIALITY AS IF THEY WERE INTERCHANGEABLE. THIS PAPER TRIES TO SHOW THAT THEY ARE NOT. TO DO THIS, A CLOSE LOOK IS TAKEN AT THE LOGICAL OPERATOR "IT IS POSSIBLE THAT" AS ARISTOTLE ANALYZES IT IN THE ORGANON. TWO SENSES OF "IT IS POSSIBLE THAT" ARE DISTINGUISHED AND THESE ARE THEN RELATED TO THE METAPHYSICAL "OPERATORS", POTENCY AND POTENTIALITY. ARISTOTLE'S METAPHYSICAL TERMINOLOGY IS MADE SHARPER BY RELATING IT TO HIS LOGICAL TERMINOLOGY.

WIENER, PHILIP P. W M MILLER ON PEIRCE'S INTERPRETATION OF THE HISTORY OF SCIENCE. TRANS PEIRCE SOC 7,233-236 FALL 71.

A REBUTTAL OF W.M. MILLER'S VIEW THAT PEIRCE'S EVOLUTIONARY INTERPRETATION OF THE HISTORY OF SCIENCE DID NOT INCLUDE ACCEPTANCE OF LAMARCKIAN BIOLOGY GENERALIZED AS ONE OF THREE TYPES OF METAPHYSICAL EVOLUTIONISM OF PEIRCE, IN HIS INTERPRETATION OF THE HISTORY OF SCIENCE. REPLY TO OTHER CRITICISMS BY MILLER OF MY INTERPRETATION OF PEIRCE'S EVOLUTIONISM.

WIENPAHL, PAUL. CH'AN BUDDHISM, WESTERN THOUGHT, AND THE CONCEPT OF SUBSTANCE. INQUIRY 14,84-101 SUM 71.

THE ARTICLE RELATES CH'AN BUDDHISM TO WESTERN THOUGHT VIA THE PHILOSOPHY OF SPINOZA, IN PARTICULAR THROUGH THE CONCEPT OF SUBSTANCE. IT SHOWS THAT SPINOZA ABANDONED THIS CONCEPT AS A FUNDAMENTAL METAPHYSICAL ONE. THE CONSEQUENT REUSE OF 'SUBSTANCE' REQUIRES A RE-EXAMINATION OF THE CONCEPTS OF PROPERTY AND IDENTITY. IT IS SEEN THAT SPINOZA MADE THIS DRASTIC BREAK WITH WESTERN TRADITION BY EXPERIENCING EGOLESSNESS, THE PSYCHOLOGICAL BASIS FOR HIS METAPHYSICAL MOVES. THE MOVE IS ILLUSTRATED BY THE DEVELOPMENT OF QUANTUM PHYSICS. EGOLESSNESS AND A RETHINKING OF IDENTITY ARE BASIC TO A FEELING FOR, IF NOT AN UNDERSTANDING OF, CH'AN BUDDHISM.

WILBUR, JAMES B. HUMAN DIGNITY AND TECHNOLOGY: A STUDY AND COMMENTARY. PHIL FORUM (DEKALB) 9,247-264 JE 71.

WILBUR, JAMES B. KANT'S CRITERIA OF ART AND THE GOOD WILL. KANTSTUDIEN 61,372-380 1970 (P.I.D.G.).

WILCOX, W C. A MISTAKE IN COPI'S DISCUSSION OF COMPLETENESS. NOTRE DAME J FORM LOG 12,459-460 O 71.

IN COPI'S DISCUSSION OF THE VARIOUS TYPES OF COMPLETENESS IN 'SYMBOLIC LOGIC' THERE IS AN ERROR IN EXPOSITION WHICH HAS SURVIVED THROUGH THREE EDITIONS. AN EQUIVALENCE THAT HE CLAIMS TO HOLD BETWEEN TWO TYPES OF COMPLETENESS IS SHOWN NOT TO HOLD FOR MANY FORMS OF THE CLASSICAL PROPOSITIONAL CALCULUS.

WILCOX, WILLIAM C. ANOTHER LOOK AT DISTRIBUTION. MIND 80,133-135 JA 71.

I FIRST SHOW THAT THE DOCTRINE OF DISTRIBUTION AS TRADITIONALLY STATED IS INADEQUATE FOR DEALING WITH INFERENCES INVOLVING CATEGORICAL PROPOSITIONS WHEN NEGATIVE TERMS AND THE INFERENCES OF OBVERSION (AND CONTRAPOSITION, ETC.) ARE INTRODUCED. A DOCTRINE OF THE DISTRIBUTION OF THE COMPLEMENTS OF TERMS IS THEN INTRODUCED AND ARGUED FOR, AND IT IS SHOWN THAT, ACCORDING TO THIS PLAUSIBLE DOCTRINE, SUBALTERNATION IS AN INVALID INFERENCE.

WILD, CHRISTOPH. DIE FUNKTION DES GESCHICHTSBEGRIFFS IM POLITISCHEN DENKEN KANTS. PHIL JAHR 77,260-275 1970 (P.I.D.G.).

WILDER, HUGH T. LEWIS AND QUINE ON PRIVATE MEANINGS AND SUBJECTIVISM. CAN J PHIL 1,25-44 S 71.

THE PAPER EXPLORES CERTAIN SIMILARITIES BETWEEN THE THEORY OF MEANING DEVELOPED BY LEWIS IN "MIND AND THE WORLD ORDER" AND THAT DEVELOPED BY QUINE IN "WORD AND OBJECT." AN ANALOGY IS DEVELOPED BETWEEN THE "PREDICAMENT OF PRIVATE WORLDS," WHICH IS ENTAILED BY LEWIS' THEORY, AND THE PREDICAMENT WHICH IS NOTED IN QUINE'S THESIS OF THE INDETERMINACY OF RADICAL TRANSLATION. THIS ANALOGY IS USED IN SHOWING THAT BOTH LEWIS' AND QUINE'S THEORIES OF MEANING SUPPORT ASPECTS OF THE SUBJECTIVIST POSITION OUTLINED BY SCHEFFLER IN "SCIENCE AND SUBJECTIVITY".

WILHELMSEN, FREDERICK D AND BRET, JANE. TELEPOLITICS. THOUGHT 46,29-54 SPR 71.

THREE DOMINANT ATTITUDES TOWARDS THE USE OF TELEVISION, AND OTHER ELECTRONIC MEDIA BY POLITICS DOMINATE THE UNITED STATES TODAY: A 'SEMI-LUDDITE' POSITION SPANNING THE EXTREMES OF BOTH LEFT AND RIGHT THAT REJECTS A TELEPOLITICAL ORDER OR THAT USES IT ONLY RELUCTANTLY; A 'PROGRESSIVE-CONSERVATIVE' POSITION THAT SEES THESE NEW MEDIA AS SIMPLY PERFECTIONS OF OLDER MEANS OF COMMUNICATIONS; A GROWING CONSENSUS AMONG SCHOLARS AND PRACTITIONERS OF THE MEDIA THAT POLITICS HAVE BEEN RADICALLY TRANSFORMED INTERNALLY BY THE



INTRODUCTION OF THE ELECTRONIC REVOLUTION. POLITICAL 'REALITY' IS THUS GRADUALLY BEEN SHADED INTO POLITICAL 'IMAGE' AND THE MASTERS OF THIS IMAGE MAKING HOLD THE KEY TO POWER.

WILHELMSEN, FREDERICK D. REASONING AND COMPUTERS. THOUGHT 45,601-611 WINT 70.

ANALYTIC DIFFERENTIATION, PROPERLY UNDERSTOOD AS THE "UNPACKING" OF THE ALREADY GIVEN, IS PROPER TO COMPUTERIZED TECHNOLOGY. THE COMPUTER IS INCAPABLE OF SYNTHESIZING EXCEPT ACCIDENTALLY DUE TO A MOMENTARY INTERFERENCE BETWEEN CONFLICTING SYSTEMS. THE ACT OF REASONING, HOWEVER, IS STRUCTURALLY SYNTHETIC BECAUSE THE LINKING OF PREMISES WHICH ENGENDER CONCLUSIONS IS IMPLICIT IN NEITHER PREMISE. IT FOLLOWS THAT REASONING, EVEN ON AN ELEMENTARY LEVEL, TRANSCENDS THE CONTENT HELD IN BEING BY THE MIND IN ITS VERY MOTION FROM PREMISES TO CONCLUSION. THESE CONSIDERATIONS POINT BACKWARDS TOWARDS HUME'S PUZZLEMENT CONCERNING THE EFFICIENT CAUSALITY INVOLVED IN CONCLUDING. THEY ALSO SUGGEST THAT CURRENT ATTEMPTS TO REDUCE THE ACT OF REASONING TO THE COMPUTERIZED DATA GOING INTO THEM ARE SELF-FRUSTRATING. COMPUTERIZED DATA ARE AN "AFTER THE FACT" WHEREAS THE NOVELTY OF ANY CONCLUSION IS A KIND OF CREATIVITY INEXPLICABLE IN TERMS OF EITHER INFORMATION OR CONTENT.

WILHELMSEN, FREDERICK D. THE TRIPLEX VIA AND THE TRANSCENDENCE OF ESSE. NEW SCHOLAS 44,223-235 SPR 70.

THE AUTHOR ARGUES THE THESIS THAT THE TRADITIONAL TEACHING ON THE 'TRIPLEX VIA', ORIGINATING IN DIONYSIUS THE AREOPAGITE AND INCORPORATED INTO THE THEOLOGY AND METAPHYSICS OF SAINT THOMAS AQUINAS, MUST BE BOTH DEEPENED AND RADICALIZED IN ORDER THAT IT MIGHT APPLY TO THE ACT OF EXISTING OF THE CREATURE. EXISTENCE, THE TRANSCENDING PRINCIPLE BY WHICH NATURE IS BEING, IS EXPRESSIBLE IN NO VERBUM OF HUMAN UNDERSTANDING. IT FOLLOWS THAT AFFIRMATIVE METAPHYSICAL CONCLUSIONS, THEMSELVES THE RESULT OF REASONING UPON DATA INITIALLY PRESENT IN SENSATION, MUST BE COUNTERED BY A 'VIA NEGATIONIS', DENYING THAT THEIR INTELLIGIBLE CONTENT IS AS WE CONCEIVE IT. THEREFORE, "THE WAY OF SEPARATION AND NEGATION", PROPER TO METAPHYSICS, INVOLVES THE CONSTANT EXERCISE OF THE NEGATIVE JUDGMENT. THIS PRECLUDES ANY PROPERLY METAPHYSICAL "VISION" IN THE VERY EXERCISE OF METAPHYSICAL REASONING. VISION IN METAPHYSICS IS RETROSPECTIVE, NEVER PRESENTIAL, NEVER PROJECTIVE. IT FOLLOWS THAT METAPHYSICAL CONCLUSIONS ARE SELF-TRANSCENDING BY THEIR VERY NATURE.

WILKERSON, T E. TRANSCENDENTAL ARGUMENTS. PHIL QUART 20,200-212 JL 70.

THE ARGUMENTS IN QUESTION ARE KANT'S CENTRAL ARGUMENT IN THE FIRST 'CRITIQUE' (FROM THE EMPIRICAL UNITY OF APPERCEPTION TO THE LAW OF UNIVERSAL CAUSALITY) AND CERTAIN MODERN ARGUMENTS FROM WITTGENSTEIN, STRAWSON AND OTHERS. THE PAPER HAS TWO AIMS: FIRST, TO SHOW THAT SUCH ARGUMENTS, THOUGH (OFTEN) VALID, ARE NOT DEDUCTIVELY VALID—THAT THEY CAN BE MADE DEDUCTIVELY VALID ONLY BY INTRODUCING A TRANSCENDENTAL PREMISS WHICH IS TRUE BUT NOT ANALYTICALLY TRUE, AND WHICH THEREFORE GENERATES PRECISELY THE SAME PROBLEMS AFFLICTING THE ORIGINAL ARGUMENTS; AND, SECONDLY, TO PROVIDE A POSITIVE ACCOUNT OF THEIR LOGICAL FORM. IT IS SUGGESTED THAT WHEN IN SUCH ARGUMENTS WE SAY "A IS A NECESSARY CONDITION OF B" WE MEAN (1) THAT A IS MATERIALLY SUFFICIENT (CETERIS PARIBUS) FOR B AND (2) THAT WE ARE INCAPABLE, GIVEN OUR CONCEPTUAL RESOURCES, OF THINKING OF ANY OTHER CONDITIONS WHICH WOULD BE MATERIALLY SUFFICIENT (CETERIS PARIBUS).

WILKINS, BURLEIGH T. ARISTOTLE ON SCIENTIFIC EXPLANATION. DIALOGUE 9,337-355 1970.

WILKINS, BURLEIGH T. CONCERNING 'MOTIVE' AND 'INTENTION'. ANALYSIS 31,139-142 MR 71.

WILKINS, BURLEIGH T. MELDEN ON WILLING. PHIL PHENOMENOL RES 31,444-450 MR 71.

WILKINS, BURLEIGH T. THE LIMITS OF HISTORICAL KNOWLEDGE. ANALYSIS 31,58-62 D 70.

WILLARD, DALLAS. PERCEPTUAL REALISM. SW J PHIL 1,75-84 FALL 70.

PERCEPTUAL REALISM IS DEFINED AS THE VIEW WHICH HOLDS THE PERCEIVED OBJECT TO BE INDEPENDENT, AS TO EXISTENCE AND CHARACTER, OF THE PERCEPTION OF IT. I HAVE NOT TRIED TO PROVE THIS VIEW TO BE TRUE, BUT I HAVE CONCENTRATED UPON ONE ARGUMENT AGAINST IT; AND, MORE PRECISELY, I HAVE CONCENTRATED UPON ONE PREMISS OF THAT ARGUMENT: THE PREMISS WHICH STATES THAT WHAT IS PERCEIVED MUST EXIST. I HAVE TRIED TO GIVE A CONCLUSIVE REASON FOR BELIEVING THAT THAT PREMISS IS FALSE AND HAVE, FURTHER, CALLED ATTENTION TO A VIEW--WHICH, AGAIN, I HAVE TRIED TO PROVE FALSE--FOR BELIEVING THAT PREMISS TO BE TRUE--THE VIEW, NAMELY, THAT CONSCIOUSNESS IS A RELATION.

WILLIAMS, C. J. STROUP ON AUSTIN ON 'IFS'. MIND 80,93-95 JA 71.

STROUP IN "MIND" 1968 DISPUTES AUSTIN'S CLAIM THAT 'I CAN IF I CHOOSE' WILL NOT UNDERGO CONTRAPOSITION. AUSTIN MAY BE OVERLOOKING THE EQUIVALENCE OF 'I DO NOT CHOOSE TO' AND 'I CHOOSE NOT TO', BUT THIS IS FAR FROM ESTABLISHING THAT 'I CAN IF I CHOOSE' CAN BE TREATED AS A MATERIAL IMPLICATION. AUSTIN DOES NOT, AS STROUP ALLEGES, TAKE 'IF' IN THE SENSE OF 'WHETHER'. STROUP FAILS TO REALIZE THAT IT IS IN VIRTUE OF ITS FORM THAT 'I CAN IF I CHOOSE' IMPLIES 'I CAN'.

WILLIAMS, E. CONVEX AND CONCAVE. MIND 80,132 JA 71.

IT IS POSSIBLE TO REACH A FACT OF THE MATERIAL WORLD THROUGH THE DISTINCTION AND COMPARISON OF WORDS. USAGE IN CONNECTION WITH CONVEXED AND CONCAVED THINGS, AND THE PARTICULAR FACT ISSUING FROM THE ANALYSIS OF THIS USAGE, ARE BRIEFLY DISCUSSED.

WILLIAMS, JOHN R. HEIDEGGER AND THE THEOLOGIANS. HEYTHROP J 12,258-280 JL 71.

THIS ARTICLE CONSISTS OF A SURVEY AND EVALUATION OF THE VARIOUS THEOLOGICAL INTERPRETATIONS OF HEIDEGGER'S PHILOSOPHY. AUTHORS TREATED INCLUDE TILlich, RAHNER, CORVEZ, FABRO, BARTH, NOLLER, FRANZ, JONAS, BULTMANN, FUCHS, EBELING, OTT, MACQUARRIE, AND O'MEARA. MOST OF THESE INTERPRETATIONS OF HEIDEGGER'S PHILOSOPHY, WHETHER AS THEISTIC OR AS ATHEISTIC, ARE MISFOUNDED BECAUSE THE THEOLOGIANS DENY THAT GOD IS AN APPROPRIATE OBJECT OF PHILOSOPHICAL THINKING.

WILLIAMSON, J. PRACTICAL NECESSITY AND TRUTH. MIND 80,379-390 JL 71.

THE THESIS IS THAT THERE CAN BE NO DEDUCTIVE RELATION BETWEEN FORMAL NECESSARY PROPOSITIONS OF META-ETHICS, AND SUBSTANTIAL MORAL, PROPOSITIONS. A SIMPLE ARGUMENT IS GIVEN TO THE CASE WHERE LOGICAL NECESSITY IS CONCERNED. AN ALTERNATIVE CONCEPT IS DEFINED, OF UNCONDITIONAL PRACTICAL NECESSITY, AND AN ARGUMENT GIVEN FOR THAT CASE. FORMAL MORAL PRINCIPLES NECESSARY IN THAT SENSE ARE UNBREAKABLE, BUT NOT NECESSARILY TRUE.

WILSON, FRED. ACQUAINTANCE, ONTOLOGY, AND KNOWLEDGE. NEW SCHOLAS 44,1-48 WINT 70.

SOME PHILOSOPHERS (E.G., W SELLARS) HAVE RECENTLY ARGUED THAT A PRINCIPLE OF ACQUAINTANCE (PA) HAS NO ROLE TO PLAY IN PROVIDING, ON THE BASIS OF SOME SORT OF INCORRIGIBLE AWARENESS, A FOUNDATION FOR EMPIRICAL KNOWLEDGE, BECAUSE THERE ARE NO INCORRIGIBLE AWARENESSES. FROM THIS THEY HAVE INFERRED THAT PA IS OF NO USE IN ONTOLOGY. I ARGUE TO THE CONTRARY THAT SINCE (E.G.) PLATONIC FORMS ARE NEVER PRESENTED, EITHER IN VERIDICAL OR IN FALSE AWARENESSES, WHETHER ANY AWARENESS IS INCORRIGIBLE IS IRRELEVANT TO THE APPEAL TO PA TO EXCLUDE PLATONIC FORMS. PURSUING THIS THEME, I EXAMINE THE USE OF PA IN ONTOLOGY TO EXCLUDE HOLISTIC "REAL MEANINGS" (OF, E.G., HEGELIANS AND W SELLARS), OF NON-HUMEAN CAUSAL CONNECTIONS, AND OF LOCKEAN SUBSTANCES IN PERCEPTION (BY BERKELEY). I ALSO TRY TO INDICATE HOW HISTORICALLY, BECAUSE OF BERKELEY'S VIEWS CONCERNING MENTAL SUBSTANCE, THE TWO ROLES OF PA, AS AN ONTOLOGICAL PRINCIPLE AND AS PROVIDING A FOUNDATION FOR EMPIRICAL KNOWLEDGE, BECAME INTERTWINED.

WILSON, FRED. EXPLANATION IN ARISTOTLE, NEWTON, AND TOULMIN. PHIL SCI 36,291-310 S 69.

THE CLAIM THAT SCIENTIFIC EXPLANATION IS DEDUCTIVE HAS BEEN ATTACKED ON BOTH SYSTEMATIC AND HISTORICAL GROUNDS. THIS PAPER BRIEFLY DEFENDS THE CLAIM AGAINST THE SYSTEMATIC ATTACK. ESSENTIAL TO THIS DEFENCE IS A DISTINCTION BETWEEN PERFECT AND IMPERFECT EXPLANATION. THIS DISTINCTION IS THEN USED TO ILLUMINATE THE DIFFERENCES AND SIMILARITIES BETWEEN ARISTOTELIAN (ANTHROPOMORPHIC) EXPLANATIONS OF CERTAIN FACTS AND THOSE OF CLASSICAL MECHANICS. IN PARTICULAR, IT IS ARGUED THAT WHEN ONE ATTEMPTS TO FIT CLASSICAL MECHANICS INTO THE ARISTOTELIAN FRAMEWORK THE LATTER BECOMES STRUCTURALLY INCOHERENT. IT IS SUGGESTED THAT THIS, TOGETHER WITH THE FACT THAT CLASSICAL MECHANICS EMBODIED THE FIRST PIECE OF PERFECT KNOWLEDGE, ACCOUNTS, IN PART AT LEAST, FOR THE HISTORICAL FACT OF THE RAPID DEMISE OF THE ARISTOTELIAN PATTERNS AS THE NEW SCIENCE DEVELOPED. ON THE BASIS OF THIS DISCUSSION, THE INADEQUACIES OF THE ATTACK ON THE DEDUCTIVE MODEL ON HISTORICAL GROUNDS BY TOULMIN COME TO BE SEEN.

WILSON, JOHN D. REMARKS ON PHILOSOPHY AND THE CURRICULUM. PHIL EXCH 1,75-80 SUM 71.

WILSON, JOHN. POLITICS AND EXPERTISE. PHILOSOPHY 46,34-37 JA 71.

A DISCUSSION OF THE SENSE IN WHICH THERE CAN BE 'EXPERTS' IN POLITICS, I.E. IN THE DETERMINATION OF POLITICAL ENDS AS WELL AS MEANS. THE CONCLUSION IS REACHED THAT THIS IS POSSIBLE, SINCE THERE ARE UNIVERSALLY-ACKNOWLEDGED CRITERIA OF RATIONALITY IN THIS AREA, FOR WHICH INDIVIDUALS CAN IN PRINCIPLE (AND TO SOME EXTENT NOW IN PRACTICE) BE ASSESSED AND TESTED. ANY OTHER VIEW WOULD HAVE TO REST ON A BELIEF IN THE ARBITRARINESS OF JUDGEMENTS OF VALUE. THE SUGGESTION IS MADE THAT STATES SHOULD IMPLEMENT THIS CONCLUSION PRACTICALLY.

WILSON, MARGARET D. KANT AND "THE DOGMATIC IDEALISM OF BERKELEY". J HIST PHIL 9,459-475 O 71.

KANT'S APPARENTLY INCONSISTENT STATEMENTS ABOUT BERKELEY AND DOGMATIC IDEALISM CAN BE READ AS PART OF A COHERENT THOUGH HISTORICALLY WRONG CONCEPTION. BERKELEY WAS KNOWN TO CONTEMPORARIES AS A CRITIC OF NEWTON'S VIEWS ON SPACE AND AS ONE WHO DENIED THE REALITY OF THE PHYSICAL WORLD. KANT, IT IS SUGGESTED, THOUGHT BERKELEY FELT FORCED TO DENY THE REALITY OF MATTER AS A CONSEQUENCE OF HIS CRITIQUE OF NEWTON. HENCE KANT'S INSISTENCE THAT HIS OWN DOCTRINE OF SPACE PROVIDES THE "ANSWER" TO BERKELEYAN IDEALISM.

WILSON, MARGARET D. POSSIBILITY, PROPENSITY, AND CHANCE: SOME DOUBTS ABOUT THE HACKING THESIS. J PHIL 68,610-617 7 D 71.

LEIBNIZ HOLDS THAT POSSIBLE ENTITIES TEND TO EXISTENCE ACCORDING TO THEIR DEGREE OF PERFECTION. AGAINST HACKING, I ARGUE THAT THIS DOCTRINE CANNOT BE VIEWED AS OBJECTIVELY GROUNDING LEIBNIZ'S TREATMENT OF PROBABILITIES, SINCE IN HIS SYSTEM (A) AN ENTITY'S APTNESS FOR EXISTENCE DEPENDS ON MORE THAN INTERNAL PERFECTION; AND (B) OBJECTIVELY, THERE ARE NO MERE PROBABILITIES (BY PRINCIPLE OF SUFFICIENT REASON EVERY POSSIBLE IS CERTAIN TO EXIST OR CERTAIN NOT TO EXIST).

WILSON, PATRICIA. HUMAN KNOWLEDGE OF GOD'S EXISTENCE IN THE THEOLOGY OF BERNARD LONERGAN. THOMIST 35,260-275 AP 71.

THIS STUDY ATTEMPTS TO SITUATE THE BASIC PROBLEM OF HUMAN KNOWLEDGE OF GOD'S EXISTENCE WITHIN LONERGAN'S METAPHYSICS, ESPECIALLY AS PRESENTED SYSTEMATICALLY IN "INSIGHT". LONERGAN'S POSITION WITHIN TRANSCENDENTAL THOMISM IS EXAMINED, ALONG WITH OTHER INFLUENCES ON HIS THOUGHT. PARTICULAR ATTENTION IS GIVEN TO HIS CONCEPT OF INTELLIGIBILITY AND TO THE PROBLEM OF EVIL, SINCE FOR HIM THE ETHICAL CONFRONTATION WITH EVIL IS THE BRIDGE FROM NATURAL THEOLOGY TO THEOLOGY OF REVELATION. SOME PROBLEMS IN LONERGAN'S APPROACH ARE CONSIDERED.

WINANCE, ELEUTHERE. LOGICAL NOTE ON THE COEXISTENCE OF FAITH AND REASON. THOMIST 35,276-292 AP 71.

WINNIE, JOHN A. SPECIAL RELATIVITY WITHOUT ONE-WAY VELOCITY ASSUMPTIONS, PART II. PHIL SCI 32,223-238 JE 70.

THE REICHENBACH-GRUENBAUM THESIS OF THE 'CONVENTIONALITY' OF SIMULTANEITY IS CLARIFIED AND DEFENDED BY DEVELOPING THE CONSEQUENCES OF THE SPECIAL THEORY WHEN ASSUMPTIONS ARE NOT MADE CONCERNING THE ONE-WAY SPEED OF LIGHT. IT IS FIRST SHOWN THAT THE CONVENTIONALITY OF SIMULTANEITY LEADS IMMEDIATELY TO THE CONVENTIONALITY OF ALL RELATIVE SPEEDS. FROM THIS RESULT, THE GENERAL-LENGTH-CONTRACTION AND TIME-DILATION RELATIONS ARE THEN DERIVED. NEXT, THE PLACE OF TIME-DILATION AND LENGTH-CONTRACTION EFFECTS WITHIN THE SPECIAL THEORY IS EXAMINED IN THE LIGHT OF THE CONVENTIONALITY THESIS. THE SLOW-TRANSPORT METHOD OF SYNCHRONY IS THEN EXAMINED IN THE LIGHT OF THESE RESULTS AND IS SHOWN NOT TO PROVIDE AN ADEQUATE METHOD OF UNIQUELY DETERMINING THE ONE-WAY SPEED OF LIGHT. FINALLY, THE GENERAL LORENTZ TRANSFORMATIONS FOR EVENTS ALONG THE X-AXIS ARE DERIVED FROM THREE PRINCIPLES: THE ROUND-TRIP LIGHT PRINCIPLE, THE PRINCIPLE OF EQUAL PASSAGE TIMES, AND THE LINEARITY PRINCIPLE. THESE PRINCIPLES ARE SHOWN TO BE INDEPENDENT OF ONE-WAY VELOCITY ASSUMPTIONS, AND THUS MAY FORM THE BASIS OF A SPECIAL THEORY OF RELATIVITY WITHOUT SIMULTANEITY ASSUMPTIONS.

WINTER, JUDITH B. THE CONCEPT OF ENERGY IN PSYCHOANALYTIC THEORY. INQUIRY 14,138-151 SUM 71.

FREUD'S EARLY ATTEMPTS TO ACCOUNT FOR REPRESSION AND FOR THE OCCURRENCE OF NEUROTIC SYMPTOMS IN TERMS OF DETACHABLE AND DISPLACEABLE QUANTITIES OF AFFECT-CHARGE (CATHEXIS) HAS CONTINUED TO BE A BASIC ASPECT OF PSYCHOANALYTIC THEORY. THIS IS UNFORTUNATE SINCE THE ACCOUNT IS INADEQUATE AND ITS CENTRAL CONCEPT, THAT OF A QUANTITY OF ENERGY, IS UNSUITED TO THE TASK AT HAND. WE SEE THAT, DESPITE THE APPROPRIATENESS OF DESCRIBING NEUROTIC BEHAVIOR IN DYNAMIC/ECONOMIC TERMS, THE USE OF ENERGY CONCEPTS ON THE THEORETICAL LEVEL IS AN EXPLANATORY DEAD-END.



WINTHROP, HENRY. PUBLIC CONSCIOUSNESS OF ENVIRONMENT AND OUR EMERGING EDUCATION FOR ECOLOGICAL UNDERSTANDING. SYSTEMATICS 8,101-129 S 70.

THE AUTHOR DISCUSSES THE RISE OF PUBLIC AWARENESS OF OUR ENVIRONMENTAL PROBLEMS IN FOUR SEPARATE SECTIONS. THESE ARE: 1. OVERTURE TO PROSPECTIVE DISASTER, 2. AMERICA'S ENVIRONMENTAL PROBLEMS, 3. ENVIRONMENTAL REALITIES AND ENVIRONMENTAL HOPES AND 4. THE ENVIRONMENT AND THE PEOPLE. HE THEN PROCEEDS ON TO AN EXAMINATION OF A NATIONAL OUTLOOK THAT IS BEING DEVELOPED WITH RESPECT TO THE ECOLOGICAL IMBALANCES WE HAVE CREATED THROUGHOUT OUR LAND. THIS IS TAKEN UP IN A SECTION ENTITLED 5. AN EMERGING PHILOSOPHY OF SOCIAL ECOLOGY. IN THE LAST BUT LONGEST SECTION OF THE PAPER, ENTITLED 6. PIONEER, EDUCATIONAL EXPERIMENTS IN ECOLOGICAL RELEVANCE, THE AUTHOR TAKES UP A VARIETY OF INNOVATIONS THAT HAVE RECENTLY BEEN INAUGURATED IN HIGHER EDUCATION, IN ORDER TO PROMOTE ECOLOGICAL AWARENESS AMONG UNIVERSITY UNDERGRADUATES.

WINTHROP, HENRY. THE STRAIN OF LOYALTY AND THE ANGUISH OF COMMITMENT. HUMAN CONTEXT 3,404-410 JL 71.

THE AUTHOR DEALS WITH SOME OF THE DILEMMAS THAT SURROUND COMMITMENT WHEN THE IDEALS ONE IS COMMITTED TO ARE AGAINST THE GRAIN IN POLITICS, INDUSTRY OR ANY OTHER COMPETITIVE MILIEU. HE MAKES HIS POINTS BY TAKING AS A CASE EXAMPLE PRESIDENT NIXON'S FIRING OF HIS INTERIOR SECRETARY, WALTER J. HICKEL IN THE MONTH OF NOVEMBER, 1970. THE ETHICS OF COMMITMENT DEMANDED, IN THIS EXAMPLE, THAT THE COMMITTED INDIVIDUAL HOLD THE GENERAL WELFARE UPPERMOST AND THINK OF OPTIMAL WAYS OF AMPLIFYING THAT WELFARE. THIS LEADS TO THE FOLLOWING ETHICAL DILEMMA. YOU MAY DO ANYTHING YOU WANT TO DO ON BEHALF OF THE PUBLIC INTEREST, PROVIDED IT DOES NOT CHANGE THE SYSTEM OF PRIVATE INTEREST. UNDER THIS LIMIT COMMITMENT WILL SUFFER ONE OF THREE FATES. FIRST, YOU CAN JOIN THE POWERS THAT BE AND DO THEIR BIDDING. SECOND, YOU MAY DEFY A POWER STRUCTURE WHOSE GOALS ARE OPPOSED TO THOSE OF THE GENERAL WELFARE. THIRD, YOU MAY TAKE THE MIDDLE POSITION. IN THE MIDDLE POSITION THE LIMITS OF COMMITMENT ARE ELASTIC IN THAT AS ONE MOVES CLOSER TO ONE'S GOALS, THE LIMITS OF COMMITMENT CAN ALSO BE MOVED CLOSER TO THESE GOALS.

WINTHROP, HENRY. VARIETY OF MEANING IN THE CONCEPT OF DECADENCE. PHIL PHENOMENON RES 31,510-526 JE 71.

THE AUTHOR SETS OUT TO DISCUSS THE MEANINGS OF THE CONCEPT OF DECADENCE HELD BY FOUR DIFFERENT THINKERS, NAMELY, MARCUSE, JOAD, ORTEGA Y GASSET AND SOROKIN. FOR MARCUSE, DECADENCE IS ASSOCIATED WITH RESISTANCE TO NEEDED SOCIAL CHANGE AND UNREASONING SUPPORT OF THE STATUS QUO. FOR JOAD, DECADENCE EXISTS WHEN THE VIEW IS WIDESPREAD AMONG THOUGHTFUL PERSONS, THAT EXPERIENCE IS TO BE VALUED FOR ITS OWN SAKE, REGARDLESS OF ITS QUALITY OR CONTENT. FOR ORTEGA Y GASSET, DECADENCE IS EXPRESSED LARGELY THROUGH THE LOSS OF PERSPECTIVE WITH RESPECT TO A HIERARCHICAL SENSE OF VALUE. FOR SOROKIN, DECADENCE IS DEFINED AS 'SENSATE' CULTURE AND 'SENSATE' ART. THE FOUR ATTRIBUTES OF THE CONCEPT OF DECADENCE WHICH EMERGE FROM THE WORK OF THESE FOUR THINKERS ARE 1) THE CONCEPT OF DECADENCE ALMOST ALWAYS HAS A METAPHYSICAL STATUS; 2) IN MOST CASES IT IS USED EVALUATIVELY AND NORMATIVELY; 3) MOST THINKERS EMPLOYING IT DO SO CONSERVATIVELY, ADVOCATING EXPLICITLY OR IMPLICITLY A RETURN TO NORMS, WHICH ARE RAPIDLY DISAPPEARING FROM THE CULTURES IN WHICH THEY FIND THEMSELVES; AND 4) THE QUALITY OF DECADENCE IS REGARDED AS BEING MADE MANIFEST IN ALMOST ALL FORMS OF THE CULTURES IN WHICH IT IS FOUND, BUT PARTICULARLY THE ARTS.

WISDOM, J. O. SCIENCE VERSUS THE SCIENTIFIC REVOLUTION. PHIL SOC SCI 1,123-144 MY 71.

WISEMAN, CHARLES. THE THEORY OF MODAL GROUPS. J PHIL 67,367-376 JE 70.

THERE IS NO FORMALIZED THEORY THAT (A) RELATES THE CONCEPTS OF NEGATION AND CONTRARIETY, AND (B) PERMITS THE APPLICATION OF THESE AND RELATED CONCEPTS TO TERMS, FORMULAS, OR CONSTANTS IN A LANGUAGE, AND TO SENSES OR DENOTATIONS ASSIGNED TO SUCH EXPRESSIONS. THE THEORY OF MODAL GROUPS IS A SYNTACTICALLY FORMALIZED AXIOMATIC THEORY THAT ACCOMPLISHES BOTH (A) AND (B). MODAL GROUP CONCEPTS MAY BE USED TO DESCRIBE AND COMPARE CERTAIN FORMAL FEATURES OF CONCEPTS IN WIDELY DISTINCT FIELDS. FOR EXAMPLE, INSTANCES OF MODAL GROUP CONCEPTS MAY BE FOUND IN SENTENTIAL, PREDICATE, ALETHIC AND EPISTEMIC LOGICS, AND IN THEORIES OF PREFERENCE, ACTION, PREDICATION, DETERMINACY, SETS, LOGICAL SYNTAX, AND LOGICAL SEMANTICS. THE THEORY OF MODAL GROUPS MAY BE USED BY PHILOSOPHERS WHO DO CONCEPTUAL ANALYSIS FROM A FORMAL POINT OF VIEW, FOR IT MAY BE USED TO FORMALIZE A LOGIC FOR CERTAIN SETS OF CONCEPTS IN VIRTUALLY ANY BRANCH OF PHILOSOPHY.

WISEMAN, J. A. SCHILLEBEECKX AND THE ECCLESIAL FUNCTION OF CRITICAL NEGATIVITY. THOMIST 35,207-246 AP 71.

THE DUTCH THEOLOGIAN EDWARD SCHILLEBEECKX SEES A PRIMARY TASK OF THE CHURCH TO BE THAT OF EXERCISING A FUNCTION OF 'CRITICAL NEGATIVITY' OVER AGAINST ALL THAT IS UNWORTHY OF MAN IN HUMAN SOCIETY. FR. WISEMAN FIRST SITUATES THIS FUNCTION WITHIN THE LARGER CONTEXT OF SCHILLEBEECKX'S ECCLESIOLOGY, NEXT PRESENTS SCHILLEBEECKX'S UNDERSTANDING OF THE GENESIS, CONTENT, STAGES, AND BEARERS OF THIS FUNCTION WITHIN THE CHURCH, AND FINALLY OFFERS SOME CRITICAL REFLECTIONS ON THIS POSITION.

WOELFEL, JAMES W. LIBERALISM: SOME ENDANGERED PRINCIPLES. J SOC PHIL 2,1-3 FALL 71.

WOJCICKI, RYSZARD. ANALYTICITY, SYNTHETICITY, AND THE EMPIRICAL MEANINGFULNESS OF SENTENCES. STUD FILOZOF 4,301-329 1970.

WOLANDT, GERD. JULIUS EBBINGHAUS ALS PHILOSOPHISCHER SCHRIFTSTELLER: ZU SEINEM 85. GEBURTSTAG. Z PHIL FORSCH 24,571-589 1970 (P.I.O.G.).

WOLFE, JULIAN. OMNIPOTENCE. CAN J PHIL 1,245-248 D 71.

THE AIM OF THIS PAPER IS TO SHOW THAT: (1) THE CONCEPT OF OMNIPOTENCE SHOULD NOT BE ANALYZED IN TERMS OF CAPACITY, SINCE IT IS LOGICALLY IMPOSSIBLE THAT THERE SHOULD BE A BEING WHO CAN DO EVERYTHING THE DESCRIPTION OF WHICH IS NONCONTRADICTORY. (2) A DISTINCTION MUST BE MADE BETWEEN CAPACITY AND POWER, AND THAT IT IS POSSIBLE FOR A BEING TO BE UNLIMITED IN POWER THOUGH THERE ARE (NECESSARILY) SOME THINGS OF A NON-CONTRADICTORY DESCRIPTION THAT IT CANNOT DO. (3) IN TERMS OF THIS DISTINCTION, A PUZZLE REGARDING GOD'S OMNIPOTENCE CAN BE SOLVED.

WOLFRAM, SYBIL AND TAYLOR, GABRIELE. VIRTUES AND PASSIONS. ANALYSIS 31,77-83 JA 71.

IT IS OFTEN THOUGHT THAT VIRTUES REQUIRE THE OVERCOMING OR CULTIVATION OF PASSIONS. BUT ALTHOUGH SOME INTERESTING CONNEXIONS EMERGE, IT TURNS OUT THAT THERE IS NO LOGICAL RELATION BETWEEN INDIVIDUAL PASSIONS AND INDIVIDUAL VIRTUES. THE MOST WE CAN SAY IS THAT ANY PASSION WHICH INTERFERES/ACCORDS WITH THE EXERCISE OF A VIRTUE MUST OF COURSE BE OVERCOME/FOLLOWED FOR SOMEONE TO BE SAID TO DISPLAY OR POSSESS IT.

WOLGAST, ELIZABETH H. KNOWING AND WHAT IT IMPLIES. PHIL REV 80,360-370  
JL 71.

WOLNIEWICZ, BOGUSLAW. FOUR NOTIONS OF INDEPENDENCE. THEORIA 36,161-164  
1970.

FOUR (BINARY) RELATIONS OF INDEPENDENCE  $I(P,Q)$  BETWEEN PROPOSITIONS ARE DISTINGUISHED: THE WITTGENSTEINIAN  $I \text{ SUB}=W$ , THE STATISTICAL  $I \text{ SUB}=S$ , THE MODAL  $I \text{ SUB}=M$ , AND THE DEDUCTIVE  $I \text{ SUB}=D$  ONE. AND THE VALIDITY OF THE FOLLOWING THEOREM IS ARGUED FOR:  $I \text{ SUB}=W(P,Q)$  IMPLIES  $I \text{ SUB}=S(P,Q)$  IMPLIES  $I \text{ SUB}=M(P,Q)$  IMPLIES  $I \text{ SUB}=D(P,Q)$ .

WOLOWELSKY, JOEL B. A HIGH SCHOOL COURSE IN PHILOSOPHY OF RELIGION. J  
CRIT ANAL 2,47-48 AP 70.

THE ARTICLE DESCRIBED A NEW HIGH SCHOOL COURSE IN PHILOSOPHY OF RELIGION DEVELOPED AND TAUGHT BY THE AUTHOR AT THE YESHIVAH OF FLATBUSH JOEL BRAVERMAN H. S. IN BROOKLYN, N. Y. THE ARTICLE OUTLINED THE TOPICS COVERED IN CLASS (NATURE OF FAITH, RELIGIOUS SYMBOLISM, RELIGIOUS DOUBT, THE JEWISH HALAKHIC SYSTEM, THE PROOFS FOR GOD'S EXISTENCE AND THEIR RELEVANCE) AND THE SOURCE READINGS. THE COURSE WAS MOSTLY LECTURE, AND EACH STUDENT WORKED INDEPENDENTLY--WITH SOME FACULTY GUIDANCE--ON A 3,000 WORD PAPER ON A TOPIC IN JEWISH PHILOSOPHY. HIGH SCHOOL STUDENTS WANT, NEED, AND ARE READY FOR A SOPHISTICATED HONEST ANALYSIS OF THEIR RELIGIOUS SYSTEMS. CHURCHES OFFERING COURSES IN PHILOSOPHY OF RELIGION SHOULD RE-EVALUATE THEIR COURSES WITH THIS IN MIND. ALL HIGH SCHOOL COURSES THAT DEAL WITH PHILOSOPHY OF RELIGION, WHETHER OFFERED IN A CHURCH-RELATED OR SECULAR SCHOOL, SHOULD CONTAIN A UNIT ON RELIGIOUS SYMBOLISM, RELIGIOUS DOUBT, AND THE PROOFS FOR GOD'S EXISTENCE AND THEIR RELEVANCE.

WOLPIN, MILES D. STEREOTYPES IN U S LATIN-AMERICAN RELATIONS. SOC THEOR  
PRACT 1,85-100 FALL 70.

CULTURAL AND IDEOLOGICAL STEREOTYPES AND ASSUMPTIONS WHICH ARE FREQUENTLY ARTICULATED IN THE MASS MEDIA, ACADEMIC LITERATURE AND OFFICIAL CIRCLES OF THE UNITED STATES ARE BRIEFLY SURVEYED AND CRITICIZED. INCLUDED ARE SUCH CONCEPTS AS: LIBERALISM; DEVELOPMENT; THE ROLES OF FOREIGN "AID" AND INVESTMENT; ORDER AS A PRE-CONDITION FOR DEVELOPMENT; POLITICAL STABILITY; THE INEVITABILITY OF INTERVENTION; COMMUNISM AS "THE ENEMY", AND THE OAS AS AN INDEPENDENT REGIONAL ORGANIZATION.

WOLTER, ALLAN B AND ALLUNTIS, FELIX. DUNS SCOTUS ON THE OMNIPOTENCE OF GOD. STUD PHIL HIST PHIL 5,178-222 1970.

WOLTER, HELMUT AND HAUSCHILD, KURT. EINIGE ANWENDUNGEN DES KOBNIGSCHEN GRAPHENSATZES IN DER MATHEMATISCHE LOGIK. Z MATH LOG 16,265-269  
1970 (P.1.D.G.).

WOOD, FORREST E. HUME'S PHILOSOPHY OF RELIGION AS REFLECTED IN THE DIALOGUES. SW J PHIL 2,186-193 SPR-SUM 71.

THREE QUESTIONS WERE RAISED: (1) WHO IS THE PRINCIPLE SPOKESMAN OF HUME? (2) IS HUME CONCERNED WITH THE EXISTENCE OF GOD OR WITH THE NATURE OF GOD? (3) WHAT IS THE RELATION OF HUME'S VIEW OF RELIGION TO HIS GENERAL PHILOSOPHICAL POSITION? THE ANSWERS ARE: (1) PHILO AND HIS POSITION OF "MITIGATED SKEPTICISM." (2) THE REAL PROBLEM IS THE EXISTENCE OF GOD. (3) HUME DID NOT TREAT BELIEF IN GOD AS A "NATURAL BELIEF." THE VIEW THAT HUME DID IS BASED ON AN AMBIGUITY OF KEMP SMITH.

WOOD, SANFORD W. CONFUSIONS IN HOBBE'S ANALYSIS OF THE CIVIL COVENANT. SW J PHIL 2,195-204 SPR-SUM 71.

THE PROJECT OF THIS PAPER IS TO SHOW THAT HOBBS IS CONFUSED WHEN HE CLAIMS THAT HIS ANALYSIS OF THE PRECONDITIONS OF UNLIMITED AUTHORITY IMPLIES THAT THE SOVEREIGN CANNOT BE A PARTY TO THE CIVIL COVENANT, AND THAT THE COVENANT IS A TRANSFER OF NATURAL RIGHTS. MOREOVER, IT IS SUGGESTED THAT THE FIRST CONFUSION IS LOGICALLY DEPENDENT UPON THE SECOND. THE ARGUMENT IS CONFINED TO MATERIAL DRAWN FROM "LEVIATHAN".

WOODRUFF, PETER W. A NOTE ON JP'. THEORIA 36,183-184 1970.

THIS PAPER FILLS A GAP IN K. SEGERBERG, ("PROPOSITIONAL LOGICS RELATED TO HEYTING'S AND JOHANSSON'S" "THEORIA" V. 34 (1968) PP. 26-61), BY PROVIDING A SEMANTIC CHARACTERIZATION OF THE SYSTEM JP' WHICH RESULTS FROM THE MINIMAL CALCULUS OF JOHANSSON BY THE ADDITION OF THE AXIOMS CCKAKK, WHERE K IS A PROPOSITIONAL CONSTANT.

WOOLHOUSE, R S AND HALL, ROLAND. MORE ADDENDA TO THE LOCKE BIBLIOGRAPHY. LOCKE NEWS 1,5-11 AUTUMN 70.

THESE ADDENDA ARE PUBLISHED IN ORDER FURTHER TO RECTIFY UNINTENDED OMISSIONS IN THE LOCKE BIBLIOGRAPHY, 'FORTY YEARS OF WORK ON JOHN LOCKE', PUBLISHED IN THE "PHILOSOPHICAL QUARTERLY", JULY 1970, BY THE PRESENT AUTHORS (WITH ADDENDA IN THE SAME JOURNAL, OCTOBER 1970). SOME OF THE PRESENT ITEMS WERE SUPPLIED BY USERS OF THE ORIGINAL BIBLIOGRAPHY. ANY MORE THAT COME TO LIGHT WILL BE PUBLISHED IN LATER ISSUES OF THE 'LOCKE NEWSLETTER'.

WREN THOMAS E. AN ERNST BLOCH BIBLIOGRAPHY FOR ENGLISH READERS. PHIL TODAY 14,272-273 WINT 70.

INCLUDES ARTICLES AND BOOK CHAPTERS DEALING WITH ERNST BLOCH, AS WELL AS TRANSLATIONS OF BOOKS AND ESSAYS BY HIM. ALL ARE IN ENGLISH.

WREN, THOMAS E. THE PRINCIPLE OF HOPE. PHIL TODAY 14,250-258 WINT 70.

THE HEART OF ERNST BLOCH'S MAIN WORK, 'DAS PRINZIP HOFFNUNG', IS ITS METAPHYSICAL ANALYSIS OF THE VARIOUS UTOPIAN AND PREUTOPIAN MEDIATIONS WHICH LIE ON THE FRONT EDGE OF THE WORLD PROCESS. THE MARXIST DIALECTIC REPRESENTS THE MOST VALID FORM OF PROGRESS TOWARDS THE "MULTITUM NOVUM", VIZ. COMPLETE IDENTITY OF MAN AND NATURE, SUBJECT AND OBJECT, ETC. HENCE HOPE HAS ITS OBJECTIVE GROUND IN THE WORLD'S OWN POTENTIALITY, AND ITS SUBJECTIVE GROUND IN MAN'S "TRANSCENDENTAL HUNGER".

WROBLEWSKI, VINCENT VON. SARTRES EXISTENZIALISTISCHE HEGELDEUTUNG UND REVISION DES MARXISMUS. DEUT Z PHIL 18,869-878 1970 (P.I.D.G.).

WRONSKI, ANDRZEJ AND PERZANOWSKI, JERZY. THE DEDUCTION THEOREMS FOR THE SYSTEM T OF FEYS-WRIGHT. PRACE LOG 6,11-14 1971.

WRONSKI, ANDRZEJ. AXIOMATIZATION OF THE FIVE ELEMENT IMPLICATIONAL MATRIX OF JASKOWSKI'S FAMILY (TITLE EDITED). PRACE LOG 6,99-109 1971.

WRONSKI, ANDRZEJ. AXIOMATIZATION OF THE IMPLICATIONAL GOEDEL'S MATRICES BY KALMAR'S METHOD. PRACE LOG 6,89-98 1971.

WU, JOSEPH S. THE PARADOXICAL SITUATION OF WESTERN PHILOSOPHY AND THE SEARCH FOR CHINESE WISDOM. INQUIRY 14,1-18 SUM 71.

THIS IS THE INTRODUCTORY ARTICLE OF THE SPECIAL ISSUE DEVOTED TO CHINESE PHILOSOPHY. IT STARTS WITH A CRITIQUE OF CONTEMPORARY WESTERN PHILOSOPHY WHICH HAS BECOME TOO ACADEMIC, FORMALISTIC, AND TECHNICAL TO PERFORM THE FUNCTIONS OF MORAL GUIDANCE AND SPIRITUAL



SUPERVISION. HERFIN LIES AN IMPORTANT REASON FOR WESTERN MEN TO SEARCH FOR ORIENTAL WISDOM. NEVERTHELESS, THE WESTERN APPROACH TO ORIENTAL WISDOM, PARTICULARLY CHINESE PHILOSOPHY, HAS INVOLVED SERIOUS METHODOLOGICAL FALLACIES SUCH AS THE FALLACY OF 'CRAVING FOR CASH VALUE,' THE FALLACY OF 'THE PROCRUSTEAN BED,' AND THE FALLACY OF 'THE MISPLACED HAMBURGER.' IN THE SECOND HALF OF THIS PAPER THE AUTHOR ATTEMPTS TO CHARACTERIZE CHINESE PHILOSOPHY AS POSSESSING FIVE DISTINCT FEATURES: 1) HUMAN CENTRALITY, 2) THEORY=PRACTICE UNITY, 3) PEDAGOGIC UNIVERSALITY, 4) METHODOLOGICAL SIMPLICITY, AND 5) DYNAMIC HARMONY.

WUNDERLICH, DIETER. SYNTAX UND SEMANTIK IN DER TRANSFORMATIONSGRAMMATIK. SPRACHE TECH ZEIT 9,319-355 1970 (P.I.D.G.).

WURGAFT, LEWIS D. A SUPPLEMENT TO BIBLIOGRAPHY OF WORKS IN THE PHILOSOPHY OF HISTORY 1962-1965. HIST THEOR BEIHEFT 10 1971.

WURGAFT, LEWIS D. BIBLIOGRAPHY OF WORKS IN THE PHILOSOPHY OF HISTORY 1966-1968. HIST THEOR BEIHEFT 10 1971.

YAMADA, KOHEI. AN ESSAY ON THE CONCEPTION OF THE RUSSIAN ARTS. BIGAKU 21,12-21 MR 71.

YEARLEY, LEE H. THE NATURE=GRACE QUESTION IN THE CONTEXT OF FORTITUDE. THOMIST 35,557-580 O 71.

AQUINAS' IDEA THAT GRACE, THOUGH DIFFERENT FROM NATURE, DOES NOT DESTROY BUT RATHER PRESUPPOSES AND PERFECTS IT, IS CONCRETELY SPECIFIED BY INVESTIGATING THE DISTINCTION BETWEEN THE NATURAL VIRTUES AND THEIR SUPERNATURAL COUNTERPARTS AS EXEMPLIFIED BY FORTITUDE. THE CONCRETE REFERENT OF THIS DESCRIPTION OF "NATURAL" AND "SUPERNATURAL" ACTIVITY IS USED TO GENERATE MATERIALS TO UNDERSTAND MORE FULLY AQUINAS' IDEA OF THE INTERACTION OF NATURE AND GRACE.

YOOS, GEORGE E. A PHENOMENOLOGICAL LOOK AT METAPHOR. PHIL PHENOMENOL RES 22,78-88 S 71.

IN WHAT SENSE DO METAPHORS DESCRIBE? FOCUSING ON INTERPRETATION RATHER THAN ON WHAT A METAPHOR DOES MISLEADS US AS TO HOW METAPHORS COGNITIVELY FUNCTION AS DESCRIPTIONS. METAPHORS GIVE US A WAY OF CONCEIVING OR LOOKING. THEY DO SO BY SPECIFYING CONCEPTS OR ASPECTS OF THINGS TO DIRECT OUR ATTENTION. THEY SERVE AS SUBSTITUTES FOR DESCRIPTIONS MUCH IN THE WAY THAT GETTING A PERSON TO LOOK AT SOMETHING IN A GIVEN WAY IS A SUBSTITUTE FOR DESCRIBING WHAT IS SEEN.

YOUNG, PAUL AND HELM, JOHN. ON SIZE VERSUS EFFICIENCY FOR PROGRAMS ADMITTING SPEED=UPS. J SYM LOG 36,21-27 MR 71.

YOUNG, ROBERT M. DARWIN'S METAPHOR: DOES NATURE SELECT? MONIST 55,442-503 JL 71.

YOUNG, ROBERT. REASONS AS CAUSES. AUSTL J PHIL 49,90-95 MY 71.

IN A RECENT PAPER IN THIS JOURNAL ("AUSTL J PHIL") ROBERT J. RICHMAN HAS CONTENDED THAT THERE IS A CONSIDERATION IN DONALD DAVIDSON'S WELL-KNOWN "ACTIONS, REASONS AND CAUSES", WHICH SUGGESTS, CONTRARY TO DAVIDSON'S OWN CONCLUSION THAT WE SHOULD NOT COUNT REASONS AS CAUSES. RICHMAN RELIES ON AN ARGUMENT WHICH HAS GAINED INCREASED CURRENCY IN THE PHILOSOPHY OF ACTION, IN HIS ATTEMPT TO OVERTHROW DAVIDSON'S CONCLUSION. THIS PAPER SEEKS TO LAY BARE THE CONFUSION IN RICHMAN'S OWN CONTENTIONS.

ZABEL, HERMANN. ZUM WORTGEBRAUCH VON "VERWELTLICHEN/ SÄKULARISIEREN" BEI PAUL YORCK VON WARTENBURG UND RICHARD ROTHE. ARCH BEGRIFF 14,69-85 1970 (P.I.D.G.).

ZADURA, B. WATKI MORALNE U PROUSTA. ETYKA 8,67-90 1971.

THE ESSAY DEALS WITH MORAL PROBLEMS IN PROUST'S "A LA RECHERCHE DU TEMPS PERDU." THE NOVEL HAS BEEN VIEWED BY MANY AS A SURVEY OF THE RULING CUSTOMS, AS AN OUTSTANDING PSYCHOLOGICAL NOVEL, AS A STUDY OF HUMAN CHARACTERS, AND AS A STORY OF THE DECLINE OF ARISTOCRACY. THE DESCRIPTIONS OF FACTS HAS BEEN NOTED IN THIS WAY, BUT NOT THE UNDERLYING IDEA. THIS ESSAY SHOWS PROUST NOT ONLY AS AN ETIOLOGIST (IN THIS RESPECT HIS IMPORTANCE IS NOT CONTROVERSIAL), BUT ALSO AS A MORALIST.

ZAMBELLONI, FRANCO. BERGSON E LA FILOSOFIA ITALIANA (1900-1915). FILOSOFIA 21,331-360 JL 70.

NEI PRIMI ANNI DEL NOVECENTO, IL RECEPIMENTO DI BERGSON IN ITALIA NON È NE CORRETTO NE INTEGRALE: PAPINI E PREZZOLINI LO ASSIMILANO AL LORO "PRAGMATISMO MAGICO", CROCE LO UTILIZZA NELLA LOTTA CONTRO IL POSITIVISMO, IL FUTURISMO NE DESUME ALCUNI FONDAMENTI TEORICI. LA DOTTRINA BERGSONIANA È POI COINVOLTA NELLE DISPUTE SUL MODERNISMO E NELL'IRRAZIONALISMO POLITICO DELLE CORRENTI NAZIONALISTICHE.

ZAMOSHKIN, IU A AND MOTROSHILOVA, N V. THE "NEW LEFT" - IDEAS AND ATTITUDES. SOVIET STUD PHIL 10,107-134 FALL 71.

ZARNECKA-BIALY, EWA. THE DEDUCTION THEOREM FOR GOEDEL'S PROPOSITIONAL CALCULUS G5. PRACE LOG 5,77-78 1970.

UZUPELNIJAC UWAGI ZAWARTE W ("A NOTE ON DEDUCTION THEOREM FOR GOEDEL'S PROPOSITIONAL CALCULUS G4" STUDIA LOGICA, VOL. XXIII), PODAJE TUTAJ PEWNA MODYFIKACJE TWIERDZENIA O DEDUKCJI RACHUNKU ZDAN GOEDELA G5. TWIERDZENIE TO, OPARTE NA POJECIU KONSEKWENCJI OKRESLONYM INACZEJ NIZ W TWIERDZENIU O DEDUKCJI DLA G5 PRZEDSTAWIONYM W ("A NOTE ON DEDUCTION THEOREM FOR GOEDEL'S PROPOSITIONAL CALCULUS G4" STUDIA LOGICA, VOL. XXIII), JEST OD TAMTEGO DILNIEJSZE. TWIERDZENIE O DEDUKCJI DED(G1) PODANE DLA G5 W ("A NOTE ON DEDUCTION THEOREM FOR GOEDEL'S PROPOSITIONAL CALCULUS G4" STUDIA LOGICA, VOL. XXIII), WRAZ Z TWIERDZENIEM O DEDUKCJI DED(G2) SFORMULOWANYM TUTAJ, POZWALAJA UZYSKAC M. IN. WSZYSTKIE MODALNE AKSJOMATY ROZWAZANEGO SYSTEMU.

ZAVADSKII, K M AND GEORGIEVSKII, A B AND MOZELOV, A P. F ENGELS AND DARWINISM. SOVIET STUD PHIL 10,63-80 SUM 71.

THIS ARTICLE IS AN ANALYSIS OF ENGELS' RELATIONSHIP TO THE TEACHINGS OF LAMARCK AND DARWIN AGAINST THE BACKGROUND OF DEVELOPING DARWINISM DURING THE 60'S AND BEGINNING 80'S OF THE 19TH CENTURY. ATTENTION IS GIVEN TO ENGELS' PROFOUND APPRECIATION OF THE SIGNIFICANCE OF DARWINISM WITH RESPECT TO THE NATURAL-SCIENTIFIC BASIS OF DIALECTICAL MATERIALISM AND TO A DISCUSSION OF THE VALUE OF ENGELS' POSITIONS TOWARD THE MODERN THEORY OF EVOLUTION.

ZELLNER, HAROLD M. COMMANDING THE IMPOSSIBLE. PHIL RHET 4,150-158 SUM 71.

ZEMACH, E M. OUGHT, IS, AND A GAME CALLED PROMISE. PHIL QUART 21,61-63 JA 71.

ZEMACH, EDDY M. THE UNITY AND INDIVISIBILITY OF THE SELF. INT PHIL QUART 10,542-555 D 70.

THE VIEW THAT THERE ARE JUST SO MANY DISTINCT SUBJECTS OF EXPERIENCE, OR "SELVES", IS INCORRECT. ONE CANNOT SAY HOW MANY DISTINCT MATERIAL THINGS ARE THERE SINCE THERE IS MORE THAN ONE WAY OF DIVIDING THE WORLD INTO MATERIAL THINGS. SIMILARLY THERE IS MORE THAN ONE WAY OF DIVIDING THE WORLD INTO BEARERS OF MENTALISTIC PREDICATES. THUS THERE IS NO ONE FACTUAL ANSWER TO THE QUESTION, "WHOSE PAIN IS THIS?" WE MAY CHOOSE BETWEEN SEVERAL POSSIBLE SORTALS, AND THE CHOICE IS PRAGMATICALLY MOTIVATED.

ZEMACH, EDDY M. THIRTEEN WAYS OF LOOKING AT THE ETHICS-AESTHETICS PARALLELISM. J AES ART CRIT 29,391-398 SPR 71.

HAMPSHIRE'S ARGUMENT THAT A THEORY OF AESTHETIC VALUE IS IMPOSSIBLE IS EXAMINED AND REJECTED. HIS ARGUMENTS ARE BASED UPON THE KANTIAN-ROMANTICIST AESTHETICS, ASSUMING THAT ART IS GRATUITOUS, THAT ETHICAL JUDGEMENT IS UBIQUITOUS AND NECESSARY BUT AESTHETIC JUDGEMENT IS NEITHER, THAT UNLIKE ETHICAL REASONS AESTHETICAL REASONS ARE INESSENTIAL, THAT AN AESTHETIC OBJECT SHOULD BE SEEN AS UNIQUE, ETC. THESE VIEWS AND THE ARGUMENTS BASED UPON THEM ARE SHOWN TO BE FALSE.\*

ZEMACH, EDDY M. TIME AND TIME AGAIN. ANALYSIS 31,62-64 D 70.

ZEMAN, J JAY. A STUDY OF SOME SYSTEMS IN THE NEIGHBORHOOD OF S4. NOTRE DAME FORM LOG 12,341-357 JL 71.

A KRIPKE-STYLE SEMANTICS IS GIVEN FOR S4.4; THE ACCESSIBILITY RELATION HERE IS REFLEXIVE AND TRANSITIVE AND - FOR ALL 'WORLDS' BUT ONE (THE 'REAL WORLD' IF YOU WILL) - SYMMETRICAL. IT IS SHOWN THAT ANY THEOREM OF S5 WHICH IS NOT A THEOREM OF S4.4 MUST HAVE MORE DISTINCT VARIABLES THAN ONE. IT IS SHOWN THAT LEWIS AND LANGFORD'S 'GROUP II' MATRIX IS CHARACTERISTIC OF K4. SYSTEMS BETWEEN S4.4 AND S5 ARE DISCUSSED, PARTICULARLY S4.9, WHICH IS THE INTERSECTION OF S5 AND K4. THERE IS NO SYSTEM BETWEEN S4.9 AND S5.

ZEMAN, J. CONSCIOUSNESS AS INFORMATION CHANNEL. TEOR METOD 3,97-100 1971.

CYBERNETICS BROUGHT SOME NEW MATERIAL TO THE MIND-BODY PROBLEM. THE HUMAN BRAIN CAN BE CONCEIVED AS WORKING SYSTEM WHICH PROCESSES ENERGY AND INFORMATION. THE EFFECTIVITY OF A WORKING SYSTEM IS GIVEN BY CARNOT'S COEFFICIENT. CERTAIN LOSS OF ENERGY (OR NEGENTROPY) OCCURS HERE. HUMAN BRAIN HAS NEITHER THE ENERGETIC NOR THE INFORMATIONAL EFFECTIVITY OPTIMUM. THE TRANSFORMATION OF THE PHYSIOLOGICAL INTO THE PSYCHIC MEANS A CERTAIN LOSS WHICH INFLUENCES OUR WORLD PICTURE. THE HUMAN CONSCIOUS MIND REPRESENTS THE TRANSFORMATION OF THE INPUT, POTENTIAL, DEAD INFORMATION INTO THE OUTPUT, ACTUAL, LIVING INFORMATION. THE GROWTH OF INFORMATION IN HUMAN MEMORY AND KNOWLEDGE IS CONNECTED WITH THE CHANGE IN THE MIND-BRAIN PERFORMANCE. THE GROWTH OF INFORMATIONAL CONDENSATION AIMS THEORETICALLY TO A MAXIMUM. IN THIS CASE ENTROPY AND REDUNDANCY WOULD BE ZERO AND THE WORLD PICTURE OPTIMUM.

ZEMPLINER, ARTHUR. GEDANKEN UEBER DIE ERSTE DEUTSCHE UEBERSETZUNG VON LEIBNIZ' ABHANDLUNG UEBER CHINESISCHE PHILOSOPHIE. STUD LEIBNIZ 2,223-231 1970 (P.I.D.G.).

ZETTERBAUM, MARVIN. SELF AND POLITICAL ORDER. INTERPRETATION 2,233-246 WINT 70.

THE EROSION OF TRADITIONAL SOURCES OF AUTHORITY AND THE CELEBRATION AND CONCENTRATION UPON THE SELF -- THE TWO DOMINANT STRAINS OF CONTEMPORARY THOUGHT -- THREATEN THE EXISTENCE OF POLITICAL ORDER.

THE MODERN CONCEPT OF SELF IS EXAMINED AND TRACED TO ITS ROOTS IN NIETZSCHEAN THOUGHT. IT IS ARGUED THAT THE ATTEMPT TO BUILD A POLITICAL ORDER DESIGNED TO FACILITATE THE EMERGENCE OF SUCH A SELF IS SELF-DEFEATING AND OVERLOOKS THE CONTRIBUTION TO THE SELF OF A JUST POLITICAL ORDER. IT IS FURTHER ARGUED THAT THE WIDESPREAD RESORT TO THE CONCEPT OF BASIC HUMAN NEEDS CANNOT SOLVE THE PROBLEM OF SELF AND POLITICAL ORDER.

ZIEDINS, RUDI. IDENTIFICATION OF CHARACTERISTICS OF MENTAL EVENTS WITH CHARACTERISTICS OF BRAIN EVENTS. AMER PHIL QUART 8,13-23 JA 71.

IT SEEMS TO BE POSSIBLE TO HAVE A CONCEPTUAL FRAMEWORK SUCH THAT, GIVEN APPROPRIATE CORRELATIONS, THE FORMER CHARACTERISTICS COULD BE NUMERICALLY IDENTIFIED WITH THE LATTER SIMILARLY AS WITHIN OUR EXISTING FRAMEWORK A PARTICULAR FELT SMOOTHNESS CAN BE IDENTIFIED WITH A PARTICULAR SEEN SMOOTHNESS AS BEING A SINGLE COMMON SENSIBLE.

ZIELENIEWSKI, JAN. REMARKS OF A POLISH PRAXIOLOGIST ON THE SUBJECT OF A PAPER BY C GUTIERREZ. THEOR DECIS 1,359-368 JE 71.

MOST THEORIES OF HUMAN ACTION INVESTIGATED PRIMARILY WITH RESPECT TO ITS EFFICIENCY, WHICH CAME INTO EXISTENCE DURING THE LAST NEARLY 100 YEARS (SOME OF WHICH HAVE BEEN CHRISTENED BY THEIR AUTHORS PRAXEOLOGY OR PRAXIOLOGY) ARE EMPIRICAL ONES. PROFESSOR GUTIERREZ' ELEGANT CRITIQUE OF 'THE EXTRAORDINARY CLAIM OF PRAXEOLOGY' TO HAVE AN APRIORISTIC CHARACTER SHOULD BE THUS LIMITED TO V. MISES' (EXCEPTIONAL AMONG OTHER PRAXEOLOGISTS) APRIORISTIC APPROACH. IN ANY CASE THAT CRITIQUE DOES NOT APPLY TO THE POLISH SCHOOL OF PRAXEOLOGY FOUNDED BY T. KOTARBINSKI.

ZIEMBA, Z. PODSTAWOWE PROBLEMY LOGIKI DEONTYCZNEJ. ETYKA 8,105-130 1971.

THE ARTICLE DEALS WITH RELATION BETWEEN THE MEANING OF DEONTIC SENTENCES AND THE TRUTH OF SOME FORMULAS OF DEONTIC LOGIC. (1) THE SENTENCE "X ZAK(Z)A" IS TRUE IF AT LEAST ONE COMMAND FROM THE SET Z REFERS TO X AND IF X IS NOT IN A POSITION TO REALIZE ALL COMMANDS FROM THE SET Z THAT REFER TO IT, AND AT THE SAME TIME TO BE A. (2) THE SENTENCE "X ZAK(Z)A" IS TRUE, IF AT LEAST ONE COMMAND OF THE SET Z REFERS TO X AND X IS NOT IN A POSITION TO REALIZE ALL COMMANDS FROM THE SET Z THAT CONCERN HIM AND AT THE SAME TIME TO BE A, AND, MOREOVER X IS IN A POSITION TO REALIZE ALL THESE COMMANDS AND AT SAME TIME NOT TO BE A, AND BESIDES IT, X IS IN A POSITION TO BE A, NOT REALIZING SOME COMMAND FROM THE SET Z. (3) THE SENTENCE "X ZAK(Z)A" IS TRUE, IF THE SET Z CONTAINS A COMMAND N AND IF N REFERS TO X AND X IS NOT IN A POSITION TO REALIZE N AND AT THE SAME TIME BE A. THE ARTICLE ENDS WITH MENTIONING A POSSIBILITY TO INTRODUCE NON-RELATIVIZED DEONTIC SENTENCES, BUT THEY COMPLY WITH SOME ASSUMPTIONS CONTAINED IN DEONTIC LOGIC. FINALLY THE AUTHOR REMARKS THAT IN DEONTIC LOGIC THE SENTENCE "X DOZ(Z)A" SHOULD PERHAPS NOT BE DEFINED AS A NEGATION OF THE SENTENCE "X ZAKNZ) A". BUT THIS MATTER MUST BE CAREFULLY RECONSIDERED.

ZIFF, PAUL. GOODMAN'S LANGUAGES OF ART. PHIL REV 80,509-515 D 71.

ZIMMER, JAMES J. THE INDUCTIVE ENTRENCHMENT OF PRIMITIVES, BLUE=GREEN VERSUS GRUE=BLEEN. DIALOGUE (PST) 14,1-10 D 71.

ASSUMING THE METHOD OF INDUCTION FOR PREDICTING THE FUTURE, A QUESTION ARISES CONCERNING ITS APPLICATION. WHAT CONSTITUTES REGULARITY IN AN EVIDENCE CLASS? IN PARTICULAR, CAN GOODMAN'S PARADOX OF EQUAL PREDICTABILITY OF GREEN AND GRUE FOR EMERALDS BE AVOIDED? AFTER EXAMINING NUMEROUS ATTEMPTS A SOLUTION IS OFFERED. BY JUST USING INDUCTION ON THE CLASS OF INSTANTS AT WHICH PREDICTIONS CAN BE CHECKED, WE HAVE AN UNCOUNTABLE EVIDENCE CLASS FOR PREDICTING GREEN AND AGAINST PREDICTING GRUE.



ZINKERNAGEL, PETER. A NOTE ON S QUAN "THE SOLUTION OF ZENO'S FIRST PARADOX". MIND 80,144 JA 71.

ZINOV'EV, A. A. ON THE LOGIC OF MICROPHYSICS. SOVIET STUD PHIL 9,222-236 WINT 70-71.

THE ARTICLE AFFIRMS THAT THERE EXISTS NO SPECIAL LOGIC OF MICROPHYSICS, DISTINCT FROM THE LOGIC OF OTHER SCIENCES. THIS STATEMENT IS DEFENDED BY REFERENCES TO THE GENERAL NATURE OF THE LAWS OF LOGIC (THEY DO NOT DEPEND ON SUBJECT AREAS), BY AN ANALYSIS OF THE PECULIARITIES OF THE SITUATION IN MICROPHYSICS (COMPLEMENTARY EXPRESSIONS AND THE POSSIBILITY OF THREE-VALUED EXPRESSIONS) AND OF THE LOGICAL SYSTEMS OF THE "LOGIC OF MICROPHYSICS" (THREE-VALUED PROPOSITIONAL ALGEBRAS AND THE LIMITATION OF PRINCIPLES OF CLASSICAL LOGIC). IT IS SHOWN THAT THE CONCEPTION OF A SPECIAL LOGIC OF MICROPHYSICS IS BASED ON A MISCONCEPTION OF THE LAWS OF LOGIC AND ON A CONFUSION OF DIFFERENT LOGICAL SIGNS. IT IS SHOWN THAT THREE-VALUED EXPRESSIONS ARE NOT A PRIVILEGE OF MICROPHYSICS, AND THAT ANY THREE-VALUED DESCRIPTION OF THE RELATIONSHIP OF EXPRESSIONS CAN BE CHANGED INTO AN ADEQUATE TWO-VALUED ONE.

ZONNEVELD, LEO J. MAURICE BLONDEL: ACTION AND THE CONCEPT OF CHRISTIAN PHILOSOPHY. STUD PHIL HIST PHIL 5,242-340 1970.

OF THE THREEFOLD MEANING BLONDEL ATTRIBUTES TO THE EXPRESSION "CHRISTIAN PHILOSOPHY," THE FIRST IS MOST IMPORTANT. IT INDICATES A PHILOSOPHY WHICH REVEALS ITS INSUFFICIENCY IN SOLVING THE DUALITY BETWEEN LIFE AND THOUGHT AND, BY GENERATING THE IDEA OF THE SUPERNATURAL, BECOMES DEFINITELY ORIENTED TOWARD CHRISTIANITY. THE SECOND MEANING DESCRIBES PHILOSOPHY AS CHALLENGED BY CHRISTIANITY TO DEVELOP AUTONOMOUS REASON TO ITS LAST POSSIBILITIES. THE THIRD MEANING INDICATES A PHILOSOPHY WHICH STUDIES THE LOGICAL STRUCTURES OF CHRISTIANITY INsofar AS IT CONTRIBUTES TO THE RATIONAL SOLUTION OF THE PROBLEM OF MAN'S DESTINY.

ZONTA, BRUNA. LE PARTI DEL DISCORSO: IL NOME. PEN LING OPER 2,89-98 AP-JE 71.

LE PARTI DEL DISCORSO SONO STATE TRATTATE DALLE GRAMMATICHE COME CATEGORIE DI TIPO MORFOLOGICO, O PER LO MENO PRE-SINTATTICO, CADENDO NELLE NOTE DIFFICOLTA DI DEFINIZIONE. L'APPROCCIO SEGUITO IN QUESTO SCRITTO E INVECE DI TIPO SINTATTICO-CORRELAZIONALE, FONDATA SULLE BIPARTIZIONE DELLE PAROLECOSC NOMINATE IN CORRELATI (TERMINI DI RAPPORTO) E CORRELATORI (RAPPORTI), DISTINGUENDO I PRIMI FRA LORO PER IL DIVERSO TIPO DI INFORMAZIONI CONTENUTE. IN QUESTO QUADRO IL NOME RAPPRESENTEREBBE IL CORRELATO PER COSI DIRE "PURO", QUELLO CIOE CHE NON CONTIENE ULTERIORI INFORMAZIONI. DIVERSAMENTE DAL VERBO PERSONALE, AGGETTIVO, ETC.

ZUCKERMANN, HARRIET AND COURNAND, ANDRE F. THE CODE OF SCIENCE: ANALYSIS AND SOME REFLECTIONS ON ITS FUTURE. STUD GEN 23,941-962 1970 (P.I.D.G.).

ZUNINI, GIORGIO. VERSO UN'ANTROPOLOGIA ZOOLOGICA? FILOSOFIA 21,309-330 JL 70.

A CRITICISM TO THE CONCEPTION OF AGGRESSION PUT FORWARD BY K. LORENZ, D. MORRIS AND R. ARDREY. THE A. POINTS TO THE EQUIVOCAL MEANING OF THE WORD "AGGRESSION", TO THE IMPROPER EXTENSION THE NAMED AUTHORS HAVE GIVEN TO IT, AND TO THE EXTRAPOLATION FROM SCATTERED FACTUAL OBSERVATION TO A DOCTRINE CONCERNING MAN'S NATURE.

## GUIDANCE ON THE USE OF THE BOOK REVIEW INDEX

The Book Review Index lists in alphabetical order the authors of books reviewed in philosophy journals. If the book has no author, it is listed under "\_\_\_\_\_." Each entry also includes the title of the book, the publisher, and the place and date of publication. Under each entry is listed the name of the reviewer, the journal in which the review appeared, along with the volume, pagination and date.

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